"THE LIGHT OF THE WORLD"
"THE WORLD IS MY PARISH"

60

266.023
B16a

AROUND THE WORLD TOUR

OF

CHRISTIAN MISSIONS.

A UNIVERSAL SURVEY.

BY

WILLIAM F. BAINBRIDGE.

**With Maps of Prevailing Religions and all Leading
Mission Stations.**

> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
>
> MATT. xxviii. 18-20.

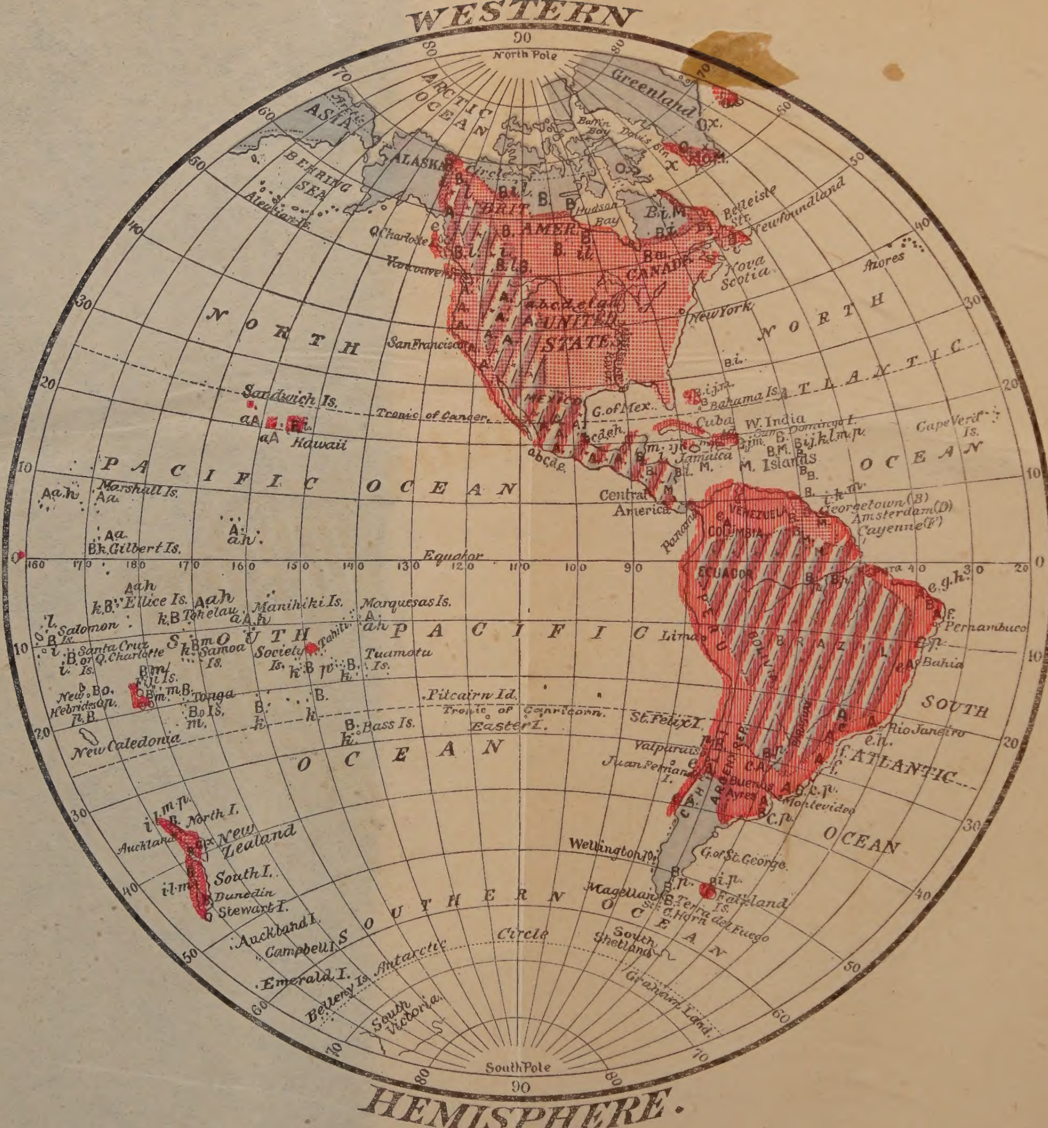
SECOND EDITION.

THE MASTER'S COLLE
POWELL LIBRARY
SANTA CLARITA, CA 913

BOSTON:
D. LOTHROP AND COMPANY,
30 AND 32 FRANKLIN STREET.
1882.

Copyright, 1881,
By D. Lothrop and Company.

WESTERN HEMISPHERE.



PROTESTAN

American thu

Dutch, D. Moravi

PREVAIL

Protestant, ▦

Roman Cath., ▥

Greek & other Oriental Churches 🟥

24 Societies i

A.
- *a. American Bo*
- *b. Missionary U*
- *c. Meth. Episco*
- *d. Prot. Episco*
- *e. Presbyteria*
- *f. Reformed & c*
- *g. Southern & c*
- *h. Meth. South, Ha*

B.
- *i. Gospel Propa*
- *j. Baptist Miss*
- *k. London Miss*
- *l. Church Miss*
- *m. Wesleyan Mi*
- *n. Church of Sc*
- *o. Free Churc*
- *p. United Pres*

G. D. M. F. O.
- *q. Moravian M*
- *r. Netherlands*
- *s. Basle Missio*
- *t. Rhenish Miss*
- *u. Berlin Mission*
- *v. Leipsic Evang*
- *w. Norwegian*
- *x. Hermannsbu*

MISSIONS.

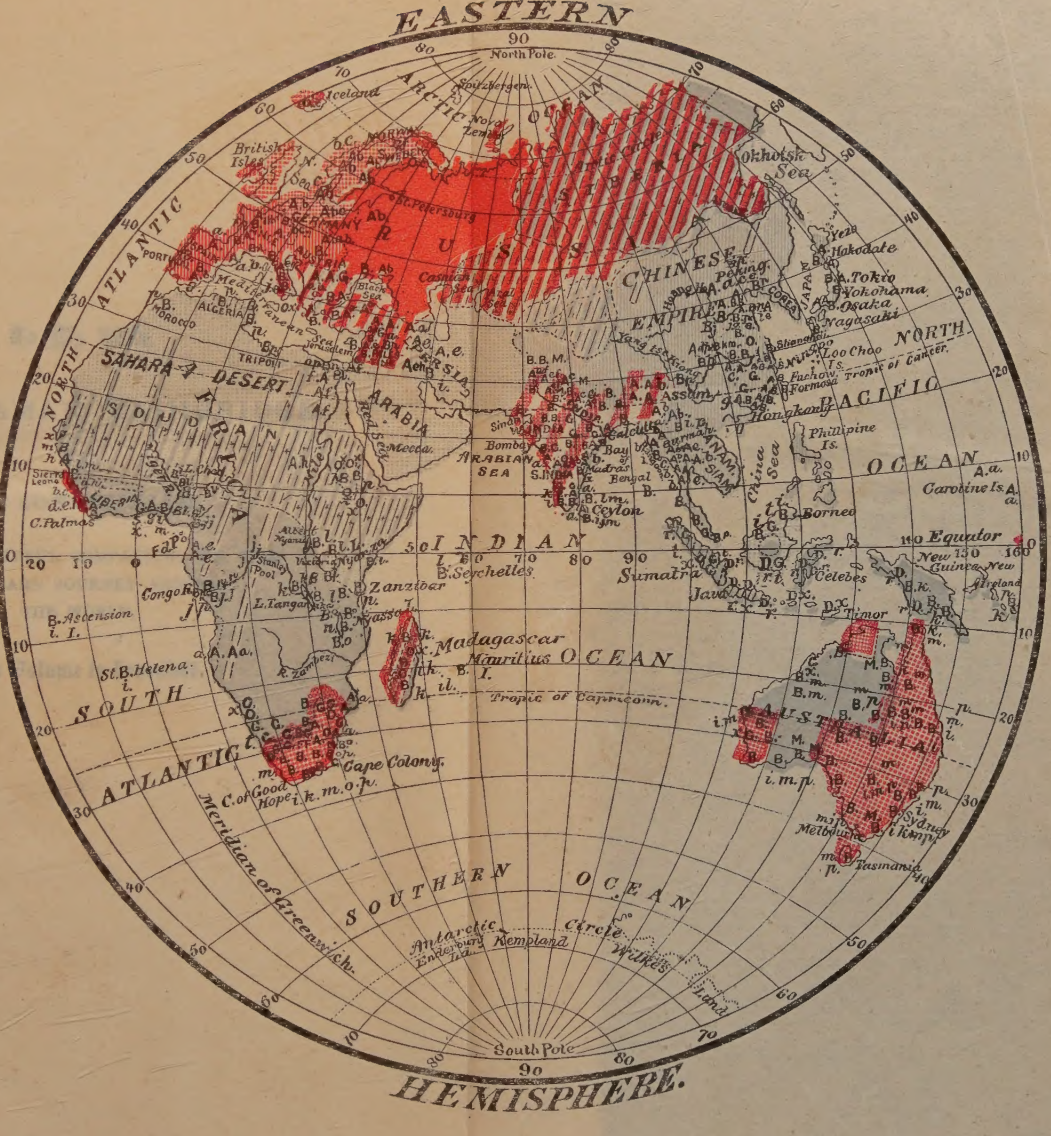
3ritish, B. German, G.
M. French, F. Others, O.

RELIGIONS.

▨ *Mahometan.*
▨ *Hindu & Buddhist.*
▨ *Pagan.*

ated by small letters.

(Cong.).	*1810.*	*Established.*
,(Baptist).	*1814.*	"
Board.	*1819.*	"
Church.	*1821.*	"
oard.	*1832.*	"
Presbyterian.	*1832. (1st.)*	"
Baptists.	*1845. (1st)*	"
an & other Soc.	*1845. (1st.)*	"
onSociety.	*1701.*	"
ry Society.	*1792.*	"
ry Society.	*1795.*	"
ry Society.	*1800.*	"
nary Society.	*1817.*	"
and.	*1824.*	"
Scotland.	*1843.*	"
rian & others.	*1877. (1st)*	"
ary Society.	*1732.*	"
onary Society.	*1797.*	"
Society.	*1816.*	"
ry Society.	*1828.*	"
ciety.	*1833.*	"
eran Society.	*1836.*	"
ty.	*1842.*	"
iety & others.	*1852. (1st.)*	"



To My Wife,

LUCY SEAMAN BAINBRIDGE,

AND

OUR SON WILLIAM,

MY EVER HELPFUL COMPANIONS ON THIS
TWO YEARS' JOURNEY AROUND
THE WORLD,

This Volume is Inscribed.

PREFACE.

Upon return to America, the writer of the following pages was urged by the executive officers of several of the missionary societies of the different branches of the Church to publish a record of personal impressions regarding the utility and methods of Christian Missions. It was thought that very exceptional opportunities of comparative study had been enjoyed in the two years' tour of the majority of mission fields throughout the world, and that a volume, such as it has been the endeavor to make the following, should be the first fruits. While acknowledging special obligations to the Church of England Missionary Atlas, to the late survey of Protestant Missions by Professor Christlieb of Germany, to the published papers of the recent Mildmay Conference, and to contributions to missionary literature from the Secretaries of the Congregationalist and Presbyterian Boards, the endeavor has been to write as far as possible from the field rather than from the library shelves. The best books of reference are the missionaries themselves and their work. We linger a little longer than some may desire before embarking upon the Pacific, yet America is a great continent to cross, and the necessary week enables us to consider the questions of home missions and home resources, upon which rests all foreign evangelization.

W. F. BAINBRIDGE.

Providence, R. I., Dec. 1881.

CONTENTS.

INTRODUCTION.

PAGE.

The Search of Canaan. — One likewise of Promise Land To-day with Caleb Report. — Work of over a Thousand Missionaries of all Christian Nations and of all Branches of Church Universal examined. — Familiarity with Christian Missions a Liberal Education. — Comprehensive Study required. — Special Purpose Study of Principles and Comparative Methods. — Considerable Material already Gathered for a Science of Missions. — Independent Investigation. — Trans-Pacific instead of Trans-Atlantic Excursions Recommended. — Home Mission Introduction to Foreign Mission Investigations and Labors. — Dawn of the Day of Universal Missions which is to Witness the Universal Triumph of Christianity 11

CHAPTER I.

NEW YORK WESTWARD.

Ocean Steamers in Harbor. — Their Story of Balance of Trade in Our Favor. — Accompanying Responsibility. — Carrying Facilities of World Providential for Missions. — Little Wanderers' Homes. — Church Fairs too Costly. — Temperance Reform Principally a Question of Christian Home Mission Work. — Total Abstinence and Prohibitory Legislation Correct Principles. — Mission Work for Sailors. — Their Use in Foreign Missions. — Denominationalism a Blessing. — Multiplication of Churches in Small Villages. — Greatness of America. — Its Greater Future. — Our Supreme Obligation to Christianity. — World-wide Evangelization our only Adequate Expression of Gratitude 25

CHAPTER II.

TO SAN FRANCISCO.

True Attitude of Protestants towards Catholics in America. — Catholicism Here Different from that of Europe. — American Protestant Responsibility. — Cosmopolitan Character of our Country. — God's Purpose in this. — Are Christians Furthering such Purpose? — Two sides of American Church Statistics. — Young Men's Christian Associations. — Their Use and Abuse. — The Church Weekly Prayer Meeting. — Dearth of Real Prayer leading Cause of Lamentable Want of Spiritual Power in both Home and Foreign Evangelizing Efforts. — Reason of the Prayer Famine. — God herein Uncompromising 36

CHAPTER III.

WAITING FOR OUR STEAMSHIP.

City of San Francisco. — Its Anomaly of a Clerical Mayor. — Peril of Violating Ordination Vows. — Meeting Southerners at Palace Hotel. — The South has Accepted the Results of the War in Good Faith. — Prevailing Northern Suspicion not Justified. — Educational Solution of Southern Problem. — Christian Training Schools the Special Demand. — The Missionary Material for Africa. — Social Ban upon Northerners at South Liable to Exaggeration.—Necessity of Northern and Southern Christian Co-operation. — American Home and Foreign Missionary Agencies. — Women's Societies. — Some Causes for Anxiety 47

CHAPTER IV.

A DAY AT THE CLIFFS.

A Retreat for Thought. — American Chinese Question. — Unnecessary Scare. — The Under World of San Francisco. — Chinese Adepts at Learning to Advance Price of Labor. — The New Treaty Unnecessary. — American Tendency to Overdo Legislation. — More Faith in Men and Unwritten Laws of Human Life Needed. — Contribution of Christian Missions to Successful Negotiation of the New Treaty. — General Debt of Statesmanship to Missionaries. — Stock Gambling. —Spirit of Speculation Abroad Great Load to American Christianity.— The Worm at the Root of Some Ministerial Failures. — The Indian Question. — The Bullet or the Bible. — Situation of California Churches. — Their Blight Caused by lack of Missionary Spirit. — Hopeful Labors of Messrs. Moody and Sankey 59

CHAPTER V.

THE PACIFIC OCEAN.

Farewell to Native Land. — Our Little Floating World. — Mrs. Bainbridge's "Round the World Letters." — Ignorance and Misrepresentation Concerning Missionaries. — Caught in His Own Trap. — The Selfishness of Mere Home Mission Interest. — Wisdom of Departure from Early Church Custom of Self-Supporting Missionaries. — Demand of the Day Brain at its Best. — Christ's Plan of Support for the Twelve and Seventy Temporary. — Embarrassments from Well-Meaning but Impracticable Missionaries. — No Modern "Liberalizing" of Christianity Needed for World. — Christ Crucified its Power. — Loyalty to the Christian Sabbath Needed 72

CHAPTER VI.

SANDWICH ISLANDS, ALASKA, AND SIBERIA.

Half-way on Pacific. — Rule of Burial at Sea Unnecessary. — Mission Work with Officers Also. — Missionary Literature in Ocean Libraries. — Also in Sunday School Libraries. — Our Heavenly Father's Delightful Surprises for His Children. — Ebb of Chinese Immigration with Anti-Christian Impressions. — Christianity in Sandwich Islands. — Missionary Basis of Operations for Micronesia. — Bright Material Prospects of Alaska. — Its Spiritual Interests Scarcely Noticed. — Siberia's Macedonian Call. — Need of Planting Missions at Right Time. — Missionary Agencies of Great Britain and Europe. — Growth of Mission Spirit in Present Century. — "The Field is the World." — Eighty-one Years of partial Results. — Inspection of Steerage . 87

CHAPTER VII.

JAPAN AND THE JAPANESE.

The World a Neighborhood. — Geography of Japan. — Tokio, Kiyoto, and Osaka, the Political, Religious, and Financial Capitals. — The Tokaido. — Francis Xavier in Satsuma. — Shimabara Massacre of Christians. — Three Periods of Japanese History. — Origin of Shogûnate. — Rome to Blame for Japan's Exclusive Policy. — The Double Game of Japanese Diplomacy regarding the Treaties. — The Revolution Triumphant. — The Double Written Language. — Shintooism. — Buddhism. — Confucian Scholasticism. — Signs of Unsettling of Popular Faiths. — Materialistic Teaching at Tokio University. — Northern Tour to Nikko. — Japanese Difficulty with the Treaties. — Evangelical Doctrine of Substitution Familiar to Japanese. — Three Hundred Miles Through the Interior. — Native Hotels. — Customs 102

CHAPTER VIII.

MISSIONARY WORK IN JAPAN.

Full Measure here of Missionary Trials. — Superficial View of Christianity. — True Spirit of Union Remarkably Illustrated by the Foreign Missionaries in Japan. — Climatic Influence upon Missionary Temper. — Well for Missionaries to Visit Other Fields. — Getting Out of Ruts. — Independent Missionary Labor Generally of More Harm than Good. — Confounding Conscientiousness with Wilfulness. — Well for Home Churches not to Encourage those Missionaries who Break with the Boards. — Education of Native Ministry at Kiyoto. — The Invisible Co-operations of God with His Embarrassed Servants. — Bible Translation Work and the Two-fold Results. — Rule of Outlay for Mission Buildings. — Æsthetic Considerations also. — The Use of English in Mission Schools. — Hiding Personal Disqualifications behind Principles. — Demand for English Instruction Over-Estimated. — Foreignizing Scholars in Mission Schools. — Here also Extreme Views. — Over-doing Self-Support. — Union Church. — Bible Society. — The Scale of Missionary Supply a Rising One. — Single Women Missionaries. — Remarkable Openings for Native Preachers. — Catholic and Greek Missions 118

CHAPTER IX.

CHINA GEOGRAPHICALLY AND HISTORICALLY.

Four Hundred Millions! — Yet Reasons for Inclining to this Estimate. — India Comparison. — Effort to Realize the Stupendous Fact. — Geographic Parallels between China and America. — China's Antiquity. — The successive Dynasties with their Leading National Events. — Approaching China from Japan. — Shanghai. — Mongolians and Caucasians as Soldiers. — Average Chinese Estimate of European and American Foreigners. — Prince Kung's Sarcasm on Missionaries. — Our Seven Inland Tours from Treaty Ports. — Glances at Nine of the Eighteen Provinces. — "Fan-qui-tsu!" — Safety to Person and Property of Travel. — Chinese Contract and its Fulfilment. — Missionary Experience after the Novelty is Gone. — Hang-chow Medicine Manufactory. — Kiang-si Waters. — Han-kow Centre of Population. — Peking and the Great Wall. — Legation Hospitality. — Shantung's Sanitarium and Interior. — Fuh-kien from Fu-chow and Amoy. — Ah-Hok's "Lunch" of 30 Courses. — Swatow and Interior of Kwang-tung. — Hong-kong to Canton and Beyond. 139

CHAPTER X.

CHINA POLITICALLY AND SOCIALLY.

Its Unwritten Constitution. — A Patriotic Censor. — The Regents. — Their over-reaching Policy. — Li-Hung-Chang and Restoration of Native Dynasty. — Che-kiang described as Sample of China. — Fu and Hien Cities. — Hang-chow the old and future Capital. — Marco Polo. — Soil Productions. — The Opium question in China. — England's Responsibility. — Spiritual Weapons required. — Intemperance the deadly Effect of Moderation. — China's Written Language and Spoken Dialects, — Precocious Memories. — Industrious Character of the Chinese. — Their Mission to the World. — Famine Benefits. — Railroads. — Rottenness of Civil Service. — Christian Heroism. — Customs Service. — The National Examination System of China. — Prospect of its Utilization in Elevation of the People. — Imperial University at Peking. —China's prospects Contrasted with those of Japan 153

CHAPTER XI.

THE RELIGIONS OF CHINA.

Visit to "Temple of Heaven" at Peking. — Has God ever been Worshipped here? — Refined Heathenism after all. — Deification of Nature. — "Shangti", "Tien-chu", and "Shin" difficulty. — The "Fung-shway" Superstition. — Its History and Philosophy. — Its universal Influence. — Really the one Religion of China. — Why Railroads and Telegraphs are almost impossible. — The Missionary Embarrassment. — Reaction from Nature Worship in two Directions. —Laou-tsze and his Taouism.— Confucius. — His Moral Philosophy — Ancestral Worship. — Confucianism a failure. — Yet superior to Buddhism 168

CHAPTER XII.

BUDDHISM NOT "THE LIGHT OF ASIA."

Too much Credit given to reputed Founders of World Religion. — Preparation for Buddhism in India, China and Japan. — Regions of Tradition and Legend. — The Vedic Religion.— Likeness of its Sun-god to Siddhartha. — Amitabha's Eclipse of Buddha.— Practical Suppression of Nirvana in China. — Buddhistic Disregard of Principle in Proselytism. — India Buddhism Returns to Hinduism. — Ready Acceptance of new Alliance with Japan's Shintooism. — Historic Kernel to Siddhartha Legend. — "Philosophy run Mad." — The Night-walker throughout Asia. — Difficulty of Statistics of Buddhism.— The *Darkness* of Asia. — Obligations of Buddhism to Rome. — Buddha's Atheism and consequent Darkness. — Conscience well Interpreted but the Light of its Morals Extinguished. — Buddha's supreme Selfishness. — His Dogma of Merit. — The Masquerade of the Virtues.— Buddhistic Sin mere Misfortune.— Thorough Pessimism. — Yama's Credit Marks, — Existence a Scramble for Self. — Superiority of the Confucian Morality 185

CHAPTER XIII.

CHRISTIAN MISSIONS IN CHINA.

Contribution of Roman Catholic Missions to Chinese Evangelization. — Various Protestant Advantages. — Visits for Comparative Study. — Rome's Opposition to our Missions. — Evangelizing Use of Christian

Homes. — Their Influence in Christian Lands Underestimated.— Missionaries' Children. — Position of the Unmarried Missionary Women. — Suggestion of Protestant celibate Sisterhoods Unwise. — Missionary Statistics of China. — Waiving sectarian Comparisons. — Presbyterian Model Press at Shanghai. — Baptists at Swatow on place of Schools and use of Bible Women. — Utility of Chinese Classics. — Important lesson from Methodist Mission at Fu-chow. — Walking by Sight and by Faith. — English and American Congregationalist Missions. — Talent appreciated abroad also. — Neglecting Vacations. — Wesleyans. — Church Missionary Society. — Danger of encouraging Converts under Discipline of other Missions. — American Episcopalian Mission. — Bishop Schereschewsky's College. — S. P. G. Society. — German Societies. — Reformed Mission at Amoy. — Various other Evangelical Missions 199

CHAPTER XIV.

MISSIONARY OUTLOOK IN CHINA.

The "China Inland Mission."— Its Statistics and Principles of Support and Work. — Mistaken Exegesis. — Peculiarities. — Unfavorable impressions produced by the Dress. — Results in part Disappointing. — Hasty Use of the Language. — Overdoing Itinerancy. — Mistaken view of Providential Leadership. — Their Faith Principle of Support not Consistently carried out. — The Principle a Travesty upon True Godly Faith. — Its Advertising Methods may be more Wise but not more Pious than ordinary Solicitations. — "Higher Life" peculiarly Censorious. — Wisdom from Above needed in dealing with the Phenomenon. — Missionary Physicians. — Their varied Usefulness. — Women as Physicians. — The Unoccupied Field in China. — The Mission Sunday Question. — Hiring Sunday School Attendance. Experiments with Phonetic Alphabets. — Drawing Distinctions. — Some Fruitage of Buddhism. — Missionary Temptations. — The Change Cure. — Wisdom of Clustering Missionary Families. — The Foot-binding. — Idolatrous Paper-Work. — Prevalent Domestic Slavery. — Some more of "the Light of Asia." — Martyrology. — Illustrations of Chinese Christian Character. — Union Spirit of the Missions. — Yet danger of Paralysis of Faith 221

CHAPTER XV.

DUTCH EAST INDIES AND OTHER ISLES.

The Island World. — Protestant and Catholic Colonization. — Twenty-Five Millions. — Australia. — Religious Divisions. — Former Great Buddhistic Power in Java. — Present Civilization of Java. — Batavia. — Railroads. — Scenery. — Productions. — Serfdom. — Marvellous Diffusion of the Polynesian Language. — Melanesian Race. — Moravian Missions. — Culture not Required to Receive the Gospel. — To most Degraded, Christianity Preceding Civilization. — Count von Zinzendorf. — Herrnhut. — "Unitas Fratrum." — Maori of New Zealand. — Martyrdom of Volkner. — Reasons why Missions Backward in Dutch East Indies. — Minahassa Exception in Celebes. — Missionary Fidelity Illustrated. — God's Leadership into Polynesia. — Tahiti. — French Toleration. — Native Consecration. — Eagerness to Purchase Bibles. — Embarrassed Fidelity to Missions. — Fiji. — The "Dogs" our Instructors. — New Hebrides. — Cannibal Feasts over Several Martyred Missionaries. — The Harvest 246

CHAPTER XVI.

SIAM AND ANAM.

French Cochin China. — Camboja. — Tonquin. — Hué, the Anam Capital. —"Light of Asia" Burnt Out. — Important Mission Fields.— Glances at History, People and Government of Siam. — Natural Features. — Religious Condition. — Catholic and Protestant Missions. — Denominational Division of Work. — Re-consideration of its Wisdom. — Advantage of Emulation. — Bang-kok "The Venice of the East." — Some Characteristics of Siamese Buddhism. — A Morality of Fear. — Specimen Objections of Natives to Christianity. — La Loubère Reviewed. — The Special Responsibility of Missions. — Christianity not to be Administered in Acceptable Quantities. — Missionary Optimism as well as Pessimism to be Avoided. — Abandoning Stations a Serious Matter. — Timely Reinforcement of Stations. — Singapore. — Prison Mission Work.— Penang 264

CHAPTER XVII.

BURMAH AND ASSAM.

The Countries. — Their Populations and Religious Condition. — History and Present Governments. — Noble Stand for Good Morals, of Commissioner Atchison. — The Wars with Great Britain. — Rangoon and Shway-Dagon Pagoda. — Manners and Customs. — Establishment of Burmah Mission by Dr. Judson and wife. — The Legacy of their Lives and Character to Universal Church. — Their Co-laborers and Successors. — Heroic Age of Missions Not Passed. — More than Romantic Interest still Awaiting Discovery. — All Missionaries Should Retain some Pastoral Itinerating Work. — Some Spoiled by Too Much of the School-Room and of Book-Making. — Karens. — Ko Thah-byu. —Remarkable Bassein School. — How the Karen Christians Built It. — World Lesson on Giving. — Judson's Grand Mistake in Burmah. — Not Wise to Educate Natives in America or Europe. — Nor to Adopt them into Mission Families. — More Self-Support Needed in Schools. — Overcrowding of Mission Schools. — Need of Missionary Reserves for Sudden Advance Movements. — Garos of Assam. — Burmah and Assam Key to Asia 283

CHAPTER XVIII.

INDIA, THE COUNTRY, PEOPLE AND RELIGIONS.

Leaving Buddhistic Countries. — Parting glance in a Maulmain Temple. — The Jainas. — The Singhalese. — Divisions of the Empire. — Its Natural Resources. — India History. — British Sway Providential. — Changed Government Attitude toward Missions. — Christian Missions alone can render recurrence of Mutiny Impossible. — Languages. — The Task of a Christian Literature. — Architecture. — Development of Brahmanism. —The Rig-Veda. — Copernicus anticipated. — Code of Menu. — Caste System. — Evangelization must not compromise. —Vileness of Hindu Worship. — Grotesqueness of Hindu Temple Symbolism. — Moslemism. — Has it been a benefit? — Parsees. — Chunder Sen. — "Christians of St. Thomas." — The Political Educational Problem of India. — False Neutrality 302

CHAPTER XIX.

CHRISTIAN MISSIONS IN INDIA.

The Field of their Largest modern Development. — Four Months' touring among them. — Their two great Periods. — At Serampore. — Consul-General Litchfield. — The Missionary living question. — Demands of the smaller-salaried home Ministry. — Heroic Missionary Work. — Present Rapidity of India Evangelization. — The Quickening of Thought and Universal Unrest. — Approaching Conflict with Islamism. — Henry Martyn. — Church Missionary Society. — S. P. G. — America's Debt of Obligation. — London Mission. — Wesleyans. — English Baptists. — Scotch Missions. — Lutheran Societies. — The Famine. — American Baptists. — Lessons at Ongole and Ramapatam. — A Fundamental Principle in the Architecture of Missions. — Zenana Work. — A. B. C. F. M. — Methodists. — Presbyterians. — Friends. — Swedes. — Free Baptists. — Moravians. — U. P. C. Missions. — Sikhs. — Naneka 321

CHAPTER XX.

MISSIONARY OUTLOOK IN INDIA.

Limit of Adequacy of Supply. — Demand of Missions Not Beyond Present Resources of Church. — America's Proportion. — Benediction and Responsibility of Missionaries' Children. — Rule that they must be sent Home not exceptionless. — More Fraternization needed. — Lack of Spiritual Power. — Christian Character in India not sufficiently impressive. — High Caste Converts. — Evangelization or Failure. — Limit of Distinctively Missionary Interests. — Encouragement and Danger of Government Patronage of Missions. — Missionary Money a special Trust Fund. — British Religious Neutrality Impossible. — Demand for Christian Literature far beyond supply. — Industry on Christian Principles. — Permanency of Mission Buildings. — Native Self-reliance. — Mission School Architecture. — Native and Imported Services of Song. — In each Nation its own best Musical Vernacular. — Parting Glimpses of Thought and Memories of India 339

CHAPTER XXI.

PERSIA AND EASTWARD.

Past and Present of Persian Empire. — Natural Resources. — Political Situation and Prospects. — Population and its Religions. — Christian Missions. — Their Expense in Persia compared with Cost of sustaining Churches in America. — Statistical Quagmire. — The Strategic Science of Mission Locations. — Teheran and its Twilight of Modern Life. — Advantage of Persia's Heretical Moslemism. — Liberalizing and Emancipating Tendencies of various Sects. — Increasing Direct Access of Christian Missions to the Mahometans. — Universal Lesson from attempted Reform of Nestorian Church. — Roman Catholics in Persia and Afghanistan. — Awakening among the Jews. — Obligation of the Church to Children of Israel. — Perhaps this in part to be discharged among the Afghans. — Dilawur Khan. — Missionary Invalids. — Their continued Usefulness. — Dying on the Field . . . 357

CHAPTER XXII.

BABYLON, NINEVEH AND JERUSALEM.

Lessons from Bible Lands for Christian Missions. — Next to the Bible itself Bible Lands the Book's best Commentary. — A Suggestion in the interest of Missionaries and their Work. — Baghdad, its Past and

Present. — Touring Preparations. — Corresponding Outfits at Beirut and Cairo. — Garden of Eden. — At Babylon. — Nebuchadnezzar's Palace. — Fulfilment of Prophecy. — "Hanging Gardens." — Remarkable Statuary. — Daniel's Palace. — Hillah and the Euphrates. Tower of Babel. — Tomb of Ezekiel. — At Nineveh. — Situation and Appearance of Proud Assyrian Capital. — Excavations. — Prophecy. — Oriental Farewell from Mosul Native Missionary. — A Meditation upon Olivet. — Not Tears Enough in World Evangelization To-day. A Symbol at Memphis 374

CHAPTER XXIII.

THE TURKISH EMPIRE AND ARABIA.

Othman and the Osmanlis. — Mohammed II. and St. Sophia. — Victory of Sobieski. — Present Deplorable Condition of Empire. — Rich Natural Resources. — Scantiness of Population and some of the Causes. — Arabia's Surprises for the World. — Arabs again the Coming Race. — Universal Disloyalty. — Contrasts at Bijirek. — Days of the Ottoman Power Numbered. — Probable Solution of the Eastern Question. — Its Bearing upon Christian Missions in these lands. — The Koran and Religious Liberty. — The Coming Fair Conflict between Christianity and Islamism. — Educational and Literary Preparations. — Greek Church. — Greek Catholics. — Syrian Catholics. — Armenian Catholics. — Bulgarian Church. — Armenian Church. — Maronites. — Chaldean Catholics. — Jacobites. — Chaldean Nestorians. — Lessons from Nestorian History for To-day. — Fragments 392

CHAPTER XXIV.

CHRISTIAN MISSIONS IN TURKEY.

Pioneering the Levant. — Rising Moslem Estimate of Protestantism — Name of "Christian" must be Redeemed. — Theorizing on Missions versus Missionary Experience. — Need in Mission Literature of the Reserved Talent. — Home Churches and Boards not to be limited to mere questions of support. — American Board Missions. — Presbyterian and other Missions. — Encouraging Statistics. — Some Phases of the "Mission School Question." — Adapting Methods to Circumstances. — Robert College at Constantinople. — Beirut Protestant College. — Scripture Translation. — Christian Literature. — The Arabic Bible and its Outlook. — Islam Evidently Doomed. — No Compromise to be Entertained. — Late War and Famine Opportunities for Evangelization. — Special Qualifications of American Missionaries. — "The Home" at Scutari. — Grand Advance of "Woman's Work for Woman." — A Main Force for Overthrow of Islamism and Brahmanism. — Clustered Encouragements 412

CHAPTER XXV.

AFRICA AND ITS EVANGELIZATION.

Historical Reflections. — Revelation and Egyptology. — Influence of North Africa upon Christendom. — Geography of the Continent. — The Populations. — Explorations. — Dr. Livingstone. — Stanley and Mtesa. — Great Britain and the Slave-trade. — Formidable Difficulties. — Survey of the Mission Forces. — Copts. — Sierra Leone. — Liberia. — Gold and Slave Coasts. — Niger. — Congo. — Bihé. — South Africa a Protestant Christian Country. — Base and Supplies for Evangelization of Interior. — Canals and Railways. — Influence of the Wars. — Berlin Missionary Economy. — God Revealing Long Hidden Purposes. — Industrial Institutions. — Preparations for Advance on East Africa. — Locating on Nyassa, Tanganyika and Victoria Nyanza. — Grandeur of the Outlook. — Madagascar and other Isles. — Marvellous Triumphs of the Cross. — Maps. — Evangelization Leading Civilization. — Relation of Missions to Secular Power. — The Heart of Christendom turning toward Africa . . 432

CHAPTER XXVI.

GREEK AND CATHOLIC EUROPE.

Temptations to Linger. — The Religious Situation Largely Political. — Encouraging Signs of Separation of Church and State. — Non-conformity in Russia. — Catholic Adoption of Protestant Methods. — A Blessing in Disguise. — Should Evangelical Missions be limited to Pagan and Anti-Christian Nations? — The Answer of Mahometanism. — European and American Catholicism Contrasted. — Idolatrous Worship of Icons in Russia. — Heathenism of the Czar. — The Paganism of Rome. — Dissent. — The Molokáni and Stundisti. — Catholic Unity an Illusion. — The Infidel Movement. — Amazing Religious Ignorance of the Masses. — Dormant National Consciences. — Political Unrest. — Anxiety of the Masses for Something Abiding. — Unmasking of Error. — Attacking Corrupted Christianity at its Sources. — Survey of Advance Guards of Evangelical Forces 463

CHAPTER XXVII.

PROTESTANT EUROPE.

Multiplied Diversions. — Re-entering the Lines Marshalled for Universal Conquest. — Stability and Permanency of Great Britain and Germany. — The Guardians of Evangelical Labor throughout Europe and the World. — Their Home Work. — London. — The Pauper Class and Charity. — Spheres of Established and Dissenting Churches. — Advantages of Disestablishment. — General Reawakening of Evangelical Life. — Occasioned Largely by Reflex Influence of Foreign Missions. — The Question of British and American Missions in Protestant Europe. — A Great Community of Interest and Obligation. — The Christian Home of British and European Protestantism. — Plymouth Brotherhood, &c., the Antipode of High Churchism. — For Neither America a Congenial Soil. — Sublime Spectacle of Mission Forces. — Evangelizing Jews. — Anglo-Saxon Colonization as Evangelistic Agency 478

CHAPTER XXVIII.

WEST INDIES, SOUTH AMERICA, AND OTHER MISSION LANDS.

Countries, Rich in Natural Resources and History. — Northern and Southern Continents Compared. — Toltecs and Aztecs of Mexico. — Incas of Peru. — Conflict between Rome and Protestantism for the New World. — Spanish Colonization. — Trans-Atlantic Inquisition and Auto-da-fé. — The Heritage of Serfdom and Slavery. — British Emancipation. — The Righteous Act Nevertheless a Necessity. — Result only Partial Amelioration. — Tyranny and Slavery Survive all Legislation. — Corresponding Situation in Chili, Mexico, Brazil and elsewhere. — Need of Evangelizing Agencies. — The Supply far behind the Demand. — Mission Results in West Indies. — Jamaica Christianized. — Moravians in Nicaragua and Guiana. — Chinese and East India Coolies. — S. P. G. — Wesleyans. — Other Missions. — American Episcopalians, Methodists and Presbyterians in Mexico. — Mission Fields of Canadian Dominion. — S. P. G.'s 225 Missionaries. — Remarkable Work of Church Missionary Society in British Columbia. — Esquimaux 494

CHAPTER XXIX.

ATLANTIC REFLECTIONS.

A Memorandum for other Tourists. — Why some Clergymen are Icebergs on Missions. — Plain indeed the guiding Wisdom of modern Protestant Missions that from Above. — Time Clearing up Difficulties. — Rapidity of Mission Success. — Future Preparing to be still more Glorious. — No Need of Impatience for Second Coming of our Lord with Different Weapons of Conquest. — Prophecy to be Interpreted in Light of Modern Missions. — Christianity the Supreme Need of the World. — Missionary Vacation Question. — A Feasible Plan. — Missionaries Breaking in Health. — Their Expenses in the Home Land. — Specific Donations. — Wisdom of Assigning Missionaries to certain Churches for support Questioned. — More Unity and Concentration Needed. — The Missionaries' Social Treatment of Natives. — Home and Foreign Mission Professorships and Lecturships. — The Centre of the Cyclone. — A Landing Confession 510

CHAPTER XXX.

HOME LAND SUGGESTIONS.

Ashore. — Greetings. — At Home. — Some Common Objections to Mission Management Reviewed. — Work, Qualifications and Pay of Secretaries and Treasurers. — District Secretaries. — The Missionary Concert. — Society Publications. — Use of Religious and Secular Press. — Anti-mission Element in the Churches Chiefly from Want of Information. — Young Men Wanted. — " The Call." — Qualifications. — Christ the Motive Power. — System in Benevolence. — Obligation of Science to Missions. — The Debt of Home Churches to Missions. — Best plan for Missionary Life Insurance. — Chief Difficulty of Missions and that of Gospel Identical. — How Churches can Secure Revivals. — Qualified Testimony from the Mission Fields. — Several Important Witnesses Called. — Signs of the Times. — Probabilities of the Coming Century. — Kali Ghat. — Parting with the Reader beside Statue of Bishop Heber in Calcutta 529

APPENDIX.

A LIST OF CHRISTIAN MISSIONS.

Home Missions of United States of America 543
Foreign Missions of United States of America 544
Home Missions of Great Britain 547
Colonial Home Missions 548
Foreign Missions of Great Britain 549
Colonial Foreign Missions 551
Continental Home and Foreign Missions 551
Sandwich Islands Missions 553
Roman Catholic Foreign Missions 553
Greek Church Missions, etc 554

KEY TO EXPLORATION ROUTES ON MAP OF AFRICA 555

INDEX 557

LIST OF MAPS.

Religions of the World, *Frontispiece.* China and Japan . . 102 1-2
India . . . . 302 1-2 Africa 432 1-2

AROUND THE WORLD

TOUR OF CHRISTIAN MISSIONS.

INTRODUCTION.

WHEN the children of Israel had camped in the wilderness of Paran, the Lord directed that men should be sent to search the land of Canaan. They were to make their way northward into the mountainous district, to "see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strong holds." Moreover, they were directed to be of good courage, and to bring of the fruit of the land. After forty days the messengers returned to the congregation at Kadesh, bringing their figs and pomegranates and huge cluster of the grapes of Eshcol. All but two of them had a very discouraging story to tell. The land, which God had promised their fathers, was one indeed that "flowed with milk and honey," but there were so many giants, the children of Anak, and the cities were so strongly walled, it seemed to them a hopeless task to endeavor to take possession. These false reporters forgot the almighty power of their Divine Leader, and the many proofs He had given them since their sojourn in Egypt that He was fully equal to every emergency that could be encountered by His chosen people. They had not yet learned the lesson that "man's extremities are God's opportunities." But Caleb and Joshua, those other messengers, retained their confidence in their Lord, even while surveying those walled cities and enumerating those giants of Canaan. Acquainted, as they were, with the fulfilment of so much prophecy, and monuments themselves of the delivering mercies of God, they could only still the people, and subsequently rend their clothes in indignation at the murmurings of the congregation, and insist as the only trustworthy report of their promised Canaan—"The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not."

In the providence of God it has been the privilege of the writer of this book to be for the last two years a searcher in many of the lands of the world, which God has promised to evangelical missions. With my family, it has been my delight, during this time and previously, to make quite thorough exploration, not simply into the little territory of Palestine, but throughout Japan and China, Siam and Burmah, Hindostan and Asiatic Turkey; Greece, European Turkey and Russia; Italy, Austria and France; Germany, Switzerland and other portions of Europe; besides visiting to some extent Persia and Arabia, many isles of the sea, various unevangelized regions of America, and several peoples of the grandly opening continent of Africa. This extensive range of travel has brought me into contact with representatives of the populations and religions and Christian missions of almost all the remaining parts of the world, so that opportunity at least has been equal to a very comprehensive and reliable report from all that Canaan of the unevangelized world, which God has promised yet to bestow upon his spiritual Israel.

This report it will be our endeavor to make, influenced largely by the Master's words, "Unto whomsoever much is given, of him shall be much required."

That our story is of lands, all of which God has promised as the heritage of his people, is as plain as revelation can make it. The pessimist has no support at all among the evangelical predictions of Holy Writ. He may have allowed himself, from partial views of current events throughout the world, to be discouraged over the ultimate universal triumph of the Gospel in the use of the ordinary means of Grace, and then he may have fancied that he has successfully tortured Scripture into an encouragement of his despondency; but the clear-headed and untrammelled reader of God's Word finds nothing there except assurance that this conflict, which the Church under Emmanuel is waging with the world, is to go on from victory to victory, until all mankind shall acknowledge their allegiance to Jesus Christ. Through the Sacred Oracle "the voice still crieth in the wilderness"—"Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Plainer words could not be written than those of the prophet Habakkuk—"the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That was a triumphant prediction of the psalmist—"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." The Lord declares through Isaiah—"I said not unto the seed of Jacob, Seek ye me in vain." And again—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear."

If disposed I might fill a volume with description of only the great walled cities and the myriad giants, children of Anak, that are to be met on almost every hill and in nearly every valley and plain of this vast promise land. There is abundant material for intimidation and discouragement, if only the difficulties in the way of world-evangelization be considered, and the wings of faith be folded, and the thoughts be permitted to grovel among only earth-born plans and methods and instrumentalities and efficiencies. From the standpoint of the world it is dispiriting to see the strong hold which materialism is taking upon the newly educated masses, in "the empire of the rising Sun." It is depressing to note the revival within Buddhism under the efforts of its most intelligent and liberal leaders to bring their followers more abreast with the spirit of the age. It is discouraging to become acquainted with the vast underlying superstition of the Fung-shway, which makes the hostility of China's four hundred millions to all evangelizing efforts of the Christian Church the more firm and abiding. So is it, when through Hindu and Moslem countries we go searching in the spirit of those false spies, who accompanied Caleb and Joshua, and see in the former the unutterable depths of the degradation of Brahminism, and in the latter the accumulating evidence that Mahometan bigotry and fanaticism are preparing, like Rome, for a new lease of aggressive power under a general change of political circumstances. Or if turning from these great walled cities to the children of Anak, the giant personal difficulties to be still encountered, even in our own day, by those who enter upon the work of Christian missions, we might write a book that would not be an unfit companion for "Fox's Book of Martyrs." It is still hard to sever the ties of home, to leave the native land, to reside in severe climates without constitutional fitness, and to be compelled to eat food without relish. It is still difficult to learn a foreign language so as to make it the medium of the most accurate thought, wherewith is to be decided the destiny of immortal souls. It remains as painful as ever to live and labor among the wretched, the degraded, the bigotedly superstitious and the blindly fanatic. No words can describe the depression of spirit that comes at times to nearly all missionaries, in their isolation from kindred sympathies, their remoteness from all congenial associations, and their frequent evidence that the great work, to which they have given their lives, has not the support of the prayers and the contributions of one third of the Christian Church. The tears are just as big and scalding, as in the earlier days of missions, when parents have to send their little children home to be reared and educated in a more healthy clime, and in a purer moral atmosphere. The graves are much more frequently dug in those far-off lands. Companionless husbands, widows and orphans, they multiply with saddening rapidity among the families of missionaries. And how many there are, who must, as is generally supposed, be buried at sea. But it is not our purpose to fill these pages with stories of the special trials and discouragements and perils of missionary life, any more than to dwell unduly upon the immensity of the labors to be performed. We come to our task in the spirit of Caleb and Joshua. We have only a joyful report to render. There is encouragement all along the line. A journey around the world but confirms the conviction that Christ is the need of all nations; that every world-religion represents merely the unsatisfied aspirations of human hearts; and that Christianity alone reveals the yearning of God and the satisfaction of man.

From the gardens and vineyards of over a thousand missionaries, whose work in all its various details we have been permitted largely a personal examination, we shall endeavor to bring for Christians of all denominations figs and pomegranates and grapes of Eshcol in abundance. We have found that each of the prominent divisions of the Church Universal has under successful cultivation portions of the great field of our common Lord, and the principles and methods and results of their husbandry need to be known by all of whatever denomination, who are fellow-servants of the Great Husbandman. A familiarity with Christian missions to-day is a liberal education. It is thus in geography, in history, in philology, in ethnology, in political economy, and in international law. But no one can secure this education, if he takes within his range only the missionary operations conducted under the superintendency of that branch of the Church to which he immediately belongs. He must understand the power and movements of all the other corps of the grand army. He is at liberty to give his special sympathies and co-operations to whatever part of Emmanuel's forces, he deems to be under the strictest discipline and the most truly organized under the instructions of the Word of God; but he must be far more comprehensive in his information; his thoughts must take in a much more extensive range of application and combination and result, if, with all that it involves, he is to be thoroughly intelligent upon the subject of modern world evangelization.

It was with this conviction that we turned aside from a ten years' delightful ministry with a Providence church, and entered upon the realization of a long cherished purpose—the personal study of the utility and comparative methods of the Christian missions of the various denominations and countries. It may be that Professor Christlieb of Germany is right, when, in his little book entitled "The Foreign Missions of Protestantism," he declares: "A systematic comparison of missionary methods is at present not practicable, inasmuch as the great proportion of the necessary material has not been gathered." It is quite possible that more of this preparatory work has been done than this able defender of evangelical faith appreciates. A more extensive acquaintance particularly with American and English and Scotch missions, their home management, their foreign laborers, and the history upon many different fields of various experiments, would convince the careful observer that there is considerable material already on hand for the construction of "a science of missions." Of course neither this nor any other science can be expected to appear at once in a state of full development. Additional experience and investigation will continue to bring their data to this department of practical theology.

The position for observation, which we have occupied, has been very favorable to the formation of independent and unbiassed judgments, and to the collection of such facts as will be of service to the Christian Church. Provided with cordial credentials from Secretaries of all the leading Foreign Missionary Societies of America, we went out on this around the world tour of Christian missions quite independently, at our own expense, and untrammelled by any commissions, that would confine special inquiries to given localities, and enlist here and there the interest and sympathy irrespective of the actual merits of the case. A few eminent brethren of different denominations have within the last fifteen years circumnavigated the globe upon the line of their own ecclesiastical relations, but their responsibilities have been so pressing both at home and upon the way, as necessarily to limit their field of investigation, and to give them but partial views of the principles, methods and results of the work of other missions than their own. They have gone, too, rather in the character of overseers and instructors than of spectators and learners. Their business has been to set things to rights, to communicate fresh instructions from the home executive committees, and to give advice with respect to retrenchment or enlargement of expenditure. We believe it would be well for every missionary society to send a Secretary, or one or more of its Board of management, at least every ten years to spend a few days in visiting each of its mission stations throughout the world. Much added qualification for official duty would thus be secured, the interests of the foreign and the home work in evangelization would be brought nearer together, and greater advance would be made in leading men to a saving knowledge of the Gospel. No doubt the time will come when this will generally be considered one of the wisest possible modes of expenditure for a portion of the funds raised for mission purposes. At the same time other and more independent lines of communication are required between the home churches and foreign stations. Pastors and laymen, and christian women also, of intelligence and discrimination and large experience should occasionally make their foreign journeys to the missions of the great heathen world, rather than to London, Paris and Switzerland. They should go at their own appointment and expense, go with a little assistance to those whose hospitality they might otherwise strain, go with eyes open to see everything, with dispositions to be instructed by the missionaries, many of whom are vastly better acquainted with the work than the most popular preacher or the most generous layman at home. Go, too, more a Christian, than a churchman or a sectarian, reminded beforehand that these lines are not so distinct with the evangelizing laborers among the thousand millions of the heathen world, as in the midst of the religious and educational and social institutions of America. Not that the varieties of opinion upon questions of form and ceremony and church government do not continue to exist among our foreign missionaries, but it is very evident that they do not find as many difficulties, as we do at home, to practical co-operation.

In earnestly recommending trans-Pacific instead of trans-Atlantic excursions for American christians, we speak from our own experience. Fourteen years ago I visited, with my wife, Egypt, Palestine and nearly all the countries of Europe. It was indeed delightful to sail up the Nile; to stand upon the great pyramid; to tread all the paths the Saviour trod from Bethlehem to Nazareth, and from Capernaum to Jerusalem; and then to study all the various advanced European civilizations of our own time; to look at their world of beauty in architecture and upon canvas; to see how they make marble speak, how they assist nature in the cultivation of the soil and the ornamentation of the landscape, and how variously they apply all the beautiful arts to industry. We did not know how foreign travel could be made more interesting. But we have learned better since. The river of salvation, flowing through heathen lands, has more to attract the visitor than Egypt's golden stream. More interesting than Bethlehem is the place wherever Christ is being born again daily in human hearts among Buddhists and Hindus and Moslems and Fetichists and Romanists and Infidels. More thrilling than to stand upon Olivet, from whence the Redeemer ascended on high, is it to witness his coming again in convicting and converting power through the wonderful efficacy of the Holy Spirit to Japanese and Chinese, to Indians and Arabians, to Africans and dwellers upon the remote isles of the sea. And of more real benefit than European cultivation in art, is that broadening of our sympathies and enlarging of our philanthropies which comes from thorough personal acquaintance with the foreign mission cause. The rapid advance of Japanese civilization; the strange superstitious conservatism of China; the races and dynasties and architectures of India; and the geography and political prospects of Africa — in these directions there is more to attract the research of American thought, than along the beaten tracks of European travel. And when there is added the christian's special interest in the salvation of his fellow-men, and he remembers that there are twenty times as many souls in these countries as in his own America, or three times as many as in all Christendom, he will realize that his time and money in foreign touring can be much more profitably spent Westward than Eastward.

We recall two, among many other instances, where transient visits from the home land have resulted in incalculable benefit to the mission stations. The one was from a regularly delegated officer from the missionary Board at home. In his place of supervisor and counsellor, it seemed to him duty, upon one occasion, to suggest and urge upon his brethren, at a most important centre of christian labor, a course of procedure against which they all were very reluctant. But years have proved that this very modification has rendered that mission tenfold the more effective. At another point in Asia the work was considered so discouraging by the home authorities, that it was determined at the first practicable opportunity to abandon it. But in the providence of God a christian brother, well known and influential, yet without any delegated authority, came along upon a casual tourist's visit. He saw the situation, if not with clearer eyes, certainly with far greater advantages for accuracy and reliable judgment, and he concluded that it was not an open question whether that station should be reinforced and the work pressed on with greater vigor. His representations were successful in correcting the misjudgment at home, and one of the largest and most encouraging fields in all Asia for missionary labor has been saved to gladden the heart of the Church of to-day. Moreover, such visitation does good not only by way of information and counsel, but the little taste of social life, right fresh from the native land, brought to the lonely missionary home, is unspeakably welcome and wonderfully helpful. Many of them have told me that such an occasional break in their life puts them on their feet again for a whole year of their plodding toil. Others have expressed it that a few hours of new faces from the fatherland are more useful than the gladly received boxes, that come occasionally freighted with food and clothing, and the luxuries which no missionary's salary can afford. Repeatedly has it been said to us: "All your expenditure of time and money in this around the world tour of christian missions has paid simply in our homes and in our mission; and we wish you would appreciate it, and impress the fact upon other ministers and laymen, who may be induced to follow your example."

We feel very glad that, before sailing from San Francisco, we had opportunity to see a great deal of the home missionary work in America. Indeed it was my privilege early in the ministry to engage for some years in this department of evangelization. It is a grand school, not only for those who would see more intelligently, but also for those who would engage personally in foreign missionary work. Immigration and the neglect of God's people have brought a large variety of heathen to our very doors. What means are proving the most effective in the work of christianizing them? What phases of adaptability are they manifesting to religious impressions? How does it appear that they are best guarded from relapsing into their old bigotry or superstition or indifference? It would be well for any Christian tourist, before visiting Asia or Africa, to become acquainted with these and other elements of the missionary problem at home, in the great cities, among the negro population of the South, in the newly settled regions of the West, and among the Rocky Mountains and the Sierra Nevadas. And it seems to me that one of the wisest things that could be done with all applicants for foreign missionary appointments would be to give them a preliminary trial of two or three years in home missionary labor. Let them try it in some ragged school, or freedman's institute, or Chinese settlement. It would not be lost time to those who are really called of God to the far-off lands of heathendom. Their convictions of duty would be strengthened. Their qualifications would be evidenced and increased. And, if from the northern states they should go for their probation to the extreme southern portions of our country, they will learn, at but little comparative cost to the mission treasury, and with little comparative risk to their own lives, whether they may reasonably indulge the expectation of becoming acclimated either in Asia or Africa. Doubtless some, who are now in those far-off lands, incapacitated by poor health, or dissatisfied with the work they have found to do, or known to all their associates as incompetent for their responsibilities, would have been kept back from so costly and risky an experiment, if they could have first been tried in home mission labors. We would not lower the standard of qualification for those who are to minister to the poor and degraded in America. Our Irish and German immigrants and southern freedmen need as good missionaries as the Japanese, or Hindus, or Malayans, but it is so much easier all around to deal with the question of qualification at home.

Nowhere in all the world can one travel to-day, and escape the missionary question. We have reached the period of universal missions. It is no longer as in the first centuries of the Christian era, when evangelization confined its labors mostly to the civilized shores of the Mediterranean. Nor is it as in mediæval times, when the advance was simply northward into Europe; nor yet again as in either the sixth or sixteenth centuries, when christianizing efforts were directed eastward into Asia. It is an age of world-wide mission activity, a time of universal evangelization. At the opening of the present century there were some feeble and discouraging efforts made by Americans and Moravians among the North American Indians, a few prosperous fields cultivated by the Moravians and the Wesleyans in the West Indies and Surinam, a few stations far from flourishing planted by the Dutch in Ceylon and the Moluccas, by the Halle-Danish Society in East India, and a small number of others established by the Norwegio-Swedish Society in Lapland, by the Moravians, Norwegians and Danes in Greenland and Labrador, and also by the Moravians at the extreme south of Africa.

Eighty-one years have passed, and what a bewilderingly rapid march of events toward the christianization of all mankind! The official opposition in India has been overcome, and a glorious host of missionaries from all christian lands and from all divisions of the Church Universal have pressed forward, and to-day they occupy a great number of strongly fortified positions all the way from Ceylon to the Himalayas, and from the mouths of the Ganges to the vale of Cashmere. China, whose gates were so long barred to the messenger of the cross, has now a goodly company of missionaries scattered among its hundreds of millions of population, all along the lines from Canton to Peking, and from Shanghai to Han-Kow. Burman missions have fired the christian heart of the world. The Siamese court patronizes the representatives of our churches. Japan has many stations, clustering especially in the neighborhoods of its eastern and western capitals, and at the latter place, the Rome of the Mikado's empire, the Congregationalists can point with pride to their training school, where a hundred natives are preparing for the ministry. Over the territory of Islam from Constantinople to Baghdad, and from Persia to Egypt, heroic missionaries are lifting up the Cross before the Crescent, and are exerting more mighty and permanent influences than did the crusaders against the Saracens. On all sides Africa is being assaulted in the name of Emmanuel. English, Scotch and American forces are pressing in from the north. At the south gigantic operations are being carried on by English, Scotch, American, German, Dutch, French and Scandinavian societies. Upon the west, stations have been occupied all the way from Senegal to the Congo by British, Basel and Bremen missionaries. On the east there are already the strong evangelizing entrenchments of Madagascar, and throughout the interior, where Livingstone led the way, a constant advance of Scottish, English and American missions. Soldiers of the cross are found to-day all along the western coast of South America, and at many points of the interior and east of that great continent so long held back by barbarism, Spanish misrule and papal bigotry. The West Indies, the isles of the Pacific, the Indian Archipelago, including Sumatra, Java, Borneo, Celebes and New Guinea, Mexico, and all the vast missionary territories of both Europe and our own continent are showing the evidences of modern christian enterprise, the dawn of the day of universal missions.

Many travellers would like to escape these facts, but they cannot. Many at home, who are not in sympathy with evangelical missionary Christianity, more successful in making their wishes father to their thoughts, seem totally blind to the fact that with bewildering rapidity the whole world is becoming Christian. They remind, as it has been suggested, of statues in public and private parks, from which the water streams into the air, where it divides into countless drops, that sparkle beautifully for a moment in the sunlight, and then return to eyes that see nothing of their beauties, and to forms that are utterly unfeeling. To the intelligent and well-informed believer in Christ all the deliverances of truth, all the verities of science, all the teachings of history, all the movements among men shine forth most beautifully in the sunlight of Divine revelation, despite the sightless eyes and unfeeling hearts of an unbelieving world. That revelation promises universal conquest to the Christian Church. On all sides the signs of the times point to the fulfilment of such prophecy. The plan of Emmanuel's campaign is evidently to conquer the whole world. Otherwise many movements upon many portions of the field are inexplicable. Otherwise the major part of the preparation that has been going on through the centuries is absurd. We cannot mistake the sun that shines at mid-day in a clear summer sky; we cannot mistake the evidence that bathes the whole round world in its glowing light that the age of universal missions, on which we have entered, will ultimately be crowned by the universal triumph of Christianity.

CHAPTER I.

NEW YORK WESTWARD.

WHILE crossing upon the ferry from New York to the Jersey City railway station, we saw down the harbor a number of fresh arrivals of ocean steamers. One of the Cunard Line was just in from Liverpool, her very form seeming to give expression to the company's pride at so much successful navigation upon the stormy Atlantic. A fit companion steamer of the Inman Line was slowly swinging its long graceful hull into its berth for the landing of passengers and the loading of cargo. There were many passengers, but the screw was a third out of water, showing that only a little freight could have been brought from over the sea. Fortunate is America in having the balance of trade so greatly in its favor. The carrying facilities of the world's commerce are required to come largely to us empty or in ballast, while they leave our shores almost invariably loaded full of the surplus products of our soil and manufactories. And what responsibility does such exceptional wealth and resource place upon American christians with regard to world evangelization! Our brethren neither in Great Britain or Europe are so favorably circumstanced as ourselves to meet the expense of opening up the new missions at present imperatively demanded in Asia and Africa, and of giving them the assurance of a generous and effective support.

A French flag was flying from the mast of another steamship, perhaps direct from Havre. One of a German line was getting its bearings out in mid-channel for

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

departure, it may have been, to Bombay via the Suez Canal. One steamer showed the Brazilian flag, another the Spanish, and still another the Japanese. And there were several other steamships in sight, whose story was not flung to the breeze from the masthead, but which may be engaged in either the West Indies or the Australian trades, in supplying the commercial wants of Cuba or Java, of Africa or China, or in bringing within the fellowship of the nations the widely scattered islands of the Pacific and the other vast regions of the Malayan Archipelago. What is the meaning of the immensely developed carrying facilities all over the world in our day? Commerce alone can not answer, any more than it could have told at the opening of the Christian era, why the Greek language on the one hand, and the Roman power on the other had become so widely known and felt. Trade and passenger traffic and political interests may give incidental explanations, but the Almighty, who guides and controls the developments of the world, has supreme reasons, which secular thought cannot fathom. As the higher meaning of the extensive range as well as peculiar quality of the Greek language was to embody and carry with the utmost accuracy and facility the new revelation in Christ's person and work; and as the inmost reason of the conjunction of Roman imperial sway was that the spread of the Gospel might be the more rapid and effective throughout the then known world; so, not in yonder lofty grain elevators, not in those warehouses with which New York is piercing the sky, not in those mammoth wholesale and retail stores upon Broadway, is to be found the supreme meaning of this fleet of steamships, nor the grand explanation of the marvellous development in our day of the carrying facilities of the world. Christian faith has the secret. The spirit of the Master with his people tells them that it is a part of his Father's business. The coincidences with mission opportunities in all parts of the unevangelized world, with the moving of the modern missionary spirit in all branches of the Christian church, and with the awakening of desire on the part of thousands to be the living messengers of grace to far-off dying men of every clime and nation, these confirm the judgment of faith, that these myriad steamships and railroad lines are because God wants to use them in christianizing this world. They are to carry the messengers of the cross, to take them back and forth upon their errands of matchless philanthropy; this vast network of interchanging facilities is for the dissemination of christian literature and of all christian knowledge; it has been formed not so much to help man amass the wealth of this world, as to enable him to lay up the imperishable treasures of the world to come.

How wonderful

Upon the same train with us was a goodly company of children from the Little Wanderers' Home in New York. They were in charge of their superintendent, and were being taken to various homes in the Western States, which had spoken for them and furnished the requisite credentials. How kindly he addressed them; how tender and considerate; how father-like his care of them. Many of them, no doubt, in their own wretched homes had never heard such words of sympathy and solicitude. Assuredly this is one of the best departments of home mission work. This gathering of children, who have been cast adrift upon the world by misfortune or improvidence or vice; this furnishing them a temporary shelter with wise conscientious christian management; and, then, this opening of heart on the part of thousands of homes throughout the land, where death has made vacancies or the marriage relation has not borne its blessed fruit, it is a beautiful flower in the garden of the Lord; it is missionary endeavor that should enlist the prayerful sympathy and generous support of all. Every city and large town should have their little wanderers' homes. Their work is in such great demand; and then it is so Christ-like, this gathering of lost lambs into loving arms.

At a city where we stopped over for a day, one of the churches was having a fair to raise money for city mission purposes. The weather was not very favorable, but that is one of the contingencies which must be taken into account by those who adopt this method of dealing with the Lord's treasury. The workers looked very tired, as if they had been overworking for some days past, in the effort to turn the house of God into as attractive a store as possible. The prices were generally much in advance of those in the market, and the quality of the articles furnished mostly inferior. The creams and ices were little better than sweetened snow, and upon payment the lady with a bland smile waited for us to say, "Oh, you need not mind the change." Though the object was good, we could not help feeling that we had been overreached at every turn, and upon the last table purposely left all the little trinkets we had bought without any intimation of their ownership or destination. It costs too much for churches to hold fairs, too much in time and worry and inconvenience and money and christian principle. It generally requires a great deal of preaching and Sunday school work and legitimate religious activity throughout a parish, to counteract the unwholesome influence of a church fair. Far better to meet all the calls of benevolence by direct contributions. Money in the box or the subscription paper is the straight-forward honest way of dealing with the Lord's treasury. Division into weekly offerings for a month, or a quarter, or a year is the wisest plan for lightening the load of a large contribution.

Reaching Ohio, we are in a state where many brave battles in the cause of temperance have been fought. This reform we believe to be principally a question of christian home mission work. Total abstinence societies and prohibitory legislation may render valuable aid, but the great thing after all is to secure to men a sovereign mastery over the evil passions and depraved appetites of their sinful natures. The temperance pledge, the red ribbon in the button-hole, the regalia of a good templar are all well enough in their place; but he who echoes the words of the Divine Master to all struggling human souls, "Without me ye can do nothing," he alone has in hand the solution of the temperance problem. It is not so much in resolution, and better companionship, and the removal of temptation, as in the making of a man a new creature in Christ Jesus, with divinely correct principles for action, and omnipotent power for self-mastery. The salvation which Christianity proffers is not intolerant of any aid to correct living which comes from without. Some affirm that the principle of total abstinence closes the opportunity of free self-restraint, and that prohibitory legislation is a violation of natural rights; but if one exercises his freedom in the choice of total abstinence as the plan best fitted to his life, there is no marring of principle; nor is the withholding of dangerous temptation so much a restraint upon liberty as the giving of a larger freedom. Good morals, like locomotives, work best along the lines of well adjusted firm restraints. Whoever jumps the track has a very unsatisfactory kind of liberty.

At Cleveland, we noted, what pleased us more than the celebrated magnificence of Euclid Avenue, a good deal of systematic christian mission work among the sailors. There was the well-appointed hall for religious and social gatherings. There was the cheap, but clean and comfortable lodging-house, where sailors ashore or out of employment, might find refuge from the alluring haunts of immorality. There was the coffee-room, that most excellent substitute for the bar, where many out of the wet and cold were harmlessly satisfying nature's common demand for stimulant. There was a missionary in general charge, with an assistant; and all betokened that generosity of provision and wisdom of management, which characterize very many of the christian enterprises in the state of Ohio. What more interesting class than sailors among whom to preach the gospel and distribute christian charities? They number a great multitude, gathered largely from the better classes of the poorer populations. Their life at sea or upon the lakes is calculated to develop the more sturdy qualities of manhood. Accustomed to face the most extreme perils, that may arise suddenly at any time, they are familiar with the thoughts of anticipation, preparation, the danger of little neglects, and the mysterious guidance of the compass. Those, who labor among them in the Lord, speak with enthusiasm of the hearty greetings they are accustomed to receive, of the generally intelligent appreciation of their words, and of the peculiar tender-heartedness of the weather-bronzed sons of the sea.

Christian labor among the sailors finds its incentive both in the interest of home and of foreign missions. Not only our ports and thousands of homes throughout the land would be blessed by the evangelization of our seamen, but a vastly important agency would be created for helping to carry the gospel into all parts of the water-bounded world. Wherever ships go sailors must go. None are more frank and brave in the expression of convictions and opinions. And if those convictions were based upon an experimental acquaintance with revealed truth, and if those opinions were in accord with the prevailing sentiments of the Christian Church, what an accession of strength to the foreign mission force of the Kingdom of our Lord. It costs a great deal of money to send and support missionaries in far-off lands. But here is missionary material in abundance, for whom our Boards need never pay one dollar of passenger fare or of living expense in foreign lands. Yet by the thousands these sailors will be found stopping in the ports of far-off countries for considerable portions of every year, engaged in the unloading or loading of cargoes, or in waiting for business. We have seen and heard of some of them, loyal soldiers of the cross, using their various opportunities to conquer minds and hearts in Emmanuel's name. We have listened to the songs of Zion coming up from the forecastle, or sweeping the deck like a soft breeze from heaven at evening watch. With gratitude to God we have watched christian sailors gathering around them companies of eager listeners, and then with Bibles, which perhaps their mothers gave them, reading and explaining the story of salvation through the crucified Redeemer. Surely here is very available material for the use of the

Christian Church in her obedience to the great commission. No greater obstacle is met in all open ports by foreign missionaries at the present time, than the prevailing immorality and irreligion of the sailors from nominally christian lands. Let more prayers ascend and more earnest efforts be made to change the direction of this mighty influence. In this mine are jewels of the richest lustre, awaiting the Saviour's crown.

We observe in passing along through the country many little villages with two or three, and even four and five church spires. It cannot be that there is an actual demand for so much seating capacity in public religious services. The frequently adjoining sheds tell indeed of many farmers and their families in the congregation from surrounding districts. But even then on an average those many churches are not probably over half full on the sabbath. It is a very difficult question; sometimes one cannot help thinking how beautiful it would be if all professors of religion belonged to his branch of the Christian Church. Then for each of these many little villages there would be one flock, and one under-shepherd, and one sanctuary fold. Only one bell would sound the invitation to come to the house of God. There would be no rivalries of interest, no jarrings of opinions and parties, no difficulties in raising ministers' salaries, and other necessary expenses for home or foreign work. In the absence of sectarian controversy there would be only harmony of religious views and general co-operation in christian work. Well, perhaps so, and perhaps not. Constituted as men are, and imperfect still as is their religious development in this world, it may be that denominationalism is an evil that in the mercy of God shields us from a greater one. It may be, that as things are there is the largest measure of the unity of the Spirit and of the bond of peace, and the fullest opportunity for the exercises of christian charities and missionary enterprise. The other day we examined the supporting piers of the New York elevated railway. They are not solid columns of iron. The plates of the thin but strong metal are separated from ten to twenty inches, and then connected firmly by little rivets, or small strips of iron. This is the well-known principle of mechanical science, which civil engineers are constantly applying in the construction of bridges and the supporting of other heavy weights. The power of support of a given quantity of metal is thus vastly augmented. It is probably so with the present arrangements of the great Architect of the Christian Church. He is perfectly aware of the many denominations into which His Universal Church is separated. And it may be, yea, we think so, though it savors a little of denominational disloyalty, that, as at present constituted, and for the present period in the history of our world, the Christian Church supports with the greatest safety its enormous responsibilities.

But what shall be done with the over-supply of church buildings in the small villages of the older settled portions of our country? The problem must work itself out. Some think it is very clear with regard to villages in the newly settled districts. First come, first served, is their motto. But we are not quite prepared to say, that, if a Dutch Reformed or an Evangelical Lutheran Church has the start in an organization and building, christian courtesy should keep the Episcopalians, and Baptists, and Methodists, and others out from the exercise of their convictions, and the enjoyment of their cherished privileges for all time. It is an affair rather for compromise or arrangement than for pre-emption and exclusion. Meanwhile our heart responds most earnestly to that portion of Christ's intercessory prayer:—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Indeed, what a great country is this through which we are passing! We have come a thousand miles from New York, and yet people do not take it kindly if we speak to them about their living out West. They talk of the New England States, as in the New England States we speak of Cape Cod. Long since multitudes of Americans have settled the question that all East of the Mississippi river is East, and to find anything West the traveller must go beyond the Rocky Mountains. The great political trial of many is that Washington is not located in one of our new territories or latest admitted States. Think of a population of over fifty millions gathered upon our section of this youthful continent in such an incredibly short period of time! One must travel long distances to appreciate the accuracy of such statistics, for after all we are so scattered a people. There are so many miles between cities and towns, and often between even farm-houses. With such a population, so largely given to agriculture, and with such immense area of virgin soil, what enormous power we wield, and must long continue to wield, over the financial and political and social and religious life of the world!

View of America

But Englishmen and other Europeans are saying that our enormous developments as a people, and many at present unquestionably decided advantages as Americans, are, in the nature of the case, to soon reach their limit. Indeed they predict a reaction, when our soil shall have spent its first productive powers, and it becomes necessary to use extensively the costly fertilizers. But the statesmen beyond the Atlantic are too hasty in their conclusions. Even old worn New England soil is made by intelligent, skilful farming to turn out better than the richest wheat and corn lands of the Mississippi valley. It can be said that what may redeem the rural prosperity of our densely-populated north-east corner could not save the country, as a whole, from the doleful future predicted by English and European statesmen. But eastern farmers are beginning to learn how to make their land pay, even in wheat and corn and in all other articles of foreign export. The grandest success I have ever seen in our country off of any kind of land, old or new, was last year on Long Island.

American invention is at work upon the problem of fertilization, and we shall soon learn to utilize our natural resources. Even in the southern state of Georgia 82 per cent. of the cotton planting last year was fertilized at a cost abroad of six millions of dollars. Education will make our husbandry much more productive. And so in this line we see ahead no prospect for our country but accumulating wealth, permanent resources, and enlarging responsibilities.

It is a surprise to the traveller to see so many manufactories springing up all over America. Doubtless in this we rushed ahead a little too fast a few years ago, even as we did in the extension of our great railway system. But population and demand have caught up again with our supply, and fairly distanced our overproduction. We shall soon feed half of Europe, and clothe half of Asia and South America and Africa. The battles of the world will be fought largely with our guns and ammunition. The carrying trade of the oceans is sure to come back to us as soon as the people are brought to see that sufficient subsidies for great lines of steamship communication with the different nations are as wise as that statesmanship of government subsidies, which has bound together with iron our eastern and western coasts; which all over the land has spread a network of railways that, for the time being at least, were too great for mere private enterprise; and which will soon give us, for the development of our vast western territories, both a northern and a southern, as well as a central railroad communication between the Atlantic and Pacific oceans. India cannot break our cotton monopoly. Canada can never offer equal attractions to immigration. The labor of the Orient is waiting for employment outside our western gates. There is no other nation, nor has there ever been one, carrying so heavy a burden of responsibility before God. The empires of Alexander, and of the Ptolemies, and of the Cæsars, failed in their allotted tasks, and have passed away ingloriously. Shall it be so with us?

Americas Position

*

Christianity has done everything for America. We are pre-eminently the national miracle of the ages, because God has especially favored us with the knowledge of His Word, with profound religious convictions, with a goodly measure of enterprise in evangelization, and with that righteousness, in personal character, and in social, business and political relations, which exalteth nations. The southern continent of this western hemisphere is as favorably situated, has as good a soil, has equal mineral resources, and has in the Amazon a far more capacious river for commerce than even our Mississippi. Her harbors are unequalled in the world; her natural scenery is varied and unsurpassed in grandeur and beauty: and her populations are very generally penetrated and permeated with republican principles. But with us the Bible is not bound. With us there is true civil and religious liberty. With us the blessed influence of the Christian Sabbath has been permitted to demonstrate itself as not in Europe. Our nation was born amid prayers and groanings unto Heaven, which reached the ears and heart of the Almighty. Our life to maturity, though recording scenes of great trial and danger, has all along witnessed that God hath not dealt so wonderfully in bestowments and confidences with any people. No nation has so many really pious people. None has so numerous, intelligent and hard-working a gospel ministry. Nowhere are the burdens of church support borne so freely, so generously, so reliably. Nowhere is the christian press scattering more copiously and beneficently. America is great because Christ has been lifted up. Our might is in the support of those arms which were nailed to the cross on Calvary. Do we appreciate it? Are we mindful of our all-surpassing obligation to Christianity? Then the world is not too wide for us to express everywhere our gratitude. A thousand million people, who know not Christ as American Christians should know him, are not too many for us to take upon our hearts, and by our evangelizing efforts among them all prove the sincerity of our gratitude.

CHAPTER II.

TO SAN FRANCISCO.

AMERICA is a Protestant country, and so overwhelming is its Protestantism that, if it loses this ascendancy, it will pass from hands which do not deserve to retain it. Our population is eight to one Protestant. This enormous majority includes, indeed, a great variety of sects, and a multitude of unevangelized and irreligious people, but the social and political influence of all is against Rome: the fraternity and emulation of the sects may be elements of strength more than compensating for the seeming solidarity of the great hierarchy; and, moreover, the Catholic church among us has its multitude also of those who have little or nothing to do with the confessional or the celebration of the mass. A leading prelate remarked lately, in an assault upon our common school system, that, although the Roman Catholic church in America had a right to ten millions of our population on account of immigration and natural increase, the ecclesiastical authorities were not able to account for more than one half of that number. The question of the attitude of Protestantism in our country toward Catholicism is one requiring serious consideration. It should not be that of indifference. Too plain is it that this ecclesiastical organization, whose head is a foreigner and an Italian, is a body of vast strength and aggressive energy. It is too evident that it is to play a more important part in the social life and political history of our country than it has in the past. We have travelled in nearly all the states of the Union, and have everywhere been impressed with the strategic wisdom of the Roman Catholic leaders in their real estate investments, the selection of their sites for church buildings, and in their erection of sanctuaries, dwellings for the priesthood, and monastic and educational establishments. Their clergy and the various religious orders are displaying on all hands an enormous amount of activity. It is charged that they do not scruple as to their means for attaining their ends. But we should be careful as Protestants not to maintain toward our Catholic fellow-citizens the attitude of misrepresentation. Falsehood always reacts the most seriously upon its authors or sponsors. There is much proof that American Catholicism is chiefly conscientious, disposed to the selection of proper means for the accomplishment of its objects, and truly loyal to the country whose laws protect its adherents, and whose land has furnished an asylum from European oppression to so large a proportion of them. Take, for example, the crisis of our late war. It was in the interests of Rome that we should be broken into fragments, even as of England and France in the judgment of their rulers. But American Catholicism showed that it had formed other convictions, and was true to them. Had their loyalty been that unreliable element that is widely claimed to represent their moral constitution, the difficulties of our situation would have been greatly increased, and the issue been made much more doubtful. As to their alleged unscrupulousness, surely that was the best time, which has ever occurred in our national history, for our Catholic party to force their views upon the use of the Bible in the common schools, or upon what is still more important to them, and really supersedes that question entirely, the division of the common school public funds; but no such proposal was made as the condition of Catholic co-operation in the suppression of the rebellion.

Roman Catholicism in America is in some very important respects very different from what it is in other lands. There is that in the genius of our free republican institutions, that in the general intelligence which prevails throughout all our borders, and that in the fundamental moral convictions of our national life, whereby the American Roman Catholic comes inevitably to draw distinctions between church and national loyalty, to think for himself upon religious and moral and political questions, and to have such an awakening of conscience and of the sense of personal accountability to God, as is little known in Italy or France, or in Austria or Spain. On an excursion a little out from Chicago we met two intelligent appearing, middle-aged Catholic priests, and were so fortunate as to stumble into a conversation with them. They were very free to explain into the doctrine of Papal infallibility American ideas, which would be pronounced very heretical by the court of the Vatican. They expressed themselves as strongly attached to our form of government, and as confident that their co-religionists would never engage upon this continent in other than conflicts of peaceful agitation and the lawful use of the ballot. They declared that the school question was a very vital one, and that their church would never rest till there was a fair annual division of the educational funds raised by common taxation. They expected the country in another century to be redeemed from Protestant heresies, but protested that their means and methods for such attainment were fair and above-board. They would cover the land with their own school buildings, and then trust to the honor of Americans not to force them to sustain two school systems. They felt that their church was such a benefit to society, that the funds granted them in New York city and elsewhere would, if multiplied many times, be but a suitable expression of gratitude, and an investment that would be returned a thousand-fold. They felt that there were common grounds where Catholics and Protestants could work together for the good of society. In the matter of persecution for religious belief, they read history differently from their opponents, were quite confident we could not charge them with the monopoly of this mode of zeal, and were sanguine that as a whole American Catholicism would never be brought to use physical force for the suppression of heretical convictions.

The future of Protestantism in this country depends upon itself, rather than upon the real and supposed weakness of those who are its principal opponents. We must show among our clergy and laity that, under the motives which we allow, there is a larger measure of self-sacrifice, more of the spirit of the Master, who came "not to be ministered unto but to minister." Our clergymen must show a greater readiness than Catholic priests to go anywhere at the call of duty, to villages, to mission stations, to country cross roads, anywhere, as well as to popular city pulpits and metropolitan brown stone front parsonages. We must be more zealous than they to visit the poor and the sick and the dying, and more open handed than they to lead in the benevolence of our parishes. Our efforts to suppress vice and intemperance and immorality must be more manifold than theirs. Our political duties as citizens must be more faithfully discharged, even though we also have to associate with many whose tastes and manners of life are exceedingly disagreeable. The welcome to Protestant houses of worship should be more free and cordial than to Catholic sanctuaries. Our laity must prove that their gratitude to Jesus Christ for a complete and free salvation is at all times a larger draft upon their financial resources, than the doctrine of penance, which supplements the cross, perfecting the atonement by works of personal sacrifice and merit. We should dedicate fewer debts upon our houses of God. Our home and foreign missionary treasuries should have the less frequently to report deficits. Our laborers should be found the more frequently among the outlying sections of our cities, among the cabins of the southern freedmen, among the wigwams of the western Indians, and in the van of civilization everywhere throughout the world. Our missionaries should swarm the most numerously among the hundreds of millions of Buddhists and Hindus and Moslems. They should be the most ready to suffer toil and persecution and death.

Protestantism has such resources to-day that, in the judgment of the world, it must expect such comparisons. We cannot fight the battle with Catholicism solely upon principles. It is also a question of comparative fruitage. We are not afraid of the test. But there are lessons to be learned. There is improvement to be made. Catholics are adopting many of our methods. In some things they are doing better than us. And we need to remind ourselves that the law of the future religious history of America will be, not only in principle but also in practice, "the survival of the fittest."

In the streets of Chicago, we met Chinese and Japanese and a Turk, and an Indian Parsee, as well as Germans and Irish, and Scandinavians in abundance, together with a sprinkling of Italians and French and Portuguese. And this is not in this respect an exceptional city. Everywhere throughout the northern part of our country the traveller is impressed with the cosmopolitan character of America. For some purpose the whole world is sending its representatives to our shores. History shows that all the mighty movements of the nations have been controlled by deep undercurrents of definite design. Why are all the peoples swarming hither? Why, with increasing numbers every year, are they settling among us a part of our permanent population, and also passing and repassing through our land, and then flitting back to their far-off homes beyond the seas? There are other lands as beautiful as ours. There are other climates more salubrious. There are other peoples more industrious and thrifty. There are other nations with larger accumulations of wealth. Is it not to see the most wonderful thing in America, its Christianity, in its character and development? Men may not so purpose, but is it not God's design? Here are lessons being taught for the world; shall not the Master have his pupils right before him? Here, as no where else in Christendom, is instruction being given upon civil and religious liberty, upon the brotherhood of man, upon the sanctity of the Christian sabbath, upon the voluntary principle in religious support, upon Sunday school enterprise, upon personal character as qualification for church membership, upon total abstinence as a christian principle, upon the repressive force of a christianized public opinion in place of large standing armies to keep down lawlessness and to avoid disorder, and upon the true position of woman as the companion and helpmeet of man. God means the world shall learn these lessons, which he is especially teaching by the object method in America. What a responsibility at least to keep out of the way of such purposes. That much, to say nothing of hearty efficient co-operation, means a vast deal more than American Christians are yet doing both in home and foreign mission work. Think of the ten millions of them, whose names are enrolled upon the lists of our nearly one hundred thousand evangelical churches. To them belongs one third at least of the enormous wealth of our country. Without hardly feeling it, they have accumulated church property to the amount of over two hundred and fifty millions of dollars. And what are they doing now annually in the cause of evangelization among the neglected classes at home, and among the teeming millions of the unchristianized in other lands?

I hesitate to answer. It is so much more agreeable to look upon the bright side of these statistics. A great deal, indeed, is being done. Many churches are supporting their own local missions in destitute parts of their cities. Nearly all the states, and many counties within the states, are carrying on separate missionary enterprises, which in the aggregate present a very gratifying amount of benevolence and evangelizing activity. Then nearly every branch of the Church has its national home missionary organization or department. Not far from two thousand ordained missionaries are thus supported wholly or in part in those sections of the country, mostly at the west, where there is the lack of ability or of willingness, or of both, to meet the cost of stated worship, or where, as is frequently the case, the religious ignorance is as dense, and the morals of society are as degraded as in heathendom. Then through various channels we do distribute a great many Bibles, and other christian literature; and many schools of various grades under religious guidance are of so gratuitous and evangelizing a character that they should largely be credited to the missionary side of our American Church inventory. Then about fourteen hundred missionaries (1395), including the married women, are sent from our shores to foreign countries. These occupy nearly five hundred stations throughout the unevangelized world, from the great majority of which, largely through native agencies, flow steady streams of christian instruction and influence among many millions of our sin-darkened and sin-hardened race. But all this varied missionary enterprise, over which it is tempting to linger in congratulation and devout thanksgiving, is yet a shame to us, when we consider what a trifling proportion of our ability is thus exercised. The total annual cost is not over five millions of dollars; fifty cents a year for each member of American Protestant churches; hardly an average of one cent a week on the part of those who, beyond the christians of any other nation, or of any other age in the history of the church, are under the greatest obligation to set forth in the most glowing light the self-emptying power of Christianity, its care for the destitute, and its solicitude for perishing souls wherever they may be found this side of the grave throughout the world. We know in addition that our evangelical churches spend upon themselves, their own ministry and incidental expenses of worship, their own buildings and repairs, and their own educational institutions, somewhere in the neighborhood of eighty-five millions of dollars annually. But, though that is commendable, it does not relieve the shame of barely a cent a week each member for world-wide Christian Mission.

On the north-western railway from Chicago to Omaha, we had a pleasant conversation with a New York gentleman, who is deeply interested in the well-known Young Men's Christian Association of that city. It is a large and very efficient missionary organization, doing a remarkable work in the metropolis. Representative young men from all the evangelical churches here engage in union effort to furnish, particularly to their own class in community who have not their own home and sanctuary privileges, an attractive refuge from the lonesome cheerless boarding-houses, from the streets and haunts of vice, and from the wretched companions who hang like vultures around the steps of all young men in our cities. Many generous gifts have been made by christian citizens, and leaders of special qualifications have been found, with whom to entrust the various important and constantly increasing responsibilities. A magnificent building has been provided at the corner of Fourth Avenue and Twenty-third Street, with a spacious lecture-hall, reading-rooms, library, social parlors, committee-rooms and offices. I do not know any place in New York which will better pay a visit from a christian tourist.

I believe in Young Men's Christian Associations — their use, not their abuse. All churches might fit up in connection with their sanctuaries parlors and reading-rooms, keeping them lighted every evening, and then be ever so free in their invitations and cordial in their welcomes; but still a very large proportion of the young men, whom it is desired to reach, will not come. They ought to, but they will not. It savors too much of the church. It is too long a step for their first one away from the world. They shrink from immediate contact with ministers and deacons and pious women. If they are to be prevailed upon to go anywhere to meet christians, they want the place to have somewhat of a secular air. They would like to see a few papers on the tables, and certain selections of books on the shelves, which would hardly be the thing under a church roof, and which, while unobjectionable on the grounds of morals and literary merit, would never be selected by a Sunday school committee engaged in replenishing its library. The fellowship that is exercised in these associations between the often otherwise quite isolated churches, is very beneficial to the christians themselves and impresses favorably the outside world. And thus, too, many christian young men doubtless find opportunity and example and direction, which are denied them in delinquent churches.

However, in regard to the working of Young Men's Christian Associations, both ready judgment and experience suggest cautions. Beyond the special work that centres in the reading, social and lecture rooms, it is best that missionary efforts should proceed directly from the churches. If young men become fired with evangelizing zeal, and desire to go out among the neglected classes, they will generally do better to emphasize their church instead of their associational relations. Wise men, selected by common consent and appointment, can be an honor to union effort for a special class: but christian young men, indiscriminately acting in behalf of these associations in mission work, cannot be expected to preserve the balance of judgment and expression and action that is demanded.

It was a bright moonlight evening that night of our ride between Lake Michigan and the Mississippi. At the moment we were passing through one of the little villages, a small group of perhaps a dozen people came moving down the long steps of one of the white-painted green-blinded churches. I wondered whether it had been a choir rehearsal or a regular weekly prayer meeting. If it was the latter, — and probably so, for all were elderly, staid-looking people, — then why so small an attendance? Why everywhere are the stated social meetings of the church so thinly attended? It is one of the most important questions for American christians to consider. Christ is the heart of the church, and the prayer meeting is the pulse-beat. Put your fingers on that beat, and you know the health of the church, the temper of its piety, the probable amount of its real prayer in secret, and its strength and vigor for both home and foreign mission work. The great difficulty in the way of world evangelization to-day is the lack among christians of earnest importunate united prayer to God for the gift of His spiritual power. In a letter we received the other day from a very intelligent missionary of large experience in Asia, the wish was expressed, indeed, for more helpers to be sent to his station, and more money for buildings, native preachers and school support, "but," he added, "what is of greater consequence than all, give us more prayer at home. If you must withhold, withhold the missionaries and the money, but the prayers we must have, or spiritual power will be denied us, and all our missionary machinery can turn out little or nothing." Indeed prayer is the hand, that moves the arm, that moves the worlds. Prayer is the lever God has given us, with which to lift up our fallen race, and place it upon the pedestal of his glory. Money is useful as an accessory; a full supply of the messengers of the gospel to all portions of our own country and to all the unevangelized districts of other lands is very desirable; but one man, with not a dollar in his pocket, afire with the love of souls, and backed by the united importunate prayers of God's people, will do more in the destitute regions of America, or more in Asia, or more in Africa, than a thousand missionaries, with overflowing treasuries, but without power, divine power which God has ordained as answer to prayer.

How, then, is the Christian Church praying? Look at her average prayer meetings in the ordinary churches, where those who attend come from a measure of principle, come because they believe that this is God's appointed way for the reception of spiritual power, come because they believe that, after all, the preaching in their church, the teaching in their Sunday school, and the efficiency of all home and foreign mission giving and labor depend upon importunity at the Mercy Seat. What a thinly-scattered attendance! Can it be that this is the church in prayer?

The grand difficulty with our prayer meetings is that the church does not appreciate their importance, their necessity. Prayer is not esteemed at God's estimate. It is not considered to hold that position which it really does in the divine economy. It is, indeed, the thing to do for the christian—for the church. It is inconsistent for the professor to omit it in secret; and it would be an unseemly thing for a church to have no stated gathering for united prayer. But it is not generally felt that earnest, thoughtful, intercessory prayer is an absolutely essential condition of vital personal relationship with God; nor that all efforts among men to build up the Redeemer's cause depend ultimately for their success upon the united prayers of the Christian constituency. Over and over again, in the history of evangelization, God has held back blessing from consecrated wealth and consecrated lives, until a corresponding volume of prayer has come up before him, showing that his people are trusting not in the instrumentalities, but in Him who evermore uses instrumentalities for his own glory. It would be a most serious disaster to our Redeemer's Kingdom in this world for a few million dollars and a few hundred missionaries to go forth fulfilling the glorious promises which God has made to his Church. Better the car of Zion stand still a thousand years than that the Christian Church forget her absolute dependence upon her Lord, and feel that the world can be christianized by money and men. When the time shall come that a large proportion of christians are really praying, praying together that the Kingdom of God may come, that adequate spiritual power for world-wide evangelization may be poured down from above upon our ministry, and home missionaries, and foreign missionaries, then will mountains of difficulty that are now in the way disappear, then will the weakest of our stations seem stronger than the everlasting hills, and then will the unnumbered hosts of idolatry and superstition and formalism come, not by scores and hundreds, but by millions, and join with those who have prayed for them in crowning Jesus Christ Lord of all. The question of missions to-day is a *prayer* question. The grand duty of the Christian Church of the present is to get to praying, praying in secret, praying together. A deep sense of the obligation will fittingly regulate all the formalism.

CHAPTER III.

WAITING FOR OUR STEAMSHIP.

WE have crossed the Rocky Mountains and the Sierra Nevadas, rolled along since leaving the Missouri River at Omaha through Nebraska and Wyoming, and Utah, and Nevada, catching glimpses of Idaho and Colorado, and now, after crossing California, we find ourselves at the city of the Golden Gate, San Francisco. Only thirty-two years' growth, and yet with a population of two hundred and fifty thousand, the streets beautifully laid out, ornamented with many costly public and private buildings, horse railways traversing in all directions, except up and down those steep hills, where the endless wire-rope arrangement proves so excellent a substitute, upon the shore of a bay rivalling the Narragansett, and in a climate the most delightful, taking the whole year round, in all America. Its citizens appear as New Yorkers, intensified, many of them, however, with somewhat of the added manners of the pioneer cabin and of the mining camp. The rough edges of 1849 are not quite yet worn off.

An anomaly of San Francisco is its clerical mayor. He is pastor of a leading, or at least notorious, church, and at the same time the head of the Municipal Government. It is fearfully dangerous for any minister of the gospel or missionary of the cross to attempt to serve both God and Mammon. He who is set apart solemnly and publicly to the life-work of evangelization and church edification, cannot, with impunity, turn aside to make money or to gain political honors, except in circumstances over which he has no control. True christian life is not inconsistent with wealth and government position, but it will no more mingle than oil and water with the deliberate and persistent violation of ordination vows, with the violent shock which such secularization of the ministry gives to the religious sentiment of society, and with the distrust that is created and fostered among multitudes in the reality of a religion whose professors, under the most advantageous circumstances, prove unable to resist the temptations of the world.

At the Palace Hotel I fell in company with a number of southern gentlemen, whose conversations strengthened the impressions I had formed during several visits to their part of the country.

The majority of the hearts of those in the late confederacy are not yet conquered. But they have accepted the results of the war. Nearly all the enlightened and thoughtful leaders of public opinion have formed the conviction, and are acting upon it in good faith, that the union of the States is indissoluble; that southern interests must henceforth rely upon legislation, and that the introduction of foreign capital must be encouraged. But few will acknowledge that secession was a crime, or that the confederacy had not just cause to set up a government for itself; and yet, there has been such a general reversal of judgment regarding the conditions of southern financial prosperity, and the inevitable dependence upon northern resources, that to-day, on a free vote simply of the white population, the South would declare emphatically in favor of the Union. It is not in the nature of the citizens of the reconstructed states to be hypocritical. They are peculiarly open-handed and open-hearted. There is as high a sense of honor among them as among an equal population in any other part of the world. When they say they accept the Constitution with its amendments, they mean it. Because they sought bravely, with vast expenditure of blood and treasure, to release themselves from the authority of that Constitution, they should not now be looked upon with suspicion. The circumstances are different. What they tried to do in secession, they felt they had a right to do. Almost from the very beginning of our national history, they had been free to claim this right on the stump, through the press, and in congressional debate. When secession came it was rebellion, and deserved to be put down as it was by the strong arm of the national government. But nothing had happened to justify the prevailing suspicion at the North of the integrity of the southern conscience.

General Lee's word as a man was as good as that of General Grant. They say now frankly, "We do not yet love the United States Government, but, as the result of the war, we accept its sovereign authority over the states, and may be relied upon as true American citizens." We should believe them, and trust them. The attitude of their representatives in Congress four years ago at the nation's crisis of the electoral count should strengthen such confidence. President Hayes was not mistaken in his policy of conciliation and fraternization. And the late canvas, — we judge of it from far beyond the noise and smoke of the conflict, — was unworthy of the manhood and christian spirit of our country, in so far as it proceeded on the suspicion that the South was acting hypocritically, and could not be trusted to fulfil her newly sworn and perfectly well understood obligations to the general government.

As confidence is the key to the national situation, so is education the solution to the political condition of affairs in the southern states. It cannot be expected, even as President Garfield wisely remarked in response to an address from a deputation of colored men, it cannot be expected that a thoroughly peaceful and satisfactory state of society can exist, where a majority of the population is uneducated, and yet possess both the legal right and disposition to rule, if possible, over the minority. In applying the principle of justice in governments, brains have often to be counted as well as heads. It is not natural that one man of intelligence and culture shall submit quietly, while four ignorant men, with not half his range of information and judgment and moral conviction, put theirs all together, make the laws for himself and family, collect his taxes, and arrange for his comfort and protection. They are; and yet again they are not the majority. History proves that always in the long run intelligence and force of character rule, and not mere numbers. American statesmanship has been too ready to attach importance to quantities rather than to qualities. It was a great mistake to have given the right of suffrage to the ignorant mass of the freedmen. There was an occasion, perhaps once for all, to put to rights the whole suffrage question of our country. In the balance of liabilities to both the great national parties, it would have been possible to introduce a proper educational standard for all voters, north and south, white and black, Irish and negro. The Democratic leaders would have been induced, many of them would have sprung with alacrity to the chance of unloading the disagreeable responsibility of taking care of the ignorant immigration vote, if Republican statesmen had made it the indispensable condition of the withholding of the equally unqualified freedman's vote. At the same time, a good deal of the so-called "white trash," both south and north, would have been sent back to school before being intrusted again with the full responsibilities of citizenship. But mistaken ideas controlled. Some were influenced by vindictive motives; the South was getting off too easily. She must be made to feel the lash still more vigorously applied. Others were carried away by their sympathies for the negro, who had been enslaved, and to so large an extent cruelly enslaved. Others had their heads turned by the discipline and heroism displayed by colored soldiers in many a camp and hospital, and on many a hard-fought battle-field.

Now, the only thing our country can do is to brace up for the strain upon our republican institutions, involved in the suffrage rights conferred upon so vast a multitude of both intellectually and morally unqualified men, and in every possible way encourage their education. It is in evidence that the southern white leaders accept the situation, of national authority over state authority, when they ask Congress to assist in providing schools for the colored citizens of their states. Especially should the Christian Church exert itself to the utmost to foster throughout the southern states schools under religious influence. The moral atmosphere is terribly polluted among the lower stratas of both black and white populations. It is largely the lingering traces of slavery. Human creatures were accounted animals; and many of them and their descendants have scarcely arisen in their social intercourse above that degraded condition. Christian schools for the freedmen; especially training-schools, that shall prepare in large numbers, as soon as possible, qualified preachers of the gospel and competent teachers of christian morals and true science to lead these millions out from their darkness into the light, up from their ignorance and degradation to intelligence and respectability, and to change them from political pests into political blessings; these schools are a pressing demand which no words can exaggerate.

In part the American Church is feeling and meeting the demand for freedmen's training-schools. Several of the denominations have established each from five to ten of these institutions under a variety of names at generally different and widely-separated points of our immense southern area. Many of the schools are provided with good buildings, and nearly all of them with excellent teachers. But, with only one or two exceptions, they are generally kept in such straitened financial circumstances as to be almost paralyzed for the work that is on hand. Northern christians have no conception of the crushing pressure under which their missionaries in these training-schools are laboring. The time is exceptional. Nothing like it has ever happened in the history of the world, — scores of thousands out of a population of six millions, the picked young men and women of the degraded multitudes, nearly all of them professed believers in Christ, thronging to our christian training-schools and begging to be so instructed, that they may become qualified to be preachers and teachers to their people, both in America and Africa. But the vast majority of them have to be sent away disappointed, for there is no room to receive them for lodging or study, no food of even the coarsest, cheapest character to keep them alive, no teachers to instruct them, no counsellors to guide them.

The social ban, which to an extent is put upon northerners at the South, and especially upon those who are associated with the work for the negroes, is very liable to exaggeration. Multitudes, who had failed to accomplish anything at the North in their various ill-advised and awkwardly conducted business and professional experiments, have been down South, tried again and failed, and returned to report that all social and financial doors were closed against them on account of their political sentiments and northern antecedents. When General Grant compared lately the "carpet-bagger" of the South with those men of vigor and enterprise and tact, who from the East have gone West and built up a vast empire of wealth and influence, he largely confounded people who are as unlike as possible. Many have gone South as mere political vultures to prey upon the carcasses exposed, their republicanism a mere make-shift with which to manipulate the freedmen's votes. Others, well disposed, but short-sighted, have advocated the negro intemperately, utterly careless of the prejudices by which he is surrounded. Others, laboring conscientiously and faithfully for the elevation of the degraded race, have too much in their treatment and social intercourse and their own habits of life shocked the feelings and repelled the friendly intercourse of multitudes of the better class of the whites in the South.

I had an esteemed friend, who went from Rochester, N. Y., to Atlanta, Ga., and there proved that christian manliness and tact were sufficient to secure a pleasant social position. On the eve of his return, at a large public meeting to his honor, the speaker said: "By his great prudence, his conciliatory temper, and his uniformly christian bearing toward all, he has not only allayed the prepossessions growing out of the peculiar circumstances, but he has won the regards of all christian hearts."

Very few things in the world to-day are of more importance than that northern and southern christians in America should come to thoroughly understand each other, and enter into complete sympathy and practical co-operation for the evangelization and education of the freedmen. There must be this coming together of mind and heart and hand, or our negro opportunity for America, and through the American negro for Africa, will probably not be improved. It does not seem to be God's will that our southern brethren should be so punished, for having long neglected their duty of lifting up the black man from his superstitions and ignorance, as that they shall be debarred from one of the grandest missionary enterprises of the next twenty-five years. Look at Africa with perhaps its two hundred millions of people. How magnificently it is opening for evangelization! All along its coast, north, south, east, west, the gates are unlocked and swinging free. Livingstone and Stanley have led the way into the vast interior. But how men are falling! Never in Asia have the missionary ranks been so terribly decimated. Never in Europe, nor in South America, nor in the isles of the sea has there been anything like such mortality among the messengers of the churches. White men evidently are not the missionary material for at least the vast equatorial regions of Africa. Thicker skulls, and woolly hair, and tougher skin are needed to shelter the consecrated lives. The few experiments and imperfect results of Liberian colonization do not darken the hope that the evangelizing want of that great continent will yet be met by hundreds of qualified christian missionaries from among our southern freedmen. But meanwhile antedated sectional misunderstanding and estrangement must cease; particularly must christians north and south join together heart and hand; the new blood of our churches must not have the virus of the old; watchful guards must stand on both sides to keep out misrepresentations and all dishonest political intermeddling.

It is one work; the workers must be one. And for all this prayer should ascend continually.

With a friend, who is one of the brokers of the Mining Stock Exchange, I went in of a morning to see how the "bulls" and the "bears" carried on their business. In noise and gesticulation and general confusion they outrival both New York and Chicago. The only place, which I have ever seen, that equals the San Francisco Exchange is the Paris Bourse. As the presiding officer, during the sales, told off the long list of companies engaged in California and Nevada mining. I thought of an equally long list of the various agencies of the Christian Church at work mining the gold and silver out of millions of pockets, and distributing it through manifold labors in evangelizing services throughout the world. The Congregationalists, with nearly four hundred thousand communicants, contribute annually, through their American Board of Commissioners for Foreign Missions, nearly a half million of dollars. Lately their treasury received, what is not included in this average, a legacy from Asa Otis of Connecticut of about one million of dollars. Their rate of contributions, then, for foreign missions is a little over a dollar and twenty-five cents per member. The Presbyterians, with nearly seven hundred thousand communicants, raise almost six hundred thousand dollars annually for their foreign work, which is about eighty-five cents per member. The Methodist-Episcopal Church of the North, with a million seven hundred thousand communicants, contributes yearly about three hundred thousand dollars, which is only a little over seventeen cents a member. The constituency of the American Baptist Missionary Union do not number over a million, which would give, at nearly three hundred thousand dollars a year, an average annual contribution of about thirty cents per member. It is to be said for both Methodists and Baptists that their special efforts are being directed to home evangelization throughout the West and South. Also that their churches generally include a larger portion of the working classes than Episcopalian, Presbyterian and

Congregationalist churches; and, moreover, that nearly one-third of their numerical strength in the country is in the still unreliable colored churches.

The Protestant Episcopal Church in America, with its nearly three hundred thousand communicants in three thousand parishes, raises annually for foreign missions not far from a hundred and fifty thousand dollars, that is, fifty cents apiece. Although half of the Episcopalian parishes do not as yet contribute anything, yet of late from year to year there has been a marked increase of interest and co-operation in foreign evangelizing work. The upwards of five hundred Reformed, late Dutch Reformed, churches of our country are not much behind the Congregationalists and Presbyterians. The Moravian Brethren, who are mostly indeed in Europe, and yet who have a branch of their church organization in America, surpass nearly all others, even as they have for many years, in the average of their foreign missionary contributions. They have only twenty-one thousand members, and yet they raise nearly twenty-three thousand dollars annually. The Evangelical Lutheran Church has missions in India, Africa and Japan, but has confidence to ask as yet from her large constituency only fifteen thousand dollars yearly contributions. The southern Baptists out of their poverty (though they cannot much longer be called poor with their enormous cotton crops and improved free labor) raise from thirty to fifty thousand dollars, and support efficient missions in Rome, China, and at other important points. The Methodists, south, the United Presbyterians and the Cumberland Presbyterians are also providing for a goodly number of interesting stations.

The American Missionary Association, a union enterprise, having for its ultimate object African missions; but its present labors mostly among the freedmen, receives and expends nearly two hundred thousand dollars annually. The Protestant Episcopal Church equals in its outlay for home missions its foreign quota, a hundred and fifty thousand dollars; likewise nearly with the Methodists and Baptists, both of them making their home mission expenses, not including publication work, equal about three hundred thousand dollars. The Bible societies, the Sunday School Union, the tract societies, the various denominational publication houses, the church building, grant and loan funds, the Young Men's Christian Associations, and many other more or less obscure agencies, represent the American Church at work for the missionary evangelization of the world. For both our home and our foreign work there are many divisions of labor; but, as Dr. Mullens, — an eminent servant of God, who has since fallen in Africa, — said at the Mildmay Conference on foreign missions, in London in 1878, "The variety we exhibit in our churches, our societies, our modes of worship, is not an evil to be mourned over; it is a positive blessing to our cause." And Professor Christlieb has well added, "The diversity in our methods of training for the foreign field is, beyond question, more calculated to form a missionary of strongly individual character, than is Rome's principle of subjecting all alike to a uniform, compulsory system of blind obedience."

A marked feature of late of the home agencies of the Church for evangelization, both in our own country and through other destitute regions of the world, is the organization of numerous women's societies, generally as adjuncts to the other and male-officered organizations of the various denominations. It is certain that the women of the Church especially should be zealous in missions. In their social position they owe much more to Christianity than do men. Ever since the Lord honored the virgin Mary above all human kind with the maternity of Himself, womanhood, wherever Christianity has prevailed, has been a purer and a nobler estate. Last year the receipts of the Woman's Foreign Missionary Society of the Presbyterian Church were over $127,000, to which should be added nearly $35,000 from auxiliary societies. The Women's Society of the Methodist Church has appropriated this year $71,000. The three Woman's Boards, acting as auxiliary to the

American Board of Commissioners for Foreign Missions, raised last year upwards of $126,000. The Baptist Woman's Foreign Societies contribute $65,000 annually. And there are many other movements along this line of christian activity, in the interest of both foreign and home evangelization. A few causes of anxiety, however, naturally suggest themselves; and yet it is nothing more than right to frankly acknowledge that generally the theoretical difficulties have not appeared in practice. Perhaps, however, it is because largely they were so anticipated. Women have a very happy knack of avoiding difficulties which have been pointed out by men, and thus of illustrating to the men, that they are not after all such superior beings. But it is well to remember that it is not desirable for women's societies to occupy such a position with such resources, as that it shall come to be the men's society as the missionary agency for the male members of our churches, and the women's society as the missionary agency for the female members. It was not the original intention to have any such division in the household of faith. It was distinctly proposed, — and therein is the charm and warrant of the whole movement, — that, without withdrawing contributions from the regular agencies, but the rather increasing them, christian women, impressed with the special obligation of their sex to Christianity, and with the demand of degraded womanhood everywhere for the same uplifting power, band themselves together for special sacrifices to ensure more than all possible general efforts for the evangelization of women. Those, who simply transfer their contributions to the treasuries of the women's movements, fall out of line of the beautiful and grand intention, that has received so many signal tokens of the divine approval. It is also desirable that the auxiliary character of these extra movements should be carefully retained. And the burden of this responsibility the sisters themselves should carry, for it places men in very embarrassed circumstances when they are obliged to be the monitors of any such suggestion. It should not escape the minds of the women, that those many of their number, who are coming to the front as custodians and counsellors of vast missionary interests, can hardly expect, with all their excellencies of judgment, to step at once into responsibilities for which many brethren have been in special training for many years. Then, too, when we consider the thorough cool judgment, that needs to be passed upon questions of qualification for appointment and of many details of the work upon the field; and when we all remember, as we do with unspeakable gratitude to God who made our mothers and wives and sisters and daughters, with what larger and more tender hearts he has endowed them, and how blessedly judgment and reason and experience are often swept away by the flood-tide of their affections, we are convinced, that, while women can overcome difficulties better than men, men are better constituted to avoid them, and that it will be wisdom for all woman's missionary Boards to act upon this principle in their relation to the Boards of the general agencies. Besides it is very desirable that this supplementary and adjunctive idea be impressed upon all the missionaries, who go out under the specially fostering care of the women's societies. These female missionaries find their largest sphere of usefulness by fitting right into the work of those sent out by the general societies. Independent antagonistic judgment will be most unfortunate and disastrous. The best guard against this evil is the prayerful and thoughtful maintenance at home on the part of all the women's societies of a heartily co-operating, supplementary and adjunctive relation to the general missionary societies of the Church.

CHAPTER IV.

"A DAY AT THE CLIFFS."

THE CLIFFS" are the best place in the neighborhood of San Francisco both for those who want to get into the world, and for those who want to get out of it. Our latter suggestion has nothing to do with suicide, although for that purpose also there are lofty and precipitous rocks, quite conveniently near to the immense shoals of sea-lions that flounder around and lazily sun themselves, and might be edified with such exhibition of human foolishness. It is the fashionable drive for San Francisco society, their Central Park, their Rotten Row, their Bois de Boulogne. But there are hours in the day when the drive and the beach are entirely deserted, and "The Cliffs" are the place in which to be left delightfully alone, with their weird aspect, their feet swept by the ceaseless rolling of the Pacific, their brows furrowed with the storms of centuries, and their arms holding open "the Golden Gate" to the commerce of the world. It is a better place for thought than even the famous cliffs of Newport, or the Palisades of the Hudson. Here I invite my reader to sit down with me, for there are some other subjects of American and missionary interest we need to consider before embarking on our ocean voyage for the far-off empire of Japan.

My mind is full of this American-Chinese question. We have found it the staple subject for conversation in both Nevada and California. I did not know that Americans could be so easily frightened, for certainly we have not met half as many Chinamen as we expected. There are no millions of them flooding this part of our hospitable country: I doubt if there are many over a hundred thousand. They huddle together very thickly indeed in that part of San Francisco called Chinatown, but elsewhere you only meet them here and there. They are very orderly and very industrious. I called at the city prison, to see what proportion of law-breaking citizens were from the Flowery Kingdom, and found but two among seventy-five prisoners. Every Chinaman in the streets appeared decently dressed, even in his own exclusive quarter of the city. They pack together in that ward much too closely for their own health, or that of the surrounding population. But perhaps for this they are less to blame than the real estate holders and the voters of San Francisco. In their own country Chinamen are accustomed to crowd their dwelling accommodations very compactly, but then for only one or two stories, generally but for one, and that next to the ground, where nature can be so helpful in the disposal of filth. It is altogether American to make them go up so many flights of steps to find their pigeon-holes. If these fifteen to twenty thousand Mongolians were spread out in the suburbs in one-story cabins, they would be more at home and much more wholesome neighbors. Their habits are not cleanly. I heard of one who fell into water all over, accidentally, twelve years ago, and claims that because of the washing he has never been well since. They say it gives them the "duza-tong." With their rough towels dipped in hot water they manage, however, to keep their faces and hands in respectable appearance, an accomplishment unknown to many others who reside in America. Still those towels are sometimes something dreadful. Entering an audience once of five hundred, one of them, according to custom, was handed me for use, but it probably had been all around the congregation before. Their meat-shops especially are curiously uninviting. Strange arts are there practised with varieties of flesh and oils, but I have had delivered by first class American butchers fully as unsavory specimens in that line of eatables; the only difference was that I knew what it was that was spoiled. Their "demi-monde" are more modestly dressed, and behave themselves a great deal more decently than those of other nationalities in the streets of San Francisco. Their opium dens are dreadfully stupid, loathsome retreats for dissipation; but I could stand them much better than some bar-rooms in America. I know the low life of San Francisco very thoroughly. With a captain of the police force, who had been twenty years in service here, and with another officer of the law connected with the criminal court, as guides and protectors, I searched this city's hells from bottom to top, and can bear some very positive and reliable testimony. Our Chinese immigrants do not know how to carry on wickedness so devilishly as Americans. There is an artlessness, a matter of course about their immoralities and gamblings and cruelties and dishonesties that places them several degrees above the shrewd, sneaking, hypocritical manners of our corresponding classes. It is sheer nonsense to talk so much of their corrupting our morals, or leading us into dissipation. Our degraded and criminal classes will the rather corrupt them the more and plunge them into still lower dissipations. Said an Asiatic to me with most emphatic bitterness, "You have taught us crimes against ourselves and others we had never known, and perhaps might never have discovered."

The special objection of Americans to Chinamen appears to be that they work too cheaply. We are reconciled to their having been on hand to ensure construction of the great trans-continental railway. But now their direct competition with various American industries seems a cause for general dissatisfaction and alarm. I had a little experience of this largely advertised cheap labor. I tried Chinamen at washing, but I never paid such exorbitant prices outside of New York Broadway hotels. I had them mend me some steamer chairs, and the way they did manage to roll up the dollars on that bill of expense was a caution. It is evident they know how to avail themselves of the demands of the market. They are accustomed at home to ridiculously low wages, ten to twenty cents a day and board themselves. When they first come to our country, thirty to forty cents a day seems worth the crossing of the Pacific. But the expenses of living soon exceed their expectations, and they generally seem shrewd enough to cast about for more remunerative employment. I believe, if we give the Chinese a fair chance, assisting them with reasonable laws and public sentiment, they will adapt themselves quite sufficiently to our American institutions to make them a welcome factor in our varied population. The new treaty, giving to us the right to limit the number of immigrants, seems to me unnecessary. The universal laws of labor and trade would have proved sufficient to keep the number within our borders at about the right proportion. There is too much of a tendency among our people to rush to legislation for the amelioration of all our own social, financial and political woes. Better fewer laws, and more faith in men, more confidence in the natural powers of assimilation and expulsion in society, more trust in the sovereignty of public opinion. The mightier currents of human life cannot be confined between the banks of legislation. Like the vast gulf stream, they must have the boundless ocean for their home. The Mississippi, the Yang-tsi and the Amazon are small rivulets to some of the enormous volumes of water that sweep directly onward, or move in bewildering circles within the Atlantic or the Pacific. And important as are our laws for the repression of vice, and for the encouragement of temperance, and for both the intellectual and moral education of the people, and for the regulation of the currency of the country, and for the management of the enormous immigrations from many lands; more important, and more to be trusted are the currents of public sentiment, of national conscience, of kinship feeling, of historical sympathy, of identified interest, and of religious conviction.

Right here Christian Missions have another cause for congratulation, in the deciding influence they have been enabled to contribute toward the present solution of our Chinese question. It had become eminently desirable, that, if, in deference to the mistaken demands of that small section of our population living in California, Oregon and Nevada, the Burlingame treaty was to be supplemented by another, the work should be done as wisely as possible. To the experience and labors of our last legation were added the *éclât* and impressiveness of a new diplomatic delegation. In some respects the results aimed at by the former comported with the truest statesmanship, particularly in that they tinkered the least possible the old treaty, which was formed upon broad and lasting American principles, before the prejudicing excitements and animosities of the present arose, and, preserving the restraints upon our easily tempted legislation, relegated the most possible of the elements of the problem to the solving influences of unwritten law. But more heroic treatment was decided upon by our government, and it became of incalculable moment that the patient should not sink under the experimenting operation. The negotiations, at first successful, commenced to drag, and then to prove thoroughly discouraging. The new minister and his associates began to feel that their mission was an utter failure. The grand point of difficulty was want of confidence on the part of the Chinese plenipotentiaries. It seemed to them that every American they consulted was an interested party in pressing the treaty negotiations. They were not so unwilling to do what appeared to be asked, but they were suspicious of the men, as they are of all foreigners, and of their underlying motives. Distrust was settling back into characteristic Chinese inaction, when a little missionary incident changed the whole current of events, bringing about the execution of the treaty, and what, it is to be hoped, will prove the solution of our Chinese problem.

Two currents of missionary providence joined in the event, to which I refer. A male medical missionary from the Independents or Congregationalists of England had been stationed at Han Kow, six hundred miles up the Yang-Tsi-Kyang. A change seemed desirable; and it was a question whether he should go to the north of China, or return home at once to England. Sundry providences decided him upon the former course, and he was located with his companion temporarily at Tientsin on the Peiho river. This great city is half of the year the official residence of the celebrated Li Hung Chang, the powerful viceroy of Chili. He is the leading Chinaman of the empire, the capital city of Peking being within his province, his wealth being enormous, his arsenals turning out excellent weapons for war, the large China Merchants' Steam Navigation Company being under his presidency, and all his movements, since his conflict with the Taiping rebellion, having been apparently directed with great success toward the most perfect readiness for the succession to the throne, at the inevitable overthrow of the Tartar Manchu dynasty. Well, this viceroy's favorite wife took sick, and was nigh to death. Every Chinese art was used for her recovery, but in vain. Li Hung Chang was strangely inconsolable. The thought came to him, — "Why not call in the foreign doctor? It would be an awful innovation upon our aristocratic reserved customs, but Lady Li's life might be saved." The missionary was summoned in great state: but after all he was not allowed to see her, and it was an impossibility to treat her successfully without a regular medical examination. So it was decided she had better die, than that the "fan qui tsu," the "foreign devil," be permitted to set his eyes on her. But the American Methodists had located a regularly educated woman missionary physician at Peking, a hundred miles away. Permission was given, that, if she should come, she might make a personal examination, and continue to act as intermediary and counsellor with the male missionary physician. The long distance was traversed by the swiftest messengers, and our Methodist sister never went over a hundred miles on horseback at quicker pace. The efforts, which those medical missionaries made with much prayer, were successful. Lady Li recovered, and the grand viceroy was delighted. His gratitude took immediate shape in the founding of the Tientsin hospital under the missionary's care and supervision. His example, as expected, has proved wonderfully contagious. It is proper, and even the fashion now among the upper classes, to confide in foreign medical skill. The women physicians especially have their hands full. This Peking doctress is of course at home in the viceroy's family. They are greatly attached to her, and she has their perfect confidence. "What do you think," said Li Hung Chang to her one day at the crisis of the negotiations upon the treaty we have mentioned, — "What do you think of this new minister of your country to our court?" "He is one of the best men," she replied, "in our country. I have his name upon my diploma. And he is one of my most highly esteemed friends." There is good reason to believe that this providential conversation turned the tide in the distrust entertained toward our legation by the Chinese plenipotentiaries. To Christian Missions then must be given credit for very material assistance in the settlement of this great difficulty. I believe that the missions of the church have paid, if we should simply cast up the aggregate of the help they have been to the statesmanship of civilization. Should India meet all the various evangelizing expenses among her vast populations, she could not settle her obligation to the Serampore missionaries. Should Burmah relieve entirely the burden upon the mission treasury, the political services of Adoniram Judson and of his heroic martyr-wife, Ann H. Judson, would not be requited. Political affairs are all at sea in South Africa because the counsel of the missionaries has been undervalued. At a meeting in London of the Geographical Society of Great Britain, I saw Sir Bartle Frere go to sleep while a missionary was giving some of his convictions upon African commercial and political questions. It will not do for statesmen in our day to doze over the fact and secular utility of missions. None know the people as do the missionaries. None are so thoroughly acquainted with their language, their modes of thought, and springs of action. None know how to treat with them on political questions so wisely, and with such likelihood of success.

I have formed the acquaintance of a gentleman in San Francisco, who has greatly interested me on two accounts. He is a mining expert, and his wealth is an indication that he has been successful in his business. We were speaking of new territory to be developed in gold and silver. "Did you ever visit such a part of the world?" he inquired. "Yes," I replied, "and it is the most dreary, uninviting country possible." "But," said he, "I have been there this year prospecting for some American and English capitalists, following out a few clews that are furnished in Bible history, and I have rediscovered the richest gold mines of the world." He made me promise I would not reveal the secret. But is it not interesting to be possessed of it? Here it lies in my power beyond any question, of course, for a mining expert has spoken, to lead all my friends at once to untold wealth. All I would have to do would be to give them a hint as to the name of the stocks on which to put up their margins. Possibly I have it in my power to affect the California mining market more than Vanderbilt and Gould have to turn Wall street all topsy-turvy. Perhaps I could buy up all the three trans-continental railways, and hold the biggest monopoly of the world. I might be able to distribute, not simply, like Asa Otis, one million, but lumps of five or ten millions around to all the missionary societies, home and foreign. Yet, there is this difficulty; I am pledged to keep the secret. But, to come down out of cloud-land, where so many of these western speculators live, — their dupes are mostly in the East, — I really believe my secret is not worth five dollars. More money is lost than made in wild speculation, based upon just such unstable foundations. When will Americans, especially, learn wisdom? I believe that one of the greatest loads, which our Christianity has to carry at the present time, is this spirit of speculation. Legitimate business, — legitimate both legally and morally, — would not so deaden the spiritual life of our churches, nor so divert the attention from those great evangelizing opportunities which God has thrown wide open in our faces. Let any member of a christian church go into stock gambling, let the cards be marked gold, silver, iron, coal, cotton, real estate, or however else, and the chances are nine in ten that his religious light is extinguished, that the most of his influence henceforth is to be counted on the side of the world, and that the most difficult of all evangelizing tasks will be to check the momentum of his headlong career from God before it shall be too late. No news has grieved me more recently than that some of my most honored brethren in the ministry have allowed themselves to be drawn into a mining stock speculation, which has very plainly about it at the outset the forecasting features of failure. Much as I shall regret the loss to my clerical friends, I devoutly hope they will lose every dollar they have put up in this "wild cat" speculative gambling. If they should make, they would go on at other ventures, losing all the while their integrity of character and their spiritual power for the Lord's work. If they never get a dollar back, it will only be money that is gone, — a comparatively trifling consideration. In place, too, they will acquire some experience, that will help them to save others, and to unload our churches of their hindering weight of reckless speculation. I pray also that my friends may find their paper worthless very soon, for this strain of secular uncertainty and anxiety must be doing them and their work incalculable harm.

My new acquaintance proved interesting on account of another relation, which he sustained in his earlier life. He was quite a military man among the local militia and irregular forces of pioneer California. At the time of the first serious troubles with the since notorious Modoc Indians of the Lava Beds, he held the office of colonel. His command was sent against these very savages. He surrounded them, and, after desperate fighting, succeeded in slaughtering all their braves. His soldiers, he told me, were for "finishing the job," that is killing off all the women and children. "I did wrong," he said, "in restraining them, for all those wretches, who have since given our government so much trouble, were boys huddled up like frightened sheep in those wigwams." It did not occur to him that there was anything better than cold-blooded butchery, with which to prevent the Indian boys becoming ferocious monsters as men. He was a thorough convert to General Sherman's principle, "that the only good Indian is a dead one." But American Christianity is to be congratulated over the ascendancy which its principles, as applicable to the Indian question, have secured. Justice, sympathy, beneficence are felt by the majority of our countrymen to be equal to the task of restraining and elevating the natures of the few hundred thousand descendants of the aborigines of our country. These christian principles, when carried out consistently and perseveringly and with good judgment, have proved capable of corresponding achievements among very many other equally degraded and ferocious populations; why should they not here? But to a large extent they have here. It is that fact to which the people have begun to open their eyes. Long prosecuted, arduous, sacrificing labors, on the part of many representatives from several of the branches of the Christian Church, have begun to bear striking evidences of successful result, even as they did with Elliott at Roxbury, the elder Edwards at Stockbridge, and Kirkland among the Oneidas. There are many thousands now of christianized and thus civilized North American Indians, living in their own permanent houses, cultivating their own often very extensive farms, worshipping in their own sanctuaries, supporting schools for their children, keeping the laws of the land with great fidelity, restraining vice and crime in their several communities with exemplary vigilance, and watching over their civil rights with great intelligence and shrewdness. Of less than 300,000 of our Indian population 200,000 are now civilized, and nearly 30,000 are members of christian churches. About 13,000 of their children are attending school, and nearly 44,000 Indians can now read. Their number of respectable dwellings has increased between 1868 and 1877 from 7,476 to 22,199. In the same period their cultivation advanced from 54,207 acres to 292,550; and their corn products from 467,363 bushels to 4,656,952. Their cattle have multiplied in equal ratio.

People capable of such civilization do not deserve to be treated as wild animals. Up in Wyoming territory, as our trans-continental train stopped at one of those unpretending stations, I went out to hold conversation with several frontiersmen upon the platform, who were dressed in buckskin from head to foot, and armed with the most approved rifles and revolvers. "Do you meet with any Indians around here?" "Oh, yes," they laughingly replied, as they patted their guns or their cartridge-boxes, "and we have frequent arguments with them." We need a sufficient army at the West to overawe both the lawless frontiersmen and the lawless Indians. Then if our home department can keep faith with them all; if it can deal with the Indians uniformly, in negotiation, treaty, and fulfilment, as if they had rights which white men are bound to respect; and then if the Christian Churches, encouraged by results already so strikingly apparent, will enter more vigorously into the evangelization of our American Indians, I believe this part of our population would ere long prove a valuable element. Despite the savage cruelty to which they have often been driven by their own wicked natures and by the injustice and brutality of the white man, the red skins of our virgin plains and our primeval forests are a noble race. They possess elements of character, beauties of religious sentiment, features of language and possibilities for the future, that render it exceedingly undesirable that they should become extinct. And they will not, if christian principles triumph in their behalf. We read in papers daily of horrible murders committed by Irish and Germans and negroes; but who proposes therefore the extermination of these races? Let every effort be made to redeem our national record with the aboriginal tribes. Let us not forget Gnadenhutten and Schoenbrun, their Cawnpore, where we whites were the Sepoys. Let all possible support be given to the successful prosecution of the "peace policy." Let the churches reinforce their missions among them, remembering the example of Elliott, Brainerd, Kirkland, Worcester, Boudinot, Whitman, Spaulding, Byington, Gleason, Wright, Riggs and Williamson. And let many more and unceasing prayers ascend for all possible prosperity to Indian evangelization.

It is very painful to reflect upon the general situation of the churches here in San Francisco and throughout California. They have had good opportunities, but have not improved them. Money here has been held in great abundance, and been distributed with lavish generosity. A large number of well-built sanctuaries, free of debt; various educational institutions under christian auspices, with all the material for the most effective work; and different missionary organizations fully organized and thoroughly equipped: these should be the inventory, but they are not. There is a five-million-dollars hotel, and a four-million dollars city hall, and several residences costing from one hundred thousand to five hundred thousand dollars, and there is lavish outlay everywhere; but with rare exceptions the houses of God are dilapidated affairs, the ministry is meagrely supported, and the missionary treasury is contracted to sadly insignificant proportions. If I am correct in my observations, the christians of California have been living too much for themselves, and therefore this blight from heaven has fallen upon them. They have gone upon the principle of having their churches and ministers and Sunday schools and societies all for themselves. They illustrate the Scripture, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and tendeth to poverty." The Christianity of California has not been characterized as missionary Christianity. Nowhere throughout our country, in the North at least, have such wide open doors for evangelizing activity among the neglected classes been left unentered. Churches in our day to be blessed must bless others. Would they be ministered unto with large congregations, with generous public support, and with all the indications of thrift and aggressive power, they must minister unto others. They must go out of themselves into the world to do work for Christ. For this, I know, some noble brethren here of both the ministry and laity are laboring. And it is to be prayerfully hoped that in this direction also the winter's labors in co-operation with Messrs. Moody and Sankey may be greatly helped.

CHAPTER V.

THE PACIFIC OCEAN.

OUR steamship is of the Oriental and Occidental Line, an opposition to the Pacific Mail on the part of the Pacific Railway managers. This powerful band of American capitalists wanted more absolute control of the Japan and China trade, and so, with a dash of the pen, they contracted for three Atlantic steamships of the White Star Line, the "Oceanic," "Belgic," and "Gaelic." The latter, commanded by Captain Kidley, was the one in which we took passage for Yokohama, Japan. It was to be a five-thousand miles voyage, and yet the magnitude and apparent strength of the ship, together with the seemingly well-qualified character of the officers and men, gave quite as much as the usual confidence at ocean embarkations. A large number of friends gathered to give us our farewell to our native land. We were pleased with the evidences that some of our efforts in Christ's name, even in San Francisco, were cordially received. The last paper was bought that would give us the news of the world for nearly a month. Bouquets of exquisite flowers were placed in our hands and in our state-room. All that the kindest hearts could suggest of word and deed was furnished. A handful of postals, with last good-byes, was handed ashore to be scattered over the eastern States. Just one step more beyond the gang-plank before it is drawn in, for, perhaps, never again may my feet press their native land. The last word spoken with my highly-esteemed friend, Rev. Dr.

A———, and we were off. Soon the "Golden Gate" closed upon us, and we were out on the Pacific.

To the observant, pleasing and instructive incidents are occurring almost every day upon even the longest ocean voyages. A large steamship is quite a little world. Ours had a population of about eight hundred souls. The government was a constitutional monarchy, as was quite proper under the British flag. We had a curious medley of passengers; an Englishman, with caste enough to pass for a Brahmin; a Londoner, who thought in his American bride he had skimmed off all the cream of our continent; a Welshman, whose words were often as awkward in our mouths as forceps; a Scotchman, whose conversation was distilled metaphysics; a British army officer, who was a perfect gentleman and thoroughly cultured; an American, who is making a fortune in New York by the sale of Japanese and Chinese curios; a good-natured lady; a young sprig, who smoked as much of his father's money away as he could; a Japanese nobleman returning to his home; a Chinese mandarin, with the peculiar opium expression of countenance; and there were other characters of various stations and nationalities in our curious medley of passengers. But I was not so observant of them, nor had I the ability of my wife to pick up the odds and ends of ocean bric-a-brac; so for omissions here, as also at many other points of our two years' journey, I must refer the reader to Mrs. Bainbridge's book, issued simultaneously with this, entitled: "Round the World Letters."

Two of the men, the principal a Shanghai steamship owner, frequently hurled the most severe judgments at foreign missionaries. They evidently felt like the Duke of Somerset, whom Dr. Duff quotes as having said in Parliament that, "in the nature of the case, a missionary must be either a fool or a knave, and probably the latter." Their want of information was plainly equalled by that of the captain of the Pacific Mail steamship "Alaska," who inquired of Dr. Ellinwood, of the American Presbyterian Board: "Tell me, honestly, do not the missionaries in China all carry on some outside speculation in connection with their work?" At times their spirit seemed to be quite similar to that exhibited on one occasion by an American consul in Japan, who, having failed to persuade some missionaries to sell him a part of their compound, went to the trouble of posting up in several steamships such grossly libellous charges against the foreign mission work, that the American Minister felt called upon to publicly contradict the slanders of his subaltern. Occasionally we joined freely in the conversations, at first with the immediate purpose of correcting their errors and, at least, modifying their hostilities, but latterly with the hope only of counteracting the bad influence they might have upon the other passengers at our table. Especially, I had a fatherly solicitude for my son. When they sneeringly described some of the beautiful dwellings of the missionaries, which had been pointed out to them in their travels and residences abroad by envious merchants, I would assure them that the houses they had in mind were very exceptional, and that there were doubtless special explanations in every case, other than their presumed missionary worldliness and hypocrisy. A few of our missionaries and their wives have been able to take with them of their own means enough to erect comfortable and durable homes. Some of the missionaries of the Reformed Church in Japan were deprived of their meagre home support during the late war for the Union, and were compelled to take position in the Japanese government schools, and at the very time when extraordinary salaries were being paid for English instruction. With their savings under such enforced circumstances, they were enabled to erect the best dwellings belonging to any missionaries, or any Mission Board in all the empire. It has been the wise policy, whenever practicable, to build permanent structures. Often it has been necessary to combine, for want of funds, chapel and school and hospital and dwelling all in the same building, which would therefore be conspicuous for its size, and, to those ignorant of its uses, be liable to suggest invidious comparisons. The average of salaries paid to the foreign laborers from all the denominations is scarcely a thousand dollars a year, and this when it is found by them generally that many of the necessaries of life cost twofold and even threefold what they do at home. It is doubtless true that here and there during the years the cause proves to be misrepresented. The Boards, with all their prayerful care in examination of candidates for foreign work, occasionally make mistakes. I know of two well-authenticated cases of public scandal caused by the shameful conduct of regularly appointed ambassadors of the Gospel to heathen lands, — but only two can I recall among the thousand missionaries I have met abroad, and the multitudes of others seen at home, or whose names and laborious lives have been made to me more or less familiar through correspondence, history and the religious press. But, after several conversations along the line of these and kindred thoughts, it was very plain that the old adage is true: "A man convinced against his will is of the same opinion still." It was also evident that the majority at least of the others at the table had become somewhat fortified against the bitter prejudicing efforts of these two savage anti-mission phobiaists.

For a few days nothing was said upon the well-worn subject, and I felt quite relieved and contented. But it was the calm preceding the storm, a storm of the most disastrous kind ever to be met on the waters, more or less profound, of social conversation. To the dinner-table one day my two antagonists came armed with a book. As their own testimony had been so often questioned, they would now have a more formidable weapon. Their spirits had evidently revived, and their eyes fairly flashed with eagerness for the anticipated feast of clerical discomfiture. "Have you ever seen this book by Rev. W. E. Griffis, entitled 'The Mikado's Empire'?" "Oh, yes," I replied, "and read it some two years ago with great pleasure." "A capital book," interrupted the captain of our steamer; "it must be esteemed as by all odds thus far the best work that has been written upon Japan." "Permit me then to ask you to read to us," continued the Shanghai merchant, "the testimony you will find marked with pencil, and which bears so truthfully upon the subject we have been frequently discussing." With perfect confidence that he and his companion had fallen into their own trap, I at once complied, and began reading aloud the carefully pencilled testimony of authority, that was to settle the whole question and overwhelm me with discomfiture.

"Missionaries abound in Yokohama, engaged in the work of teaching, and converting the natives to the various forms of the Christian religion. It is a little curious to note the difference in the sentiment concerning missionaries on different sides of the ocean. Coming from the atmosphere and influences of the Sunday-school, the church, and the various religious activities, the missionary seems to most of us an exalted being, who deserves all honor, respect and sympathy. Arrived among the people in Asiatic ports, one learns, to his surprise, that the missionaries, as a class, are 'wife-beaters,' 'swearers,' 'liars,' 'cheats,' 'hypocrites,' 'defrauders,' 'speculators,' etc., etc. He is told that they occupy an abnormally low social plane, that they are held in contempt and open scorn by the 'merchants,' and by society generally." This was as far as was marked upon the page, and as far as I had been requested to read. "There, sir," exclaimed the triumphant Shanghai gentleman, "there, sir, is truthful testimony for you; the statement of that author cannot be successfully contradicted." "Yes, indeed," echoed the other, "Mr. Griffis is right: he has had his eyes opened; he sees now how things really are." "Just a moment, gentlemen," I replied; "you have in your eager haste neglected to read the immediate connection; and, if you will permit me, which English fairness to the author will certainly prompt you to do, I will complete the paragraph aloud." — "Certain newspapers even yet love nothing better than to catch any stray slander or gossip concerning a man from whom there is no danger of gunpowder or cowhide. Old files of some of the newspapers remind me of an entomological collection, in which the specimens are impaled on pins, or the storehouse of that celebrated New Zealand merchant who sold 'canned missionaries.' Some of the most lovely and lofty curves ever achieved by the nasal ornaments of pretty women are seen when the threadbare topic of missionary scandal is introduced. The only act approaching to cannibalism is when the missionary is served up whole at the dinner-table, and his reputation devoured. The new-comer, thus suddenly brought in contact with such new and startling opinions, usually either falls in with the fashion, and adopts the opinions, — the foundation for which he has never examined, — or else sets to work to find out how much truth there is in the scandals. A fair and impartial investigation of facts usually results in the conviction that some people are very credulous and excessively gullible in believing falsehoods." A dead silence followed this reading of the unanticipated other half of that paragraph. Never were two missionary-hating men more overwhelmingly confused. The book was requested around the table, that each might see for himself if it really was so. Then, with my companion and son, there was a little prayer-meeting of thanksgiving in that corner starboard stateroom, No. 8.

One of our passengers was enthusiastic upon home missions, but he did not know about sending so many missionaries and spending so much money upon far-off heathen nations. In his own church he gave regularly, and to a considerable amount, for the running of the mission chapel, for the Young Men's Christian Association in his city, for local missions in his state, for the christian education of the freedmen, and for pioneer evangelization in the West; but there his sympathies and giving and doubtless his prayers also stopped. He was not in favor of undertaking other work, when our hands are already more than full at home. It was really painful to see a christian man of intelligence and generosity looking so selfishly upon all evangelizing enterprise. He wanted that mission chapel and that young men's association to prosper, for they were in his own city, and he took great pride in anything, particularly if it was christian, of local importance. He was greatly attached to his state; had been born in one of its villages; and would like to see a flourishing church in every town. He believed that the education of the negro was the only solution of our southern problem; and, as he wanted his own country to live and become still greater and more glorious, he had given several hundred dollars to one of the freedmen's institutes. Crossing the Plains he often felt ashamed as an American, to see so many clusters of population without good church privileges. Beyond our shores there was nothing that was his; no longer his city, his state, his country; therefore Christianity had no special bearings that concerned him. Foreign missions; what particular good could he or any of his ever derive from them? He did not say that much: nor was he fully conscious of entertaining a principle so antagonistic to the whole spirit of Christianity. But to an observer it was very evident that there was a great deal of selfishness lurking in his religious thoughts and christian enterprises. He needs, as many others in America need, a larger measure of the spirit of the Master, "who came not to be ministered unto, but to minister." It is the special benediction of foreign missions upon us, that they help us to get out of ourselves, to break away from always doing and praying about what shall directly or indirectly benefit us, and to come into closer fellowship with Him, who left his heaven and came to our earth, not to make heaven richer but to redeem a lost world. Missions to far-away lands pay, if only to render our home Christianity less selfish.

There were two others of our passengers who seemed to have given a little sober thought to Christian missions. One of them had made up his mind that we had departed unwisely from the early church custom of sending forth self-supporting missionaries. He called my attention to the eighteenth chapter of The Acts of the Apostles, where Paul's life of a year and six months at Corinth is described. Writing of his finding the home there of Aquila and Priscilla, Luke adds—"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." Later on in the sacred record we learn that, to the elders of the Church of Ephesus, whom Paul had requested to meet him at Miletus, he was able to say—"I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears . . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Nevertheless Paul could add to this testimony of a most exemplary missionary life: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." No doubt this earning of his own livelihood was a very interesting feature of the great apostle's ministry. A greater, however, than Paul, whose life was much more intended for our example, left the carpenter's bench, when he commenced his special evangelistic labors, and subsisted upon the hospitality and contributions of his friends. Paul was no ordinary man, but one of tremendous physical and mental energy. Those Englishmen, Carey, Marshman and Ward of the Serampore mission, were in these respects something like him. Very few could do as they did; rely upon their own work for support, and yet at the same time engage in such vast and effective evangelizing labors. Paul was inspired to preach and write divine truth and to make his words an infallible standard for all time. But he was not empowered to be an infallible standard himself in all his examples and methods. His celibacy may have been best for him under all his circumstances, but the history of the Church has abundantly proved that as an almost uniform rule ministers and male missionaries should be married. Paul's work, as that also of his companion apostles and some others, was thorough, masterly and adapted to permanent results; but we cannot study the subsequent history of those early churches, without feeling that there must have been some lack in their religious instruction. Forty years after Paul set the example of self-support at Corinth, we find that the Ephesian church had departed from its first love, that the church in Pergamos was countenancing among its members belief in the doctrines of Balaam and of the Nicolaitanes, that the church of Thyatira was encouraging social scandals among its members, that the church in Sardis had lost nearly all its spirituality and become a disgrace to the cause, and that the church of the Laodiceans was simply lukewarm. These no doubt were typical of the great majority of the Christian churches at the close of the first century. And, when we observe, notwithstanding the wonderful spread of Christianity during the subsequent two centuries, what lamentable weaknesses were manifested all along in the conflicts with heresies and with the world, and finally, that in the fourth century, the Church suffered almost an entire eclipse by the world, we are tempted to look for explanation somewhat in the very methods of that early Church. Would it not have been better for Paul and the other early founders to have arranged contributions from the churches sufficient, not only for the poor, but to enable their ministry and missionaries to give their undivided attention to the more thorough instruction and more potent leadership of their people?

The history of the Church and of its missions has shown abundantly that where ministers and missionaries have been so provided with support by others, that they could lay out all their strength upon the edification of the Church and the evangelizing of the world, the largest, the most permanent and the most effective results have followed. As society becomes more intelligent, its demands upon its ministry become more exacting. Their companion in the field or at the bench all through the week is not the one to be ready upon the Lord's day to give them their needed instruction. The papers and books they read, mornings and evenings, are written by specialists, by those who have thrown all their intellectual strength into certain lines of inquiry; and for such readers it would be a mental letting down to listen to preaching such as is usually produced by the method of non-support. And this demand, which is generally felt in our home churches, is becoming to an extent potent all over the world. Intellect everywhere is being quickened. The mental leaven is working, not only in our old settled communities, but even among western pioneers and southern freedmen, even throughout Asia and Africa and South America and the furthermost islands of the sea. The demand is coming up rapidly to be everywhere for brain at its best. That must be furnished by the Christian Church through its ministers and missionaries, or the world will meet the demand with a godless supply. If it would not be practicable in our day for the pastor of a church capable of his support to meet the demands both of his own table and of his congregation, still more impracticable is it to send men to heathen or semi-christianized lands, where they have entirely different languages and social customs, and expect them to shift for themselves, and at the same time do their evangelizing work thoroughly and successfully.

All this Christ appreciated and anticipated, and yet his directions were given mostly to those who surrounded him, and who were to work chiefly in the circumstances among which he left them. He commanded the twelve, and subsequently the seventy, "that they should provide neither gold, nor silver, nor brass in their purses," but go, without undue solicitude about their support, into any city or town upon the line of their mission labors, inquire for some suitable place for hospitality and general religious conversation, and there, if welcomed, tarry unhesitatingly, "for the laborer is worthy of his hire." But Christ added: "Go not from house to house." He did not ask his servants to become beggars — travelling mendicants. His providence should go before them and ensure them places in which to live and labor. But there was a good deal that was exceptional, in this mission, both of the twelve and of the seventy. They were all endowed with miracle-working power. They were enabled to heal the sick with a touch or a word, to tread on serpents and scorpions, to cast out devils, and the apostles, at least, to restore the dead to life. These gifts, adapted to the introductory work of Christianity, were evidently temporary. They were not granted, subsequently to the apostolic age, except possibly at widely separated periods of both space and time. If, then, the subsequent history of evangelization, particularly that of modern times, proves that where practicable, it is best not to send the messengers of the gospel unsupported, not to unduly tempt ministers and missionaries to over-anxiety concerning their livelihood, it is to be presumed that these specific directions of the Master were of a temporary character along with the miraculous gifts. Nothing in them is inconsistent with a fixed salary, provided with christian money, enabling a servant of God to hire and furnish his own house, and to live with a measure of independence. Before this better plan could be substituted, from the resources of a large christian constituency, probably the faith of the early disciples proved inadequate to their mission. Like Peter upon the waters, desiring more to walk by sight, they generally sank, on the one hand, to a misuse of solicited hospitality, and on the other to a carrying on at the same time secular and religious employments. Certainly this is the result of many, we believe of all, unnecessary experiments in the history of modern missions to apply a method, which was the only one Christ could have adopted at first, with the purpose in his mind of commissioning a given number to devote all their time to evangelization. One of the greatest embarrassments to be met on both the home and foreign mission-fields to-day, is the often well-meant and pious, but headstrong and impracticable, effort of christians to apply either Paul's exceptional example, or Christ's exceptional directions to the twelve and seventy. It would be as great a calamity for evangelization to go back to either that partnership of secular and religious employment, or to that receiving only of support furnished on the field, as to return to the days of treading safely upon serpents and scorpions, of the healing of the sick, and of the raising of the dead.

That other passenger was a Unitarian. The peculiar charm of his religious affiliations was, not that any special view was held about the person of Christ, but that religious views generally were held so loosely. Christianity with him was a matter of personal character, and no mere doctrinal opinions should stand in the way of bringing the world within the influence of the Lord's moral teachings and example. Indeed he could join hands with any upward struggling soul, no matter what his creed, and say, "You are my brother." He believed that Christianity in America would never triumph until the prevailing orthodoxy was liberalized; and that, as to the christianizing of the heathen world, it was altogether out of question, until we were ready to invite men to believe, not so much in formulated opinions, as in themselves, in their intellectual and moral powers, and in their capacity to assimilate all that is good and unique in the gospel of Jesus. To this Professor Christlieb has well replied, "If it be proposed to come to the assistance of our old faith with a modern science, which would seek to volatilize the facts of redemption, in order that, thus aided, it may be able to cope with heathen culture, we must, without in any way undervaluing an intellectual christian training, take leave to maintain that, to give up the historical basis for the biblical doctrine of salvation, is to lessen and to weaken the ability of the gospel to produce moral and spiritual results, and to dry up the inmost spring of its regenerating power. All belief in the omnipotence of education and culture is but the superstition and the glaring error of the present day. *What pleases the spirit of the age will not, on that account overcome the world;* only *that* will which heals her deepest wounds, by imparting a new power of life and soul — no device of man, but the gift of God."

Yes, THE power of Christianity is what the world esteems to be its weakness. Our Unitarian fellow passenger belongs to a great multitude, which began at Jerusalem to surround the crucified Jesus, exclaiming, "Let Christ, the king of Israel, descend now from the cross, that we may see, and believe!" But herein is the very power of God unto salvation. Here alone is found what, on both its Godward and its manward sides, meets the exigencies of the sinner's case. To be "liberal" with Christianity is to exercise the most cruel possible tyranny over the souls of men. It throws them bones without meat when they are starving. It invites them perishing with thirst to promised pools of refreshing water, that are only after all a deceptive mirage. But Christ crucified and risen again is winning multitudes all over the world. It would seem that the simple numerical successes of evangelization in our day would open the eyes of the "liberal" to the fair inference that no modification of the prevailing christian belief is needed for universal triumph. It does not in our time, even as it has not in former times, capture first the intellectual strongholds of a people. The plan is that of Paul, who received it from the spirit of God. "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise." The majority of mission converts are from the lower orders in society, "but," as the German author before quoted inquires, "has not the history of all missions, ancient and modern, shown that the instinct of the people, in accepting the gospel, has ever anticipated the self-complacent ignorance of the wise and the learned?" The power of Christianity is not limited to the humbler classes, but for the greater glory of God it proceeds for its most practical working from them upward, not the reverse. The easiest thing in the world is intellectual pride, and God will not honor it. To the cross-uplifted Redeemer must the world look and live. Around the cross must the Church be rallied for universal conquest. And only beneath the shadow of the cross will be found those who have enough of the Master's self-denial and consecration to go to all the lowly and benighted throughout the world with the message of divine peace. But for the cross there would be no missionary enterprise to-day. Deny the cross and substitute a christianized culture, and before ten years all the thousands of missionary stations would be abandoned in utter disappointment and despair.

When our steamship crossed the 180th meridian of longitude, and it became necessary for the adjustment of the almanac to drop out a day, it was very painful to see the delight of many of the officers and passengers that the lost day proved to be a Sunday. On one of the other Lord's Days we were in such a heavy sea on account of the strong northwest gale, that it was impossible to have any religious services, at least in a manner befitting the stately ceremonialism of the English Established Church. When the third Sunday came around many were the anxious glances at the weather for sufficient excuse again to omit the religious services. But the water would be calm, and the wind would hardly stir; and so the bell had to be rung, the congregation assembled, the service read, and, as requested by the captain, I endeavored to preach of Him who is Lord of the Sabbath-day. The Christian Church cannot afford to lose its hold upon the sacredness of the Lord's Day. The laxity of Europe is a leading element in the weakness of its Christianity. And the growing secularization of the Sabbath in Great Britain and America is proving of incalculable harm to the spiritual life of the churches, and a tremendous drag upon their evangelizing efficiency throughout the world. It is hopeful that there is beginning to be a general awakening upon this subject. The enemy has been sowing many tares while we have been asleep. The sentiment and habits at sea are borrowed from the home land. It is a cause for thanksgiving that, with very rare exceptions, the missionary body entertains neither in theory nor practice secularized views of the Lord's day. They believe in hallowing it themselves, and in teaching the converts to set its seventh time of the week apart for religious devotions and deeds of mercy. On both God's word and the showing of results the old Puritans were nearer right than Europe.

CHAPTER VI.

SANDWICH ISLANDS, ALASKA AND SIBERIA.

TWENTY-FIVE hundred miles from either shore. Almost an Atlantic ocean rolling between us, whether we look aft toward America, or forward toward Asia. Not a steamship has crossed our track; not a sail of any kind has hove in sight. It is too far for the birds to fly. Our ship is much lighter than when she steamed out of San Francisco harbor, for a thousand tons of coal are gone. Yes, and seven lives also are gone from the steerage up to the final account. They were Chinamen, and their bodies are not buried at sea. Forty dollars each settled the bill with the ship doctor, and he embalmed them, so that they could resist putrefaction till the end of the voyage, and be buried in their own native soil. On account of this none of the common sailors showed any signs of superstition and uneasiness, to say nothing of rebellion against authority. I believe that in our day there is a great deal of deception practised by officials in charge of ocean transportation upon the friends of deceased passengers and of those who die far away from home. The old superstitions of the common sailors, which have vanished mostly with the increase of intelligence, are used heartlessly, simply to avoid inconvenience or to extort bribes. A few bottles of carbolic acid in every ship, and a little instruction from some undertaker to one or two of the officers, and there is no good reason why burial at sea should not be a thing of the past. Sometimes I think I would prefer the water and the fish to the ground and the worms. The Hindu prefers fire;

the Parsee the talons and the stomach of the vulture. Perhaps the chief thing is to be free to exercise preferences regarding the future disposal of one's own body, or of those of deceased friends.

In this vast solitude, the water of unknown depths, the sky and its myriad lights seemingly farther off, each of the continental shores too remote for our life-boats ever to reach should we be shipwrecked, it is a little comforting to think that to the southward only a thousand miles away are the Sandwich Islands, and that to the northward only another thousand miles away is that strange network of the archipelago which almost unites Alaska and Siberia. These, then, are our nearest neighbors to-day, and our missionary thoughts may reach out toward them, their mission history, or their present opportunities and prospects for evangelization. But the captain interrupts me in these reflections, and our conversation takes a religious turn, upon the suggestion that my mind had just been pondering over some of the problems of the mission work. "We, who are officers," he said, "are seldom led into religious conversations designed for our benefit. Something, though far too little, is done by christians for the common sailors, but the many thousands of officers get very little real pious attention. Quite likely now through you God is answering part of the many prayers of my good christian wife over in Liverpool." It gave renewed interest to a well-known story, to learn that his wife was the daughter of that captain who was "so near home, but lost!" She well remembered it, for it was the event of her childhood. Her father had been absent some months upon a long voyage, but was reported at last close off the mouth of the Mersey. The mother and child hastened to provide a welcoming feast. All the best things in the house were placed upon the table. The great armchair was drawn up to papa's place. The study-gown and slippers were brought from the closet. All the lamps were lit to make the greeting bright and cordial. A knock at the door. He is there. No; a messenger to announce the ship has run aground, been wrecked, and all on board have perished. "So near home," exclaimed the heartbroken wife in words which have echoed around the world in christian warnings and exhortations: "So near home, but lost!"

It was a surprise and a pleasure to find some good missionary literature in the little library belonging on board. There was the full report of the late Shanghai conference neatly bound. I devoured it all with eagerness, and often left it down on the tables that others might be tempted to read. It would be a good thing for all our missionary societies to send regularly their annual reports and other publications to the care of captains of ocean steamships. They would generally be placed immediately in the ship's library along with the Bible and prayer-books and novels, and they would be read more frequently and thoroughly than in any other place in the world. One hungry reader among our passengers had been going over and over an old New York daily paper, devouring advertisements and all, until I took pity on him and handed him an admirable little book, written by Rev. Dr. Ellinwood of the American Presbyterian Board, and gathering up some of the missionary impressions he formed in oriental lands. The grateful man read every word of it, though under other circumstances it would probably have been an impossible task. Of such circumstances the Christian Church should avail itself. We open our reading-rooms with their religious books and papers, but almost entirely neglect the hundreds of thousands upon the sea, who have much more time and readiness to read what we have written about the salvation of Christ, and the work of making it known throughout the world. It occurs to me here to observe also that Sunday school libraries everywhere should have a large department for well-selected missionary literature.

An under officer accosted me, a few minutes after the above-mentioned conversation with the captain, and said: "You would not recognize me, but a few weeks ago I heard you preach in San Francisco. You gave me just the truth I needed. It has done me great good;

and I want to thank you." Unlooked-for fruit. How much of it the Lord has growing and ripening for all who try to serve him faithfully. There is cheer in seeing what we endeavor to do accomplished. But there comes to the soul a peculiar charm of satisfaction, when results to God's glory are achieved, through our poor, imperfect instrumentality indeed, and yet to our perfect surprise. The heavenly Father's surprises to his children, — how glad he is to give them: how glad we are to receive them. And to both what a special relish is added because of their element of surprise. It was so in all our homes last Christmas. Those great bundles in heavy coarse wrapping-paper, and tied with ugly strings, up on the shelves, waiting the coming evening and the candle-lit tree and the completion of all our arrangements for Christmas eve; it would have been most unkind both to parents and children for anyone to have come in and cut those strings and torn open those wrapping-papers, and disclosed beforehand those cherished secrets, that were to be the coming glad surprises to our sons and daughters. Who would deny to Heavenly Love like opportunities of giving? Who would deprive human hearts of the special charm of divine surprise? Indeed all our Father's ways are best, and we appreciate it the more we understand them.

Six hundred Chinese on board returning from America to their homes. Many of them speak English, and I cannot resist the temptation to enter into religious conversation with some of them. But it was the most discouraging missionary work I ever attempted. No favorable impression at all was apparent. They gave me to understand that they had been in America a long time, knew all about christians, and did not believe their religion as good as their own. "Christians all cheat and oppress Chinamen. They think Chinamen no better than pigs; with no rights in society or business, or government. Our gods teach us better. In our classics we read good morals. Christians better go to our joss-houses." "Are you a christian joss-man," inquired one of them. Remembering that they derived this, quite modern word to them, through the Portuguese corruption of the Latin deus, god, I replied, "Yes, I trust I am a 'joss-man,' a truly God-like man; at least there are multitudes of them, who would give you a very different impression of Christianity." But it was painfully evident that they had neglected their opportunities with these Chinamen during the last few years. To me it is the most serious part of this Chinese question in America, that tens of thousands of these Mongolians are yearly going back to Asia's teeming millions, to tell them they know all about Christianity; and that it teaches men to be more proud and selfish and tyrannical than Buddhism or Taouism or Confucianism. If we could only keep them here, and intercept all their correspondence home, and finally bury them in our own soil, it would be far easier work for our missionaries in China. Little beginnings have been made to counteract such harmful impressions. Several small chapels and schools have been opened in San Francisco, and at other points. Quite a number of churches in the East also arrange for Chinese classes in their Sunday schools; thus in the Beneficent Congregationalist Church of Providence, and in the Trinity Baptist Church of New York city. Some disheartening experiences have been met, but the majority of the reports are encouraging. The chapel work I visited in California is being wisely conducted, and is receiving numerous tokens of God's signal favor. American christians should increase their labors in these directions many, many fold, and that immediately. Delay will result in one of our greatest embarrassments to the evangelization of China.

The Sandwich Islands sixty years ago became a mission field under the direction of the American Board. Many besides Congregationalists and Presbyterians have read with grateful interest of that scene in Boston, when Messrs. Brigham, Thurston and others first set sail for this central Pacific work. Of the possibly one hundred thousand population of those islands, not all indeed, not even one-half, are church communicants, and yet as we judge of our own and other so-called Christian nations, so far, almost a score of years now, this Pacific group has been entitled to the name of a Protestant Christian country. Several years ago the American Board signalled this glorious fact by erasing the mission from their list, and transferring all responsibility to the Hawaiian Evangelical Association. It has been found necessary since, however, to extend more counsel and assistance to the islanders in the prosecution of their home and foreign work than was hoped in the outset of this experiment. But it has been a very valuable one to the cause of missions everywhere. God was in it. It takes generations for a converted people to become strong enough, under the ordinary operations of divine grace, to stand independently. When a heathen community is christianized, the care of the missionaries is not finished; their work is hardly half done. The new-born church life has to develop, the bones to toughen, the sinews to harden, and the stature and vigor to be gained of manhood in Christ Jesus. The churches must not be impatient with their missionaries. The Boards must not be pressed to unload the responsibilities of many years. Both to conserve the interests of evangelization in the Sandwich Islands themselves, and also to make avail of their advantageous position as the headquarters for the large proportion of all the mission work throughout Micronesia, the American Board, in co-operation with the Board of the Hawaiian Evangelical Association, sustains the North Pacific Institute at Honolulu, under the charge of Rev. Dr. C. M. Hyde. It is furnishing an educated ministry for the home churches, and qualifying many to go forth as missionaries to the Gilbert, Marshall, Caroline, Mortlock, and other islands of Micronesia. By native Christians now the scene is often to be repeated of that memorable occasion, when from Honolulu in 1852 Messrs. Snow, Gulick and Sturges, with their wives, sailed for the evangelization of the larger portion of the remaining dark-colored Malayo-Polynesians. It is from this same port, also, that the missionary ship, the "Morning Star," under its christian captain, Bray, goes forth annually on its many thousand miles of Micronesian mission voyaging.

Alaska, the new possession acquired by the United States from Russia, will undoubtedly form a very important element in the life of our world by the close of the present century. It is cold, and yet not frozen half the year. Its main southern coast is not farther south than St. Petersburg, Stockholm, and Christiana. And its great peninsula, larger than the state of Florida, as also the prolongation of its eastern coast reach down into the latitude of Edinburgh, Glasgow, and even Liverpool. Grains can never grow there, but there are vast, dense forests of timber for exportation. The possibilities of the fur business are unequalled in the world. The fisheries rival those of the Newfoundland banks. And the mining industries are developing so rapidly, that transportation facilities are already preparing for a great tide of emigration. Thus far the christian churches of America have not done for Alaska as much as the Greek church of Russia did before the transfer. Something was done even for the native Indians, but we have done almost nothing. Not many months ago one of our christian women took it into her heart to go up there alone as a pioneer missionary. And there she is, I hear, doing a good work, the sole representative of American or any other Christianity, striving to lay the religious foundations of a not distant populous and wealthy state. She should not be suffered to work much longer alone. Some one of our Boards should assume responsibility there immediately. Perhaps it should be considered to belong to home mission work. If so, I know of no field, unoccupied in all our western country, which presents as strong claims for attention at once as Alaska. Missionaries should be sent immediately both to the new settlers and to the native population. There is direct and regular communication now up our western coast. Since writing the above I am delighted to hear that two

Presbyterian missionaries with their wives have been sent.

Siberia, the northern half of Asia, is not an utterly dreary and desolate region. There are vast extents of country, especially in the vicinity of the Altai mountains, which have a considerable population, are largely cultivated for barley and oats, and contain thriving villages and cities. There are many hunters for the much-prized marten, ermine, and sable furs. But the most interesting part of Siberian population are the exiles and the descendants of exiles from Russia. For generations this vast country has been the penal settlement for all the Czar's political offenders, and they have often been from the most cultured and noble families. Poland has furnished a large number of this exile population. Here, then, are hundreds of thousands of most interesting people, the enforced colonists of a new country, quite free in Siberia, — for Russia trusts to distance rather than to soldiers to keep them there, — largely alienated from the state Greek religion of their oppressor, open to sympathy, especially from an American, looking to their future relations more with our country than with Europe, and beginning to command a large trade upon the Pacific. With Russian laws of intolerance relaxing, it would seem that this inviting open door of opportunity for missionary work cannot long remain with no one entering.

There is very much in planting Christian Missions at the right time, perhaps quite as much as in planting them in the right place. Surely the season has as much to do as the soil with vegetable and grain productions. At some of our stations the work was undertaken too late in God's season, at some others of them there was precipitancy and immaturity, and as a consequence alike the enterprise has been feeble and in the results largely disappointing. Had not Protestant Christians come to our shores when they did to lay the foundations of the national life of the new continent, our country to-day might be in the condition of Mexico or South America. Luther struck the first blows of the great German reformation at exactly the right time. Most opportune was the establishment of the Serampore mission. So with the London mission in Madagascar, the American Presbyterians in Beirut, the English Church Mission Society in Tinnevelly, the Methodists in Oude and Rohilkhund, the Wesleyans in Fiji, the Dutch in Celebes, the Scotch Free Church in Calcutta, and with many others we might mention. On the other hand efforts have been made for Moslem evangelization, which were premature, the missionaries being compelled to fall back for results upon labors among the nominal adherents to the ancient oriental Christian Churches. Some stations have been occupied precipitately in China by the Inland Mission. An opportunity, which is God's call, has more elements than access for travel and safety for residence.

"The English, I suppose, have some foreign missionary societies, just as we Americans have, but there are none others in Protestant countries, are there?" Nevertheless, my questioning fellow-passenger could have told me all about the political situation at the insignificant Albanian village of Dulcigno, or could have given a volume of information concerning the great club-houses upon Pall Mall; or could have discoursed the whole afternoon upon the habits and customs of the leading European capitals. But with regard to, at least, two-thirds of all that the Christian Church is doing for the evangelization of the world, it was with him, in part, mere supposition, and the other part a total blank. It is strange that so many intelligent christian people know so little concerning the Protestant missionary enterprises of to-day. They cannot claim that there are no avenues of information open to them. There is no literature fuller and richer than the missionary literature of our age. Nor is it a heavy mass of unattractive dates and statistics. It is leavened all through with the most thrilling and instructive incidents of human life. It is full of history, geography, philology, ethnology, zoology, botany, mineralogy, painting and sculpture, architecture and civil engineering, music and fashion, political economy and international law.

Large portions of the missionary literature of the Church is stranger than romance; it is divine poetry, equalled only by that within the sacred volume; nay, it is supreme reality, lifting the reader above the low levels of secular affairs, where things are so often not what they seem, into the clear light of perfect observation. Missionary literature is commanding to-day the services of many of the most accomplished authors, the most successful editors, the most skilful artists, and the most enterprising publishers. The most attractive geographical work we have ever seen is that new and sixth edition of the Atlas, lately published by the English Church Missionary Society. The fourteenth edition of the Jubilee Year Report of the Free Church of Scotland upon its fifty years of foreign missions, the American Presbyterian and Baptist magazines, the Easter cards of the Episcopal Church, the last annual report of the American Board, the volume of papers presented at the Mildmay conference, the religious outlook in Mexico by a late Methodist bishop, and many other contributions to our missionary literature we might mention, all the way from leaflets to volumes, showing that in this department the Church is employing many minds of the highest talent and culture, taste and adaptability. The day has gone by when any christians can excuse themselves for deficiency of missionary information because of dulness and heaviness and inaccessibility of the literature of missions. The difficulty lies deeper down. Multitudes of professed christians do not want to know. To their worldly minds and cold, indifferent hearts, their ignorance is bliss, and they know it is folly to become wise, until they have experienced a reconversion.

The English State Church, through its Propagation, Church Mission, University and other smaller societies, raises annually not far from two million five hundred thousand dollars for foreign evangelization. The various nonconformist societies of England contribute yearly about two millions of dollars to mission work in other lands. The Established Church of Scotland raises one hundred and twenty-five thousand dollars; the Free Church nearly twice as much; and the United Presbyterians are not far behind this latter contribution to foreign missions. The Scotch and Irish Presbyterians together roll up their annual contribution to over seven hundred thousand dollars. It would thus seem that the established Churches of Great Britain raise about the same amount as the aggregate of all the non-conformist bodies, including the Free and United Presbyterians of Scotland, the London (Independent or Congregational), the Wesleyan, the Baptist, the English and the Irish Presbyterian, the Primitive Methodist, the United Methodist, the China Inland and other smaller missionary associations. But it must be remembered that the unestablished Churches have not the help of vast endowments and of enormous stipends from the public treasury for meeting most of their current expenses at home. And when it is taken into account also, that the nonconformist Churches include in their members a much lower average of financial resource, their annual contribution of one-half of the five millions of dollars of foreign mission money indicates among them a more general and deeply-felt interest in the cause of world evangelization.

There are also missionary societies upon the continent of Europe, whose work, though lacking in a measure the spirit and success of that under Anglo-Saxon leadership, is of vast consequence to the cause. Still, like our fellow-passenger on the steamship, there are multitudes of American christians, who, with all their boasted intelligence and illimitable range of information, have never heard of them. Holland has nine missionary societies, besides an auxiliary each of the Moravian and Rhenish agencies. The three leading societies are the Neederlandsch Zendeling Genootschap of Rotterdam with about twenty missionaries and an income of fifty thousand dollars; the Utrechtsche with twelve to fifteen missionaries and forty thousand dollars; and the Neederlandsch Zendingsvereeniging of Rotterdam with some ten missionaries and twenty thousand dollars of annual contribution. Altogether Holland sends to the foreign field about sixty missionaries, and sustains them at a yearly cost of not far from two hundred thousand dollars. The two Protestant missionary societies of France raise not far from sixty thousand dollars annually.

In Germany there are five strictly Lutheran missionary societies, the Berlin South African, the Gossner, the Leipzig, the Hermannsburg, and that of the Brethren in Schleswig-Holstein. There are also five regular Lutheran foreign missions in the lands north of Germany, one in Denmark, one in Finland, two in Sweden, and a considerably leading one in Norway. All these together support a few over two hundred ordained missionaries at an annual cost of three hundred thousand dollars. The other and more evangelical German missionary societies are the Moravian, the Basil, the Barmen, and the Bremen, all belonging to the United Evangelic Church, which professes to occupy a middle ground between the high churchism of the strict Lutherans and the low churchism of the various reformed bodies of Protestantism. These United Evangelical societies sustain three hundred and fifty ordained missionaries. The average contributions of all Protestant Germany for foreign missions are eight hundred thousand dollars per annum. The Protestants of Switzerland contribute in the same proportion, while in Norway the average is 25 per cent better. Of all Germany, in the city of Bremen there seems to be the most practical interest in world evangelization.

Wonderful, thus, has been the growth of the missionary spirit within the present century. At its beginning there were only seven Protestant societies. Of these, four, the Church Mission, the London, the English Baptist, and the Dutch society at Rotterdam, had but just commenced their existence. Three only had been at work for most of the last century, the Moravian, the Propagation Society of Great Britain, and the Halle-Danish. The former led in Protestant work among the Jews and heathen, advancing as far as India. The Propagation Society confined its work mostly to English colonists. To Frederick IV. of Denmark belongs the honor of inaugurating the modern missionary enterprise by sending out the first Protestant missionaries to the heathen in 1706. It was in that year that under his royal sanction Ziegenbalg and Plutscho sailed for India. But only one hundred and seventy-five years have passed since those first two modern missionaries; or only eighty-one years since the beginning of the present century, and we have in Europe and America 150 foreign Protestant missionary societies; 71 of them in Great Britain, 53 in America, 9 in Germany, 9 in Holland, 5 in Scandinavia, Denmark, and Finland together, 2 in France, and 1 in Canton de Vaud. Many of these societies have already become the parents and the grandparents of missionary organizations in other parts of the world. Eighty-one years ago there were but 70 missionaries, now there are over 2,500 ordained Europeans and Americans, from 7,000 to 8,000 ordained native preachers, and a great multitude in addition of associated laborers, being wives of missionaries, single women missionaries, native assistants, teachers, evangelists, and of various other designations, making a force of 4,871 missionaries, and 28,574 native helpers. For the support of this grand foreign missionary agency of the Protestant Christian Church, the expense has increased from $250,000 to over $7,500,000 annually. This is about five times as much as is raised by the Roman Catholic Church from all parts of the world for the support of its great mission Propaganda.

For this mighty working force of Protestant missions "the field is the world." Our Saviour's parting command was: "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the Gospel to every creature." The responsibility is nothing short of world-wide evangelization. "This Gospel of the Kingdom shall be preached in all the world as a witness unto all nations." We are to reckon all men as lost sinners, because, "There is no difference; for all have sinned." But we carry the glorious tidings of an all-sufficient salvation. “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” And now God “commandeth men everywhere to repent.” Of this field of the world I will give here what appears one of the most reliable of many estimates of the distribution of population. The term “Pagans” is used as distinct from Hindus, Buddhists, etc., and including only those who have no religious books, as principally the African fetish worshippers.

	In Europe.	In Asia.	In Africa.	In America, North and South.	In Australia and Polynesia.	TOTAL.
Jews	5,437,000	1,005,000	938,000	137,000	10,000	7,527,000
Mahometans .	5,974,000	112,739,000	50,416,000	–	–	169,129,000
Hindus, including aboriginal races		176,312,000	275,000	86,000	–	176,673,000
Buddhists, Taouists, Confucianists, Shintoos and Jains . .		502,363,000	2,000	152,000	30,000	502,547,000
Religions not specified, and miscellaneous sects	211,000	8,304,000	–	166,000	295,000	8,976,000
Pagans . . .	258,000	12,029,000	144,729,000	9,244,000	2,393,000	168,653,000
Total (non-Christian).	11,880,000	812,752,000	196,360,000	9,785,000	2,728,000	1,033,505,000
Roman Catholics.	150,223,000	1,429,000	669,000	37,540,000	454,000	190,315,000
Protestants . .	75,124,000	430,000	740,000	37,380,000	1,544,000	115,218,000
Greek Church .	71,588,000	6,370,000	–	–	–	77,958,000
Armenians, Copts, Abyssinians, etc. . .	255,000	2,684,000	1,650,000	–	–	4,589,000
Other Christians not specified	110,000	1,013,000	501,000	815,000	22,600	2,461,600
Total of Christians,	297,300,000	11,926,000	3,560,000	75,735,000	2,020,600	390,541,600
GRAND TOTAL,	309,180,000	824,678,000	199,920,000	85,520,000	4,748,600	1,424,046,600

It will be seen from these calculations that sixty *per cent.* of the population of our world are heathen, twelve per cent. Mahometan, twenty-seven and a half per cent. Christian; that only two-sevenths of the Christians are Protestants, or only one-twelfth of the human race.

In this great world field, God has so blessed the labors of Protestant missionaries during the present century, that the number of communicants or full church members has increased from 12,000 to 472,121, and the number of heathen converts or adherents brought under the care of our missionaries has multiplied from 50,000 to about 2,000,000. Of these latter Professor Christlieb reckons: 310,000 are in the West Indies; 400,000 to 500,000 in India and Further India; 40,000 to 50,000 in West Africa; 180,000 in South Africa; over 240,000 in Madagascar; 90,000 in the Indian Archipelago; 45,000 to 50,000 in China; over 300,000 in the South Sea Islands. Meanwhile Protestant mission schools have increased from 70 in number to over 12,000 with 393,180 scholars. Within the same time Bible work has advanced from 50 translations and a circulation of 5,000,000 to 308 translations in whole or in part, and a circulation of 148,000,000 of copies.

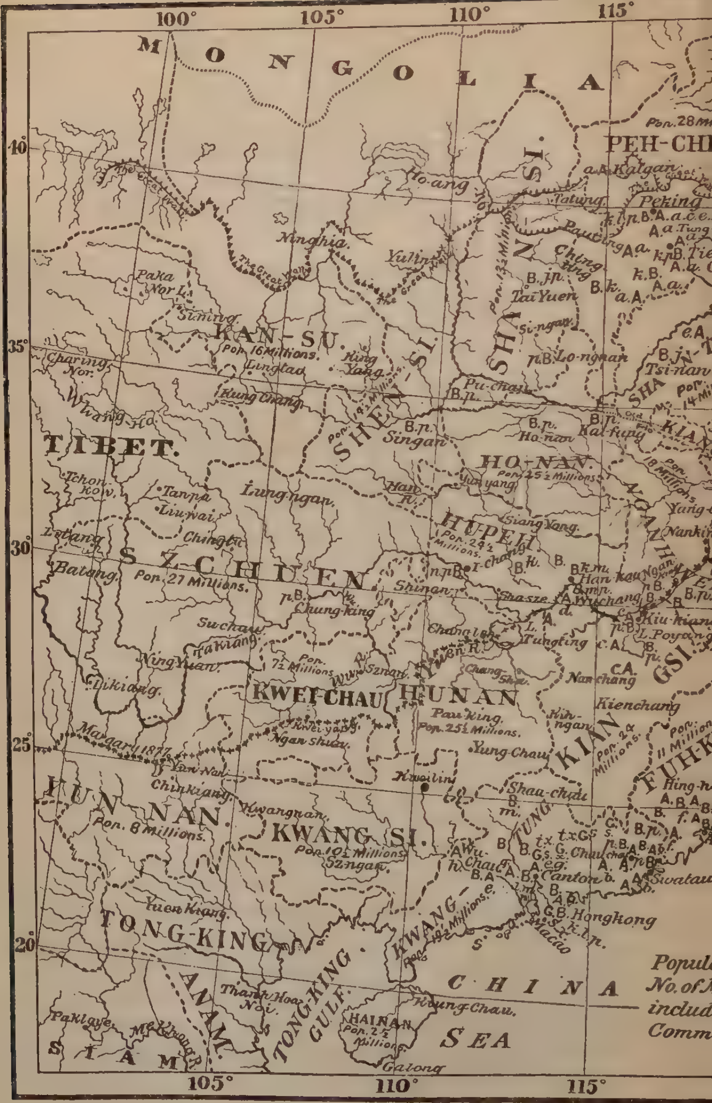
To-morrow we expect to sight land, the strange, far-away land of the Empire of the Rising Sun. Our voyage has been a delightful one, with only two moderate gales, and with full enough of varied life on board to make the past three weeks far from monotonous and wearisome. Five thousand miles from America's western shore! Eight thousand miles from New York! Yet our journeyings are but begun, when we think of the 42,000 remaining miles up and down, and back and forth, and round and round oceans and continents, and seas and islands, and rivers and mountains. Of this voyage one more thing remains to be done. I have put it off from day to day until now. I must seize the opportunity of accompanying the captain upon his daily tour of inspection below in the steerage among the six hundred Chinese and Japanese heathen. It was a great change from our luxurious cabin accommodations to those closely huddled bunks, and narrow passage-ways, and at the best uncleanly and repulsive surroundings. But I am glad I went with the captain. And now, O, thou great Captain of man's salvation, conduct us safely down from the luxurious accommodations of American Christianity into the steerage of Thy Zion's ship, where amid every physical and spiritual repulsion foreign missions are at work for souls.

CHAPTER VII.

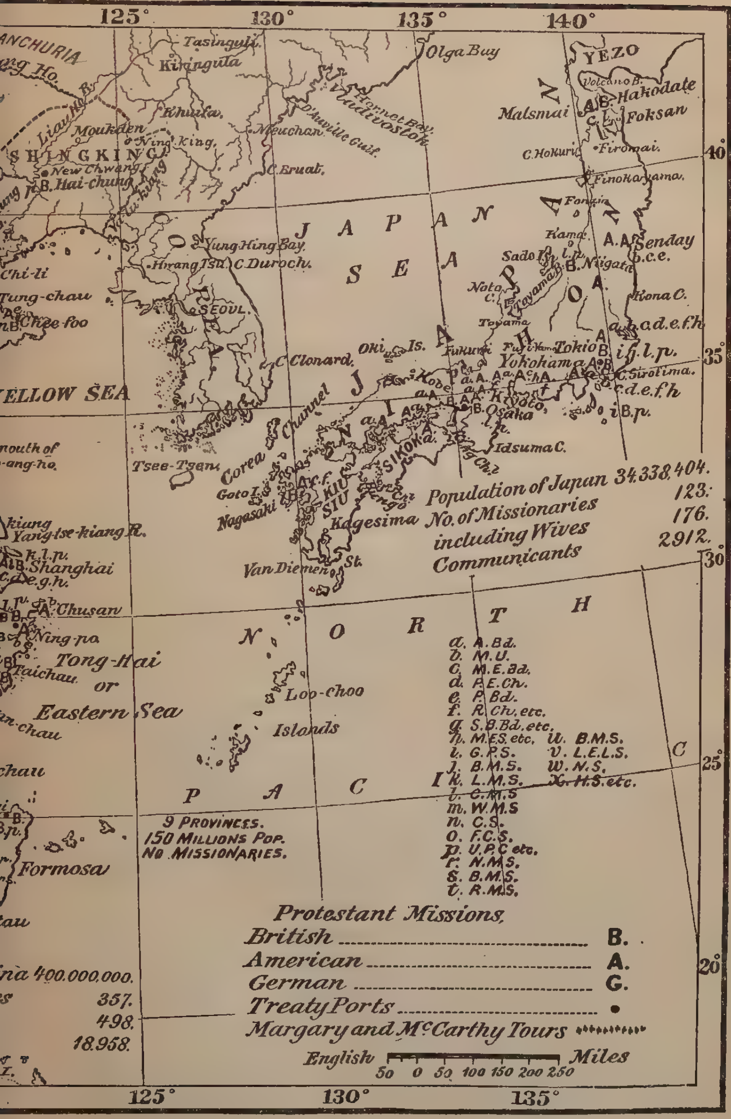
JAPAN AND THE JAPANESE.

OUR first sight of the shores and buildings and people of Japan was not full of surprise, as for time immemorial it has been the custom of travellers to affirm of new and far-off lands they have visited. Objects had very much the appearance we expected they would have, yet they were none the less interesting. Novelty was everywhere. The days were too short, and the weeks and months were gone before we half realized it. Yet as to our constant panorama of sight-seeing, it did prove that we had quite fully realized what we were coming to see. The objects were only familiar descriptions and pictures transformed into life. Writers and photographers have done their work well, and a few dollars judiciously invested at bookstores and photograph rooms, will give one a very full and accurate idea of Japan and of the Japanese. The fact is the great world has become simply a neighborhood in our day. Distant nations are only over the fence, or across the way, or at the most in the other district of our town. Steamships and electric cables, literature and art, commerce and immigration, they are annihilating distances, relegating foreign missions into history, and making all world evangelization home mission work. We have really no longer to argue the question of foreign *versus* home missions. The world has turned around a few times, and lo, in the progress of our race, national and ethnological and geographical lines disappear, and the human family is altogether substituting arbitration for war, holding universal exhi-

CHINA AND


100°
105°
110°
115°
40°
35°
30°
25°
20°
MONGOLIA
Pop. 28 M
PEH-CH
a. A. Kalgan
The Great Wall
Peking
Tatung
Ho-ang
Ninghia
Yulin
The Great Wall
Paka Nor L.
Sining
KAN-SU.
Pop. 16 Millions.
King Yang
Lingtao
Kung Chang
Charing Nor.
Whang Ho
TIBET.
SHAN SI.
Pop. 13½ Millions
Pauting
Ching Ting
B. j. p.
Tai Yuen
Si-ngan
p. B. Lo-ngnan
Pu-chau
e. A
B. j.
Tsi-nan
SHA
Pop. 14 Mi
SHEN SI.
B. p.
Singan
B. p.
Ho-nan
B. p.
Kai-fung
Old Ho
KIAN
Pop. 18 Millions
HO-NAN.
Pop. 25½ Millions
Yun yang
Han R.
Tchon Kow.
Tanpa
Liu-wai
Chingtu
Lung-ngan
Litang
Batang
SZ-CHUEN
Pop. 27 Millions.
p. B.
Chung-king
HUPEH
Pop. 24½ Millions.
Siang Yang.
I-chang
n. p. B.
Shinan
B. k.
B.
B. k. m.
Han-kau
B. m. p.
A. Wuchang
Sha-sze
Ngan King
Yang
Nanking
NGAN HWEI
B. p.
Kiu-kiang
L. Poyang
L. Tungting
Nan chang
Kienchang
GSI
Su-chau
Takiang
Ning Yuan
Likiang
Pop. 7½ Millions
Wu R.
Sznan
Yuen R.
Changteh
Chang Sha
KWEI-CHAU
Kwei-yang
Ngan Shun
HUNAN
Pau-king
Pop. 25½ Millions.
Yung-Chau
Kin-ngan
KIANG
Pop. 24 Millions
Pop. 11 Millions
FUH-K
Hing-h
Margary 1877
Yun-Nan
Chinkiang
YUN-NAN.
Pop. 8 Millions.
Kwangnan
KWANG SI.
Pop. 10½ Millions
Sz-ngan
Kweilin
Shau-chau
Wu-chau
TUNG
Chau-chau
Canton
Swatau
Hongkong
Macao
KWANG-
Pop. 19½ Millions
Yuen Kiang
TONG-KING
ANAM.
Thanh Hoa
Noi
TONG-KING GULF.
HAINAN
Pop. 2½ Millions
Kiung Chau
Galong
CHINA SEA
Paklaye
Mekhong R.
SIAM
Popul
No. of M
includ
Comm

N MISSIONS.



125°
130°
135°
140°
MANCHURIA
Tasinguli
Kiringula
Khulfa
Moukden
Ning King
SHINGKING
New Chwang
B. Hai-chung
Liau Ho R.
Meuchan
C. Bruat
Olga Buy
Vladivostok
Hornet Bay
D'Anville Gulf
YEZO
Volcano B.
Hakodate
Foksan
Malsmai
C. Hokuric
Firomai
Finokaryama
40°
JAPAN
SEA
Yung Hing Bay
Hirang Tsu
C. Duroch
SEOUL
COREA
Chi-li
Tung-chau
Chee-foo
Sendai
Sado I.
Niigata
Noto C.
Toyama
Kona C.
NIPHON
Tokio
Yokohama
Siro Tima
Oki Is.
Fukui
Kobe
Kioto
Osaka
Idsuma C.
35°
C. Clonard
YELLOW SEA
Corea Channel
Tsee-Tsem
Goto I.
Nagasaki
KIUSIU
SIKOKU
Bungo Ch.
Kagesima
Van Diemen St.
Population of Japan 34.338.404.
No. of Missionaries 123.
including Wives 176.
Communicants 2912.
Yang-tse-kiang R.
Shanghai
Chusan
Ning-po
Taichau
Tong-Hai or Eastern Sea
30°
NORTH
Loo-Choo Islands
PACIFIC
a. A.Bd.
b. M.U.
c. M.E.Bd.
d. P.E.Ch.
e. P.Bd.
f. R.Ch. etc.
g. S.B.Bd. etc.
h. M.E.S. etc.
i. G.P.S.
j. B.M.S.
k. L.M.S.
l. C.M.S.
m. W.M.S.
n. C.S.
o. F.C.S.
p. U.P.C. etc.
r. N.M.S.
s. B.M.S.
t. R.M.S.
u. B.M.S.
v. L.E.L.S.
w. N.S.
x. H.S. etc.
25°
9 PROVINCES.
150 MILLIONS POP.
NO MISSIONARIES.
Formosa
China 400.000.000.
357.
498.
18.958.
Protestant Missions,
British .... B.
American .... A.
German .... G.
Treaty Ports .... •
Margary and McCarthy Tours
20°
English Miles
50 0 50 100 150 200 250
125°
130°
135°

bitions, keeping up a constant interchange of neighborly hospitalities, impatient for the use of the telephone beneath the ocean's waves, and bringing to our very doors the evangelization of all mankind.

If we include the Loochoo, Majico and Sima Islands, stretching down close to Formosa, as a part of the Mikado's empire, Japan is a long cluster of islands, mostly four, reaching from about 45° latitude North, in a southwesterly direction to the 24th parallel. The census taken in September, 1878, gives the population of the country as 34,338,404, and of Tokio, the capital, as 1,036,771. Yezo, the most northerly of the four principal islands, is somewhat larger than Ireland, but contains a very sparse population, not probably to exceed 200,000. Of these there are about 30,000 Ainos, the representatives of the aboriginal race of Japan, subjugated by the first Mikados. They are a very distinct people, both in features and language, not only from the Japanese, but also from the Coreans, Chinese, Mongols, Manchus, and Tibetans. It is surmised that they are of Aryan stock, and somewhat closely related to the Slavonic family. Their language has some resemblance to the Esquimaux. Matsumai, with some 50,000 population is the metropolis of Yezo, but Hakodati, with 6,000, on the shore of a beautiful bay, is the only treaty port which has been opened to foreigners. Directly across the Tsugaru Strait from Matsumai is the principal island of the empire, generally known to foreigners as Nippôn. This name, however, with or without the prefix Dai, great, is used by the Japanese themselves generally to designate the whole empire, even as the English use Britain or Great Britain. The capital, Tokio, is situated at the head of the Yedo bay, covers thirty-six square miles, is diversified and ornamented by a number of grandly wooded and temple-covered hills, and contains in its heart a quarter, perhaps, of the city, walled off for the exclusive use of royalty, and called the Shiro, or "The Castle." The river Ogawa flows through the city, over which is the celebrated bridge of Japan, from which all distances throughout the empire are reckoned. The main street of Tokio crosses this bridge, and is twelve miles in length. Much ground is occupied in different parts of the city by the great houses, barrack-looking structures, where long dwelt the overthrown Daimiyos, surrounded by their multitudinous retainers, the two-sworded Samurai. The Mikado and his wife occupy a quite Europeanized palace of moderate pretensions toward the Western suburb.

Almost due West from Tokio two hundred miles is Kiyoto, a city of 374,496 population, and which is to Japan what Moscow is to Russia, and what Rome is to Italy. It has one thousand Buddhist temples, and was the residence of the Mikados from A. D. 794 to 1868. Though according to the census of 1872 Kiyoto was the second city of the empire, I am quite confident that Osaka, thirty-three miles distant, and nearer the waters of the inland sea, has by this time far outstripped the sacred capital in population. It does not appear much behind Tokio, with its million and more. The river Ajikawa flows through Osaka, curiously divided at that point into a number of branches, which with the network of intersecting canals and the numerous picturesque bridges have suggested to many the appropriate title of the Venice of the East. Osaka is for inland native business the commercial capital of the empire. There is the Wall Street of Japan, with its crowds of bulls and bears. The best informed people have assured me that seven-tenths of the wealth of the nation is controlled in Osaka. There is the great mint, second only to the American at Philadelphia, and which has already coined, within a dozen years, nearly one hundred millions of dollars. Here, too, is a celebrated castle, in whose massive walls I saw great stones, surpassed only in all the world by the mammoth blocks in the gigantic masonry at Baalbec, Syria. The districts in the vicinity, reaching up along both the eastern and western shores of Lake Biwa, are densely populated, making it very easy for the traveller at this point to believe the general census statistics.

The fourth city of the empire is Nagoya, upon a large central eastern bay, as also upon the celebrated Tokaido, or imperial highway, joining the political and ecclesiastical capitals. Niigata is the only open port upon the west coast of the main island. It is the capital of the rich province of Echigo, and is the port for the populous island of Sado, a few miles off the shore. The missionary of the English Church Mission Society has here a parish of fifteen hundred thousand souls. The island of Kiushiu, on which is situated the well-known treaty port of Nagasaki, ranks next to Nippôn. Here is the province of Satsuma, at whose capital Kagōshima, then Cangoxima, the famous Jesuit missionary Francis Xavier landed in 1549. This province was the centre of the late rebellion, which required for its overthrow the lives of sixty thousand of the Mikado's troops and an immense addition to the national debt. Nearer to Nagasaki is Shimabara, where thirty thousand of the Roman Catholic converts were massacred in 1637, and had over their common grave inscribed by their revengeful fellow-countrymen, — " So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The fourth principal island is Shikoku.

The natural division of Japan history is into three periods. The first period is from the earliest times to the middle of our own twelfth century. The date is given as 660 B. C., when the first Mikado, or emperor, named Jimmu, like his cotemporary, the great Assyrian king Assurbanipal, claiming to be the son of a goddess, came down in a boat from the skies, and with his retainers conquered the country from the Ainos. Among the mythical there is probably here a substance for history. The Japanese claim that their royal succession was unbroken during all these eighteen centuries, amid the ambitions of regents, the jealousies of the Daimiyos, and the warlike spirit of the Samurai. A great change in the government, however, occurred about A. D. 1143, when one of the Daimiyos of the royal family, having been crushing for his master some of the other nobles, turned upon the imperial power with his victorious troops, making himself the political king, and leaving to the Mikado only ecclesiastical authority. This Yoritomo assumed the title of Shogûn, which his successors carried for more than seven centuries. The Shogûn at first resided at Kamakura, near by where is at present the remarkable statue of Dai Butsu or Great Buddha; afterwards he removed to Yedo, the present Tokio, while all the time the Mikados continued to reside in Tokio, invisible to mortal eyes and revered as a god. It was during this period that Taiko Sama, who matured the system of the Shogûnate, and his successor Gongen Sama, by the most dreadful persecutions and butcheries extinguished Roman Catholicism from the land. It was practically so for political purposes, but the Catholic Bishop of Osaka told me that he had discovered nearly two thousand professed christians, mostly in the vicinity of Nagasaki, who date back their ancestry and religion to the remnant of converts of Francis Xavier, saved from the banishment edict of June, 1587, and the massacre of 1637.

Roman Catholic political intrigue is to blame for the exclusive policy which Japan maintained for more than two centuries. Previously the Japanese had shown themselves quite willing that foreigners should not only trade with them, but even take up their residence permanently within their borders. They had sent an embassy of three princes to Pope Gregory XIII. conveying letters and costly gifts. But, when they learned that Rome meant more than spiritual influence, and was interfering with their political affairs, they resolved to strangle the giant revolution in its infancy, and they did. Their cruelties were horrible. The butchered thousands no doubt largely deserve a place in the glorious martyrology of the Christian Universal Church, yet there was much to justify the Japanese government then and in their subsequent policy. Their exclusion was maintained without any exception, save in the case of a few Dutch merchants strictly confined to the small island of Deshima in the harbor of Nagasaki, until 1854, which marks the beginning of the third period of Japan history, when Commodore Perry of the United States navy forced a treaty with the Japanese, breaking for the first time these national barriers of absolute exclusion. European nations followed up the advantage, and in 1858 Lord Elgin of Great Britain secured the opening of six ports for trade with consular facilities, as also the right of legation at the capital.

The Shogûn was represented by the negotiating Daimiyos to the Americans and Europeans as the Tycoon, or more correctly Taikûn. It was a coined word, with which the Japanese were not at all familiar, from two Chinese words, meaning *great* and *lord*. The game was double. The nobles had two purposes in view. For a long time there had been much dissatisfaction with the Shogûnate, and many of the Daimiyos desired to use the foreigners to compromise the Shogûn, to weaken his power, and ultimately overthrow him in the interest of temporal power to the Mikado. On the other hand they were strongly opposed to the treaties, thoroughly believed in a strictly excluding policy, and fondly hoped that avoiding the Shogûn's name would secure an available flaw in the treaties whenever they should be in a situation to successfully contest them. The Shogûn was murdered, and his successor pressed to abdication. The assassination of several foreigners, including the secretary of the United States legation, brought stern military influence to bear from without, and the Japanese were compelled to recognize that, in this commercial age of universal intercourse, foreigners had rights upon their coasts and within their ports at least, and that the foreigners were bound to enforce them. The pressure showed them their weakness, and the necessity of consolidated national power. Therefore in 1868 the Shogûn abdicated; the Daimiyos surrendered their feudal rights; and the Mikado became again the real Emperor. Perhaps half of the probably two hundred million dollars' debt, accumulated against the Japanese treasury during the last twelve years, has been in settlement by way of necessarily liberal pensions with many of these Daimiyos, but particularly with the eighty thousand at least of the Samurai who were compelled to lay aside their swords and give place to a regularly disciplined army, modelled after European patterns.

Both the literature and the religion of the Japanese are complicated. They have borrowed an immense number of the Chinese symbolic signs to represent the words of their own language; and then they have invented their own alphabet of phonetic symbols, comprising forty-seven letters. So they have two written languages; the one hieroglyphic, for the educated classes, and the other made up of very simple letters and simple spelling, which only the very common people will condescend to notice. The patriotic religion of the people is Shintooism. It is the oldest religion of Japan, Buddhism not having been introduced into the country until the fifth century of the Christian era, or more than a thousand years after the Mikado's religio-political dynasty began. The entrance of the new religion was probably from China by way of Corea. Shintooism has no idols of stone or wood, but deifies the ruling dynasty with its military and civil heroes, and proffers adoration to the sun as the goddess from whom their Mikado descended. As has been said,—"Shintooism, indeed, like the corrupt worship of other ancient Oriental nations, may probably be traced back, in its ultimate analysis, to two roots or principles—the deification of ancestors or national leaders, and veneration of the powers of nature." I was very forcibly impressed, subsequently, upon a visit to the imperial altar of heaven at Peking, China, with the similarity of the principles involved to those of Shintooism. The Mikado himself worships also in Buddhist temples. The hold of Buddhism upon so large a population of the Japanese is more difficult to account for than the similar phenomenon in countries previously afflicted with Hinduism. But the multitudes probably feel that even its dreary light upon the future is better than nothing. When the Japanese are patriotically or politically religious they go to the Shintoo temples. Their Scholasticism expends itself in devout contemplation of the Confucian classics as the foreign oracles of the profoundest wisdom. And their longings to know something of the beyond induces all, I am persuaded, more or less to pay their devotions at the shrines of Buddha.

There are many signs of the thorough unsettling of the popular faith in Japan in all these old ancestral creeds. I have been in many Shintoo temples, some of them very neat and elaborate establishments, but generally I was almost alone, and never met a crowd except upon a special festival occasion. Confucian temples are very rare. And, though there is undoubtedly in progress a strong effort at Buddhistic revival on the part of the leaders in the priesthood at least, it has been very evident to me that, with the exception of a few popular temples, possessing reputation for extraordinary sanctity, the masses of the people are not flocking to them as in the years gone by. Those, whom I have seen at Buddhistic temples are generally of the poorer, more ignorant classes, those least affected by the important political and social changes since 1868. The views being freely set forth in the widely circulated Japanese press; the instruction which is being encouraged particularly in the higher schools; and the comparative freedom allowed to evangelizing efforts and to the public profession of conversion, all indicate that the hold of the old faiths is very weak upon the populations, and that the time is specially opportune for evangelizing work among the Japanese. The greatly alarming fact is that infidelity and free religion are making vast inroads among the educated classes. The outside world is far from being awake yet to a realization of the extent of these educated classes. There are twenty-five thousand well-taught common schools throughout the empire, with an average daily attendance of 1,500,000. Then there are multitudes of high schools and special schools with over 20,000 pupils, and there are two universities of very advanced and thorough training. The oldest is in Tokio, with eight hundred students, and the other, with half as many, is at Osaka.

One day at the Kai-Sai-Gaku, or Tokio Imperial University, I was examining the mineralogical cabinet, when, in the presence of several of the native professors and students, a foreign professor of the institution sprung upon me the strongest possible assertions of materialism and atheism. Among the most interested listeners was the assistant director, a Japanese gentleman of thorough classical culture, who has since been appointed president of the Osaka Imperial University. The American professor, with most courteous manner and language, yet with spirit most bitter against Christianity and painful to the heart of belief, declared that science denies the existence of God, resolves everything to matter and its necessary laws, and that Christianity was a vast humbug — he knew all about it; he had tried it; been a christian himself, and could affirm upon his honor that there was nothing in it after all but ignorance, superstition, self-deception, and the deception of others to the unhappiness of the individual, and to the serious interference with the progress of society. I told him that if President Lincoln had heard him make such a statement, he would quite probably have been reminded of some little story, similar to one I had heard a few years ago in the state of Missouri. There was a backwoodsman in Arkansas, who had always slept upon the floor of his cabin, a block of wood with his coat or some other garment wrapt around it for his only pillow. Neighbors and visitors often urged him to get a feather pillow, assuring him that it would give him a vast deal more of comfort and of rest. Finally he yielded to their solicitations, and sent an order, accompanied with a postage-stamp, to St. Louis, to a largely advertised furnishing house, requesting by return of mail a single feather. He put it without anything else on his stick of wood, and down went his head on it with a bump for a night's repose. But he saw no advantage in it at all. Over and over he rolled his uneasy head upon that single feather, but no comfort, no rest, no satisfaction. Finally about midnight he gave up his "experience," took the insignificant feather and threw it out of the window, and ever afterwards declared that feather pillows were a humbug; he knew all about them; he had tried them.

The professor of materialism invited me to his house to dine that evening. Two other foreign professors of the university also received invitations. They were alike materialists and atheists. The whole entertainment was delightfully hospitable. The manners of the hostess were charming. The tact and good nature of the host were remarkable through various lines of earnest conversation upon the leading assumptions of materialism and the cardinal doctrines of Christianity. This personal contact with three leading instructors of the university, who are largely moulding the minds of thousands of the choicest young men of Japan, led me to realize that the grand difficulty, which Christian Missions are in the future to encounter among the Japanese, is not in the old heathen faiths, but the unsettlement of all religious faith; not such persecution as culminated in the cruelties and horrible tortures of Shimabara, but the intolerance of false science; not the unwillingness of the people to be taught by our missionaries, but the greater number and often the greater activity and tact of the teachers of error to prejudice the mind of Japan against Christianity. Throughout the Empire of the Rising Sun, Satan is rapidly throwing off the black garb of gross idolatries and heathen superstitions, and arraying himself as an angel of light. To the Japanese he presents a microscope as the solution of the universe. He sets at ease their consciences by obliterating moral distinctions. He allays the anxieties for the future life by demonstrating its absurdity. This is the roaring lion, going about Japan to-day, seeking whom he may devour. And he is devouring multitudes. I noticed in the Tokio public library no department so well supplied as that with infidel and materialistic literature. The daily and weekly press indicates a strong popular tide in this direction. Among the high official and educated classes it is quite the fashion to speak disparagingly of Christian institutions.

A trip of a week to Nikko, nearly a hundred miles to the north of Tokio, is quite necessary to the tourist, if he would become personally acquainted with Japan. We found a tolerable stage three-fourths of the distance, while the remaining miles were gone over very easily in a jin-riki-sha, or large baby-carriage, drawn by one man, and pushed by another. This mode of conveyance is very common in Japan, one coolie, however, generally sufficing. The expense is only from four to seven cents a mile. All the distance is on a magnificently shaded avenue. There is a row on either side of ancient pines and cryptomerias. Near Nikko a late typhoon had destroyed many of these monuments of the glorious Tokogawa dynasty of Shogûns. Just above this small city are the most sacred shrines of Japan. No temples are so gorgeous in all the empire. The display of carving in wood, of gilding and of lacquer-work is very grand and beautiful. Here are the resting-places of those great kings Iyeyusu and Iyemitsu, who prepared their tombs and adjoining temples to be fit monuments to their glorious reigns. Buddhist priests have them in charge, for even a Shintoo god wants the light of Buddhism into the darkness of the future. Most of the distance from Tokio is over a level plain, thoroughly cultivated, and wonderfully productive of rice, barley, and various other grains and vegetables. But the neighborhood of Nikko is mountainous, and the scenery grandly sublime. Alone I wandered over the summits for the views and exhilarations, and along through the valleys among the quaint interesting people, studying them at their work in their fields and shops, their temples and homes, in their peculiarly cultivated gardens or fishing along their streams.

There seemed to be quite perfect safety in travelling everywhere. I would rather go overland from Awomori, at the extreme north of Nipon, to Shimonoseki at the extreme south, than to brave the Seven Dials at midnight between the Museum and Charing Cross, in

London, or at the same hour to be out of sight of a policeman in some of the districts of New York city. Now and then I fancied one or more of the disarmed and disaffected Samurai looked at me as if they wished they had a chance at my neck with one of their old sharp swords. But one can get along very well in this world, if he encounters nothing more serious than hateful looks and spiteful words. Of course I had my special passport from the Japanese Foreign Office, procured through our American Legation. Otherwise I could not pass the limit of twenty miles around each treaty port. Frequently the police would stop me, or call at my hotel and demand to see my official permit, or authority for trespassing upon the privacy of nine-tenths of these queer people. I was surprised to find afterwards that I had been made to tell an untruth to all these polite, uniformed pigmies of men, for my passport contained the information that I was a very sick man in search of health, whereas I was in the enjoyment of perfect health and vigor, and did not start upon a two years' round tour of the world to escape doctor's bills. I wonder what those Japanese often thought of the coincidence between the unmistakable passport, and my appetite and endurance. It was very evident, however, that the people are not inclined to persevere in their exclusive policy. But for one thing, they are quite willing that decent, orderly foreigners should travel and reside among them anywhere in the country. They do not like the extra-territorial clauses in their treaties with the great powers, which have been forced upon them. They want all who come to their country to place themselves under their laws, as is required by America and European nations. Until that is allowed they propose to keep up the inconvenience of the passport regulation.

However, we found that something more than even this travelling permit from the Japanese Foreign Office was necessary for lengthened residence at any place outside of the treaty concessions. We wished to spend three weeks at Tokio, and to be in the heart of the city.

away from the delightful society of the foreign missionaries and diplomatic agents in the suburban concession of Tskiji. But on the second day the question came around from the police office of that ward, "Who stands for you?" Was it possible that I was in a situation to require a substitute? Could not the consideration of personal character suffice to allow my residence? We were abundantly provided with introductory letters, some of them to leading officials close to the person of the Mikado. Would they not show who we were, and let us pass? No. It was primarily with us now a question of substitution, not of personal character attested to ever so voluminously. Japan asked of me, not who are you? but what right have you to be here? That right could rest only upon the free substitution of some well-known Japanese citizen in my place before the court of justice. The man was found and accepted in my place. Now, did I break the laws, he could be punished. Did I deserve death, he would die for me. So, indeed, is it with any who would reside within the limits of the kingdom of God. With American, Japanese, whoever he may be, the question of Almighty Justice is primarily not a question of character, but of substitution; not who are you? but what right have you to be here? And, oh! blessed that soul, whether upon the banks of the Ogawa or the Potomac, whether around the base of Fujiyama or Mount Washington, who can point to the Great Intercessor between God and man, and declare, he is my accepted substitute. Have I transgressed? "He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace is upon him. And with his stripes I am healed!" I was delighted to meet this clearly defined custom of substitution among the Japanese. It is good working-ground among the thoughts of the people for evangelical doctrine. Unitarianism can make no headway with them. Their alternative is evangelicalism or materialism. There can no sentiment be awakened among them hostile to primary legal aspects in salvation.

Assured of the safety and practicability by this northern experience, we arranged, wife, son and self, to take now a much longer journey through the interior of Japan. It was to be nearly three hundred miles, from the vicinity of Tokio to Kiyoto. Preliminary journeys were made between Yokohama and Tokio by steam railway, and from the former place to Kamakura and Dai Butsu by jin-riki-shas. Then, turning from the quite Europeanized port city of Yokohama, we commenced two weeks of exceedingly interesting experience, chiefly upon the celebrated Tokaido, or imperial highway, between the eastern and western capitals. This avenue is a continuation of the one from Nikko to Tokio. It also is shaded almost the entire length with grand old cryptomeria japonica cedars that loom up on both sides, and, uniting overhead, form a cathedral-like nave all the way to the Holy City of the Japanese. We take no guide. We hire no interpreter. Desiring an experience, we will suffer no intrusion. The question of safety having been settled, we welcome all the perplexities, and misunderstandings, and queer experiences involved in life among a strange people, of whose language we do not understand over a hundred words, and all whose habits of life are as different as possible from those to which we have been accustomed. Every day we rehired jin-riki-shas and men, one each for us three, and an extra for the baggage, having sent all the heavy trunks around by sea to await our arrival at Kobe. Sometimes our human horses would get a corner on us, and then it would be close bargaining. But at the utmost their prices were ridiculously low, not averaging out in the country over five cents a mile. In the native hotels we had rich experiences enough to fill a volume. The principal room, always assigned us, was invariably clean and comfortable. The floors were so polished, and the matting woven of so fine a material, that no one would think of entering without conforming to the Japanese custom of taking off the shoes. We carried with us a full supply of canned meats and vegetables and fruits, yet trusted to the native hotels for rice and eggs. Imagine putting up for the night, receiving every possible attention from perhaps a dozen servants, being furnished with all the nicely cooked rice and fresh eggs wanted both for dinner and breakfast, having choice of cold or hot water baths, being provided with fire and lights, and then having the formidable bill presented on departure, to balance account for the whole party, of forty-five cents! That was just it — no more; precisely fifteen cents each — no half price for children. And it was the same all through the country — the regular rate. Had I told those simple-hearted people of the three and four and five dollars a day hotels, they would have held up their hands in horror at the fabulous extortion, and alike at the insanity of those who submit to it. There was so much snow on Fujiyama, we could not climb that sacred mountain, but we skirted its base, and the more we became acquainted with it from different points of observation, the less we wondered at the high veneration in which it is held throughout Japan. It seemed some days as if we were all the while riding into and out of villages. The houses are small cottages, mostly covered with thatched roofs. The people are mostly dressed in dark-colored cotton goods, the wealthier using silk largely. The style is loose-flowing, belted at the waist. The men shave their heads in front, and tie up what remains in a bent forward top-knot. The female hair is done up in too elaborate a fashion for masculine description. They all have to employ barbers, but a cent is a sufficient outlay for every third day. All along the country appears under the most thorough cultivation. Rice is the great staple. Along the hill-sides a large quantity of tea is raised, mostly for home consumption, for the Japanese are great tea-drinkers. The sail across Lake Biwa was charming. The crossing of the three mountain ranges, especially the Hakoni Pass, was thrillingly interesting, jin-riki-shas being there exchanged for congos, or baskets carried upon the shoulders of men. We had them "for style," but by no means cared for riding all the way. From Kiyoto to Osaka and thence to Kobe there is steam-railway, and the extension is almost completed to Otsu, the large city at which we landed from Lake Biwa.

CHAPTER VIII.

MISSIONARY WORK IN JAPAN.

THOUGH many glowing descriptions have been written of Japan, its natural features, its climate, and the affability and enterprise of its population, it must not be thought that the missionary mine here has nothing of the depth and dampness and foulness which Carey found in India. It is to be feared that many christians in the home lands have hastily concluded that there is little if any use of holding on to this rope, since the missionaries move over only into a charming valley, where life has every physical enjoyment, and where the evangelizing work must be fully as congenial as in the vast majority of the parishes in America and Britain. But there are other things, which can especially try God's servants, and make them the subjects of the liveliest sympathy everywhere, besides the wilting sun of the tropics and the icebergs of Greenland; other causes besides Burmah fever and African malaria; other influences than native persecution and difficulty of securing the necessaries of life. Thus there is a volatile superficial element in the Japanese character, which continually requires a very large discount to be made in reaching the substantial results of missionary labor. The remarkably sudden political and social revolutions have assisted to break up the faiths of the people too suddenly. Even Shintooism or Buddhism or even Fetishism is better than no religion. Ministers and other christian laborers at home find their hardest material among those who are entirely adrift from any strong religious convictions, and profess to believe in nothing special. In Japan to-day the widely spread dearth of any religious faith and of any faith in religion is worse than the sirocco of the desert to discourage the arduous missionary toilers. Then the strong hold which materialism has already gained among the multitude of the educated classes, and the ability and persistency with which these anti-christian principles are being propagated through the class-room and the press, are a counteracting power of which we can form but little conception in the home lands, where the spiritual verities of Christianity stand out so prominently everywhere, and the dark shadows of materialism are compelled to meet the sun at midday. Moreover the heathen priesthood of Japan are not content to see their influence so rapidly slipping out of hand, and never were more earnest efforts being made to recover lost ground, and to refasten upon the people the chains of bigotry and superstition. The new temple at Tokio, costing a hundred thousand dollars, the magnificent theological school of the Buddhists at Kiyoto, the extensive repairs and new building at Nikko, the enterprise shown around Asakasa to popularize that temple, the new and elaborate care being taken of the great Buddha's statue at Kamakura, and many other indications I noted along, prove that our missionaries in Japan are encountering a mighty effort at Buddhistic revival. Then, too, the government is doing everything it can to re-establish Shintooism in the interest of national patriotism. Many new temples are being built and surrounded with beautifully ornamented parks. And perhaps the chief discouraging feature in Japanese evangelization to-day is the prevailing impression that Christianity is something that can be put on like other elements of the foreign civilization. They come to our chapels, as they would go to stores to look at new goods for clothing. It is not to be wondered at; the last dozen years have been crowded so full of the adopting of the political and social ways of foreigners. Taking all things into account, missionary labor in Japan is fully as arduous and trying as almost anywhere on the foreign field. In some respects it presents elements of peculiar embarrassment, well calculated to put the faith of our laborers to the severest test, and to make occasion for our warmest sympathies and most earnest prayers.

The cordial fraternal spirit among the missionaries of the various societies is very conspicuous in Japan. It is perfectly plain to the people that, while those christians go under different names, they belong to one family of religious faith. "Behold how they love one another!" was a frequent exclamation in my own mind, as I met them in union conferences, in associated work upon the study of the language, in general committee-labor over Bible translation, in the organic co-operation of three of the prominent denominations in the theological seminary instruction at Tokio, in the support given by the missionaries generally to the weekly religious paper published at Kobe under the superintendence of the Congregationalist mission, in the promiscuous character of the social gatherings, and in the thorough familiarity which the missionaries of the different societies showed in each other's work as well as their lively sympathies and remarkable charities of judgment. One cannot wander much over the great household of faith, without finding some variations of temperature in the different rooms. Why it is so, is not always easy to tell. Certain it is, that in none of the mission lands of the world have we seen the true unity of the christian spirit more beautifully and practically illustrated than among our evangelizing laborers in Japan. Their criticisms have fewer barbs, their differences of judgment are held more pleasantly, and generally when compelled to take divergent paths they prove nearly parallel, not at right angles. The exceptions to all this are so rare as not to spoil the exemplary character of the christian union of heart and hand among all the evangelizing laborers from abroad in Japan. Their correspondence home, and their conversations about the home churches and ministry and boards and committees and secretaries have repeatedly impressed us as specially free from bitterness, and hasty judgment, and lack of sympathy. I believe the reason is in the climate. Not that the missionaries to Japan have more solidity of character, more intelligence, more piety; but that they are not so subject to those depressing and harassing climatic influences which prevail almost all over the continents of Asia and Africa. I know I felt a great deal more irritable in China and Siam and Burmah and India than in Japan. Those dreary monotonous plains and filthy habits of the Chinese; those long-continued rains and rank malarial swamps of Siam and Burmah; and those famines and terrible heats and dreadful abominations of Hinduism; they make Asia more trying for residence than Japan with its prevailing cleanliness and politeness, its beautiful landscapes, and its salubrious climate. It is well known what differences climatic influence makes between the temperaments of residents in our southern and northern states, as also between the people in the south and north of Europe. This consideration should be borne in mind in forming comparative judgments upon missionaries and their work, and sometimes and upon some subjects in giving fair and equitable consideration to their varied testimonies.

We have met a few missionaries in Japan who would claim that our impressions of the physical conditions of residence in that country are too pleasant, and therefore misleading. They have felt a few shocks of earthquake, have seen a few cyclones, have experienced in their neighborhoods a few epidemics; and forthwith, they are very positive that the physical trials of their missionary lives are extraordinary. A short vacation of travel upon the continent would materially modify such impressions. Quite generally missionaries feel that their localities are those of peculiar hardship. I met a returned missionary, who went out years ago directly to her work, never saw but two or three other central stations, and came back directly upon her vacation. I mentioned certain of the physical discomforts of the missionaries at certain other places, and she very confidently replied, that though I had seen more than a thousand foreign missionaries at their work, and had become personally familiar with their conditions of life, yet, as I had never visited her station, I could not appreciate the utter extremities of self-denial and physical discomfort to which the missionary may be subjected. It would be a good thing to give all missionaries a little travelling. Perhaps better to allow them permission as they go out, and occasionally return for home-rest, to stop off for two or three months on the way for *détours* of inspection among the lives and labors of missionaries in other countries. This would help them a little, even as it helps the minister at home so much to air his opinions outside of his own parish among the circumstances of other ministers' lives and labors. The best of men and women get into ruts. It is not the fault of the wheel, but of the mud in which the wheel has to run. I desire very much to put my shoulder underneath, and lift some of them out. I want to give you bird's-eye glances into the situation of more missionary toilers than you will probably ever visit. It will help you in your own feelings and in your work to know that the majority are suffering as much self-denial and discomfort as yourself, and many of them a great deal more. It will guard you from discouraging recruits for your special region and station. And an evidently comprehensive view of missions is sure to arrest more general attention, and to secure the judgment of the more thoughtful.

There are those engaged in mission-work in Japan, as well as in most all other lands, who are independent of any home society. These go out either on their own responsibility, or, more generally, they separate upon the field from their fellow-laborers and the home supervision. A few of them are doing a great deal of good, as at Yokohama, Ching-Kiang, Bombay. But, on the other hand, there is the large measure of harm done by the spirit of insubordination manifested, by the temper of egotism presented, and by the quantity of friction almost uniformly produced in the evangelizing work of the given locality. Undoubtedly mistakes in direction have been, and will yet be, made by bishops, boards, and executive committees, but the cause can better endure their mistakes, than that undue self-assertion of the missionary which consents to no restraints but his own, which falls in with no opinions except those which he himself has formed, and which will consent to use the home-agencies of the Christian Church only for the purpose of collecting and paying over his salary. Sometimes the very best of people confound their conscientiousness with their wilfulness, and then they make a very unfortunate exhibition of themselves. The majority of these brethren and sisters say they cannot conscientiously work under the restrictions of any of the missionary societies. Rarely did I fail to find, before the end of an hour's conversation with them, that in the matter of their disregard of the home church authorities a good deal more of wilfulness than of conscientiousness was controlling their conduct. There is a measure of liberty, and indeed a large measure, that must be allowed the far-away missionary on his field. There are problems he is best qualified to solve. There are questions he must settle there and then. But generally this freedom of action will be gladly accorded by the home authorities. If they are not prompt to comply with reasonable suggestions from their far-off fellow-laborers in the cause, a spirit of forbearance and conciliation, a ready and patient interchange of views, and the avoidance of any threats of secession, or the use of any other kind of a whip, will bring them in time to see the matter in its true light. It is very doubtful whether seceders should remain upon the foreign field, especially if they have consented to go out under the authority of any of the missionary societies of the Church. They go under the Lord, indeed, and under his great commission, but also under freely-assumed and distinctly-understood obligations to those who consent to their being associated with certain important work for whose protection and support God has seemed to make them specially responsible, to those who send them out across seas and lands at great cost and then provide for them during the years required for learning the language when their services are comparatively of small account; yes, the missionary is also under obligation to the home churches and their authorized representatives, which obligation he cannot discharge simply by a polite bow and a word of acknowledgment when stepping out into his "conscientious" liberty. The least it would seem he could do in all honor and christian spirit, would be to accept immediately his home tickets, and if, after personal conferences at "the rooms" and time, the differences of judgment prove irreconcilable, remain away from that field, or go to such a part of it as shall be too remote for interference and friction. Generally the call is a decisive one to stay at home, and let foreign missions almost alone. I am persuaded that many good christians in the home churches could not do the foreign mission cause more good than to resolve henceforth not to encourage missionaries independently of, and therefore presumably antagonistic to, the regularly constituted agencies, not to give sympathy and support to those whose letters or conversations show them under the mastery of a spirit of insubordination and of criticism toward the home administration, and who assume that, because they have had, or supposed they had, the gift of missionary consecration, therefore they possess a monopoly of all other gifts of conscience and judgment and reason regarding the evangelization of the whole world. It is easy for a disaffected missionary to tell his little touching stories, and, by his one-sided statements, enlist christian sympathy against the general management and best interests of the mission work of the various branches of the Church of Christ. Against such often well-meant, but most injudicious, efforts, those christians, especially of limited missionary information, and of generous impulses, need to be on their constant guard.

The Congregationalists are doing a grand work, especially in the education of a native ministry at Kiyoto. They have here about a hundred students in their training-school. It is, indeed, the height of wisdom to recognize the fact, — as notably also the Methodists are doing in Yokohama, the Presbyterians and others in Tokio, and the English Episcopalians in Nagasaki, — that the great heathen countries must be evangelized chiefly through the agency of a native ministry. Home christians at the utmost can only plant christian institutions at centres of population, which under God's blessing shall equip the mighty host that is to go forth among the thousand millions to sow the seed and reap the harvest of the kingdom. A native ministry is better qualified, not only by its sufficiency of numbers, but by its comparative inexpensiveness, its freedom from the prejudices felt against foreigners, its more accurate and practical knowledge of the people, and its reliability in the examination attendant upon the reception of church members. This Kiyoto training-school is well supplied, not only with scholars, but also with teachers and buildings. Superintendent Rev. J. D. Davis, was a colonel of the American Union army in the late war, and shows here also the qualities of heroism and leadership. It was a pleasure, never to be forgotten, to dine and spend an evening at the home of the native president, Rev. J. A. Neesima, a home provided by the generosity of a Boston christian, and filled with love to God and consuming desire for the evangelization of Japan. As much as possible of the principle of self-support is introduced into this training-school. Not only is the utmost use made of vacations and of the manual work required upon the premises, but also as much as possible of the routine of instruction is placed in the hands of the advanced classes.

Upon introduction to this training-school for a native ministry, I was asked to address them. "Who will be my interpreter?" "You will need no interpreter," was the astonishing reply. And true enough, half of them understood English quite perfectly, and the other half could make out most of the lines of the speaker's thought. A little while after the close, a committee of three of the young men waited on me with a request that I address them an hour daily during my stay in Kiyoto.

It was impossible not to comply, especially after becoming acquainted with them, and through them with twenty-two others of their school-mates. Their story is one full of encouragement to all missionary toilers and to all their supporters in the home lands. Some years ago a christian layman from America engaged through a Japanese consul to go to the empire of the rising sun in the capacity of a teacher. He was assigned to a position far to the south, with the strictest injunctions not to teach the religion of Jesus, nor to say anything calculated in the presence of the boys of his school to bring the religion of their fathers into disrepute. They did not know there are other ways besides the tongue to speak forth in witness of Jesus Christ. A living christian may have his mouth closed, and his every action watched more closely than was Daniel at Babylon, but he will testify, in inaudible yet comprehensible language, of the glorious hope he has within him as an anchor to his soul. He cannot help letting it be known that he is the possessor of a peace the world cannot give, and the world cannot take away. Said these young men to me, " Our teacher's whole bearing, his constant spirit and his unspoken words so impressed us that we had to believe as he believed." His soul was expanded and filled with such great thoughts of God and heavenly things, that as he moved along through life's waters, as it were, a current was created that drew irresistibly all the little craft about him. Unknown to the teacher, forty of the boys and young men of the school gathered in an adjacent grove, and signed a solemn covenant to give up idolatry, to believe in the religion in which their teacher believed, and to worship henceforth only the God whom he worshipped. Immediately their light also, if it be genuine, must shine out. Their parents and the whole community were soon necessarily informed. The teacher was dismissed; the school broken up: and many of these forty young disciples of Christ imprisoned. But twenty-five of them at least held on so faithfully, that ultimately they were gathered into this Kiyoto training-school; and fifteen of them were in a few weeks to graduate and go forth as preachers of the gospel to as many cities and populous towns throughout Japan.

Little does the faithful christian laborer know how God is working by his side. He thinks he sees all that is being accomplished; and the poverty of the results, as well as the limitations both of ability and of opportunity, are very discouraging to him. "If only I had been assigned to such another field of labor!" the missionary is tempted to say. If only I had the faculties and favorable chances which such others have! every christian toiler is sometimes tempted to reflect. But with all, God's way is very much as the way of rice-planting in Southern China. There when the first crop, which is not the best one, has nearly reached its growth, the Chinamen go along in between the rows and plant the little tender shoots of the rice for the second crop, all their work being covered over immediately by the nearly ripening stalks. The best crop is now all planted and growing, but it is not seen, until the harvest of the first and advanced rows is gathered. Then the land is discovered clothed with the most beautiful velvety green, and the prospect is the brightest of the year. So is God's spirit planting between all our rows. So is he working by our side; his perfect work incident to our imperfect toiling. But we do not see it: none see it. But by-and-by, oh!—how beautiful it will look when we are gathered home; how promising of greater fruitfulness and greater glory to God!

The Presbyterian and Reformed Missions in Japan have given a great deal of time and talent to Bible translation. Others have efficiently coöperated with them. But in the New Testament work the Baptist member of the translation committee has worked apart from the rest, not, it is understood, on mere denominational grounds, for herein the christian fraternity and deference of feeling would have prevailed. But there was a variation of judgment with regard to the best form of the written language into which to translate the Bible. The separating brother, Rev. N. Brown, D. D., who by general consent has made an admirable translation of the New Testament, felt that the common phonetic characters, separate entirely from all the Chinese arbitrary symbols, should be used. Thus the Japanese Scriptures would be intelligible to almost all the people. The others, as J. C. Hepburn, M. D., the lamented Rev. S. R. Brown, D. D., and Rev. D. C. Green, D. D., respectively Presbyterian, Reformed, and Congregational, believed that the more literary and classical style was the best adapted for a standard Japanese Bible. They perhaps took more into account the amazing rapidity, with which the thorough educational system of Japan is being established throughout the empire, and the demand of every educated Japanese that his books shall be in the classic literary style. In this, multitudes who have had no education in any of the twenty-five thousand new schools of the empire will imitate those who have. It is probably best that both of these forms of translation have been secured, and now of each the demand must regulate the supply. That demand is evidently at present more for the style which is profusely ornamented with Chinese hieroglyphics. The simple phonetics with the elaborations by the side do not appear to satisfy generally the popular taste of the educated and of those who pattern after them.

It was gratifying to see the buildings which both the Reformed and Methodist missions have erected in Yokohama and Tokio. Generally speaking, throughout the world's mission-field the Methodists appear to be the most generous in their use of brick and mortar and wood. It is a serious question, what limit should be placed upon the outlay of money for the homes of the missionaries, the houses for the schools, and the chapels for the public services. Shall all that can be raised for these purposes be thus expended? Shall simply the varying tastes and ideas of comfort and convenience of the missionaries be the criteria? Shall the examples of others be followed, either in lavishness of expenditure, or meagreness of outlay, for the sake either of keeping up appearances, or to avoid taking unfair advantage of those, quite as worthy in themselves and work, toiling alongside? Shall the economical styles of the common native houses be adopted, or may the missionaries, whenever possible, as for example in the few cases where husband or wife has a little property of their own, build the best possible, furnishing luxuriously and ornamenting surrounding grounds after the manner of the rich at home? Experience has abundantly proved that it is not wise to ask or to allow our missionary laborers to occupy permanently houses built in the ordinary native style. It greatly increases the risk to lives that are very precious, worth, to say the least, many years of special training at home, at generally a cost of not far from a thousand dollars to the churches; another thousand for outfit and expenses to the field; and three thousand more before the language is acquired so as to make the services rendered begin to be a paying investment. The question is then in its most secular aspects, —what are the churches to do with their five thousand dollars species of property? Horse-men and cattle-men treat their animals, when of such value, differently from common stock. The consideration is not the happiness of the creature, but simply how to get the most returns for the large investment. The life must be lengthened as long as possible. Such food and comforts must be provided as will insure the most health and vigor and elasticity and productiveness. A man with a five thousand dollar horse knows that he should have an inside box-stall, good heavy woollen blankets, a full supply of the best hay, oats, and corn-meal, and the constant attention of one man of skill and experience. This would be an extravagance with a horse that cost only a hundred dollars. Now, along this line of the most cold-blooded worldly policy, the churches in their extensive missionary experience of the last eighty years have learned a few things. A missionary's life is too costly to allow him to risk it as the average native in heathen lands does his. The average length of life in Christian lands is from fifteen to thirty per cent. better than in foreign mission countries. This is principally on account, not of climate, not of unproductiveness of the soil, but because of the low level of civilization of the populations. It is largely because the houses are so wretchedly adapted for human habitations, and because the kind and quality of the food used are so inferior to those with which Christian lands have become familiar. Having learned then how to prolong human life on an average of at least ten years, and moreover how to make it fifty per cent. more healthy and vigorous and effective, we do the shrewd business thing, when we insure to our missionaries that protection and care which are calculated to so largely multiply their years and productiveness.

Christian civilization has learned also that the æsthetic has much to do with the preservation of life and the securing of the most health and effectiveness. The beautiful in our homes and schools and sanctuaries is also the useful. It is the smile upon the face of the hard rugged experiences of this world. It is the music that comes floating on the air from heaven amid the discords of human life. Flowers are sometimes as good as a dinner to give new courage to the soul; and a room ornamented with pretty furniture, ready to receive the missionary back from his toils through the day among the hovels of squalor and vice, is often as much of a rest and reinspiration as the pillow of his night's repose. But how far may the missionary in his house and its furniture indulge in the beautiful, if he can? It is hardly worth while to ask those many foreign merchants and clerks and sea-faring men, who will fiercely criticise missionaries and all they do anyhow, because chiefly their lives of purity, their hallowed family ties, and their constant instructions are a vivid standing protest against their own moral laxities and dissipations. Their fangs are full of poison to dart at any servant of God, whether he lives in a palace or a hut, and whether he luxuriates amid æsthetic beauties, or adopts all the discomforts and squalor of the natives. The limit to outlay, next to ability, should be consideration for the impression produced upon the native populations, as also for the reflex influence upon the great mass of the foreign mission constituency at home. If some rich people should present a missionary and his wife with elaborate gold watch-chains, diamond finger-rings, and solitaire ear-rings, it is plain the fortunate or unfortunate recipients had better not let them be seen by the multitudes at home who regularly support foreign missions, or by the thronging heathen along their paths and by-paths of foreign toil. It would check benevolences, it would encourage wrong motives, it would enkindle envious feelings; at sea the prevailing criticisms would be made more bitter; and among the teeming millions of heathendom it would encourage the native vanity for personal adornment, divert attention from the spiritual aims of the missionary, and compromise character in the general estimation. The same is very much the case in the matter of mission buildings and their furnishings. A self-denial here also is required. It is not simply what our missionaries deserve. Ah! multitudes of them deserve palaces, and showers of wealth could not pay our obligations to them. But it is chiefly a question of influence abroad and at home. It is a part of the broad field of the consecration, where also graces may be cultivated and rich fruits gathered.

There exists a variety of opinions in Japan, as elsewhere, concerning the important question of the use of English in mission schools. Some make a great deal of its instrumentality; others refuse to allow its introduction at all. There are those who seem to lean toward the opinion which his Excellency Arinori Mori, then assistant minister of foreign affairs, and now minister to England, expressed to me: "The Japanese can never become christianized except through the English." His idea and theirs is that the native words are not fitted to convey the accurate and full meanings of the divinely inspired thoughts of Christianity. As in the providence of God the Greek was needed to communicate the new truths which Christ brought into the world, and to make them intelligible to the various populations along the shores of the Mediterranean, so

English is required to-day among the many millions of Japan. On the other hand there are missionaries who would prefer the heartbreaking alternative of giving up their work and going home, rather than do the harm, especially to the girls, of opening wide in their faces the doors of opportunity to them of almost irresistible and inevitable immoralities. The native girl who can speak English in Japan, they say, is almost certain of meeting unprincipled foreigners, whose superior wiles and facility through the language are quite sure of effecting her ruin of body and soul. There are mission schools, where one or two hours of English instruction a day is necessary for the Japanese government's permission for the location of the school beyond either the foreign concession or the treaty limits. For advanced classes there is a great lack of text-books in the vernacular, and in those already provided there is often vagueness and uncertainty of meaning. The chief hold in some of the mission schools upon the boys and young men is the instruction they receive in the English language, but for which the government schools would draw them off to education not simply secular, but surcharged with heathenism or materialism and atheism. As state university education in America does not usually content itself, nor might it be possible, with mere neutrality upon religious subjects, but in its spirit and *personnel* and methods strongly antagonizes evangelical doctrine; so Japanese government instruction, especially in the higher schools, is generally inspired with the most effective hostility to the christian teachings of our missionaries. Moreover, some of the branches of the Church Universal adopt English instruction as their general policy, and denominational solicitude is on the alert. This may be, and sometimes is unduly exercised, but it is all right for the different under-shepherds to try and keep their own flocks at home. Yet it will not do to always stand at the bars and let the fences go to ruins. Many churches and a few mission stations have suffered most seriously from over anxiety lest some of the Lord's sheep should escape into some other denominational or church fold.

The solution of this difficult problem of the use of English in mission schools seems to be in this rule with varying exceptions : — Always incline strongly to the use of the vernacular, and introduce English instruction only when and for the time that it is absolutely necessary, or, on the whole, it is very clearly of greater benefit than harm. Results have abundantly shown that in all, even the most poverty-stricken languages of the world, a saving knowledge of Jesus Christ has been communicated to the people. I have attended religious examinations of people, who had never heard a word of English or German or French spoken, until their interpreter explained to me the delightful christian evangelical meaning of their gibberish. The rapidity with which the Gospel is winning converts in all lands, and the fact that the largest and most permanent results seem to attend upon vernacular labors, should strengthen against the temptations to Anglicize our mission schools. Generally, where I have noted in different mission stations a migration toward the schools of other religious societies, or toward the government schools, it has seemed to me that there were other reasons than the English language one, why the one missionary was losing his hold, and the other missionary or the secular teacher strengthening his upon the scholars. Personal qualities of nameless magnetism and of skill in management have appeared to me the more frequently to decide the question. It is so easy to one's own self-consciousness, as well as in giving testimony to others, to lay the blame of failure upon some abstract principle or variation of method, instead of upon lack of personal qualifications. Then, I think many missionaries really over-estimate the desire of the people for the English language. At least that desire does not seem to me to be generally up to the measure of the necessary application and study required for a thorough-speaking acquaintance with the foreign tongue. Almost all boys in our home-schools would "like to know surveying." Nine out of ten of them, after looking at a surveying book, with its pictures of angles, and base lines, and field operations, would say: "I should like to know surveying." And, perhaps, nine out of ten of the fond parents would echo the superficial, inconsequential desire. But any school-book publisher would be very foolish, who should therefore print enough books upon surveying to supply nine out of ten of all the boys throughout our country. I am persuaded that a very little English, not enough to command very much of the missionary's time, will suffice to supply two-thirds of the popular demand. The missionary, also, needs to guard himself against the temptation, which is increasing around him in our day, to relax upon his efforts to master the vernacular under the half impression that it may not be necessary. Many times it has been impressed upon me, and I cannot resist the duty of bearing witness that, with a few exceptions, they, who are the most strenuous in their advocacy of the use of English in mission schools, have not been those who have become thoroughly acquainted with the native language.

It is a question somewhat allied, how far in mission schools the pupils should be directed and encouraged to drop their own manners and customs, and adopt those from christian lands? Here, again, extreme views are taken by some missionaries in Japan, and by many in other lands. Some say christian manners and customs go with the christian religion, and cannot be neglected without detriment to the spiritual truths sought to be inculcated. Along with the Bible, they consider necessary chairs or benches in the school-room, high tables and knives and forks in the dining-hall, reserved bowings instead of prostrations on the floor, certain refinements in the culinary art, some alterations in attire, different styles of music for song, a changed standard of taste for personal and house adornments, and so on, until the scholar is not only hopefully converted, but also as Americanized or Europeanized as possible. An effort was made in Yokohama some years ago to establish a mission school for the "better classes" of Japanese girls. But, ere long, the parents began to make complaints that their daughters were losing their refinements of manner. They could no longer make becoming prostrations. They had lost their gracefulness in sitting down upon their floors at home. They were dissatisfied with such food and clothing and household arrangements as were customary in Japanese families, and as were generally within the limit of their means to provide. It became necessary to materially modify the influence of that school in these directions, and to hire immediately an accomplished Japanese gentleman as instructor in manners, so as to get the American and English awkwardness out of them, and re-qualify them for agreeable home-associates and pleasant social companions in good Japan life. It is the other extreme to study in every way to conform to Japanese manners and customs. The teacher, also, will squat on the floor, and is sure to do it awkwardly and ridiculously. No change is made in the diet from that at home, no difference in dress, no alteration in management. No cheerful school-rooms are desired, but only such apartments as can be rented in native houses, covered with native mats and ornamented with native pictures. New æsthetic tastes may be awakened, but must not be satisfied. New ideas of means and methods and adaptabilities must come from daily contact with the christian teacher, but those ideas must be extinguished as far as possible. This extreme is certainly better than the other. I have seen few sights in heathen lands more pitiable than native young man and women educated out of their sphere. They cannot endure their own homes, nor are they welcome to those of foreigners. They can neither command salary, nor marry so as to support the manner of life to which they have become accustomed in the mission schools. What can they do? I fear almost a majority of them go to the bad. I have heard sad recitals of many of them who have. And yet there are innovations upon the native manners and customs which will add to the happiness and usefulness of the scholar, and yet not unfit for the Japanese home and social life. The horrible blackening of the teeth by the women, ever after marriage, may be strongly discouraged, as other and better safeguards for virtue are introduced. The betrothments, without deference to the wishes of the parties, and the absurdly early marriages, may be emphatically discountenanced. A greater care than belongs to the native manners in the exposure of person should be taught. Some violations of the laws of health, some new methods of the treatment of disease, and some new ideas of simple beauty and adaptation should be pointed out by the teacher. But ever it should be borne in mind by the missionary instructor that nine-tenths of the scholars are to live and die in their simple native homes, with incomes averaging for whole families not over fifty cents a day, and that their happiness and christian character and usefulness will depend very much upon their contentment with their lot in life.

Part of the mission work at Osaka is being conducted more thoroughly upon the self-supporting plan than at any other point in the foreign field. The theory is, not a dollar of money from home for other than the missionary's own personal or family support. Counsel and guidance are to be given to the native christians, but they must build or hire their own chapels and schools, support their own pastors and teachers, and pay themselves all their own incidental expenses. What they cannot afford themselves, they must wait for; no help will be asked or furnished from foreign sources. Indeed the leading missionary in this experiment, Rev. H. H. Leavitt, feels that his personal supervision and counsel over the native christians should be temporary; that before many years his best service for them would be to leave them alone with God and their own responsibilities; and so his distinct understanding with the home society is that he has gone out for only a few years' service, at least in that locality. It is all a very interesting experiment. Yet it does seem as if there was such a thing as overdoing self-support. No doubt, in many cases too much help has been given for the good of the native converts. But thus far, a general comparison of methods and results seems to indorse the principle of careful helping with money as well as with sympathy and counsel and prayer. And as to leaving native converts alone after ten or fifteen years of missionary supervision, that does not yet appear best from the teaching of the history of missions. For this it takes several generations to develop sufficient strength of faith and character. Personal conversion is a great thing, but to have had a christian ancestry is another great thing. Churches, strong enough to stand alone, to bear their own responsibilities and to resist all worldly influences, are not the creatures of a day. Like the human frame before its manhood, they must put off several bodies. Generations must come and go, ere there is sufficient stalwart vigor to release the missionary.

At Yokohama there is a very efficient union church for English-speaking christians. Its late pastor, Rev. Dr. Gulick, who had charge of the Bible work in Japan and China, now resides in Shanghai in care of American Bible work in China. Of American Episcopalians, Bishop Williams and his six clergy and assistants are at Tokio and Osaka, laying well the foundations for future church growth. A large proportion of the missionaries are young men and women, lacking yet the experience of their elders, and still evidently of such piety, intelligence and culture, as to qualify them soon to be worthy successors of those who shall have gone before them. Indeed, without any disparagement to the missionary veterans, or to those who have rested from their labors, but with glad and grateful recognition here as elsewhere that the law of Christ's cause is advancement, I testify unreservedly that the young among the thousand missionaries I have met in many lands are, on the average, possessors of more native ability and larger intellectual acquirements than those who belong to the generation of their fathers. Their piety has not yet reached the mellow ripeness of their elders, nor have they learned many of the lessons which come only of years. But it is very encouraging of more thorough work and larger results, as we study the material God has been gathering into the missionary force during the last decade. The Wesleyans, we observe, have commenced the establishment of a mission. Single women missionaries are proving very useful in Japan. It is reliably said of one of them, that she saved a mission during the two years between the death of the male missionary in charge and the arrival of his successor. The openings for native preachers throughout Japan are remarkable, in that many citizens, without any immediate intention of changing religion, but only for serious information, are promising adequate support to those whom the missionaries may qualify and send to them. Neither the Catholic nor the Greek Churches are doing very much yet in the country. The latter is about to erect a missionary college at Tokio. The former has made nothing like its outlay of men and money in China. Perhaps here also its customary shrewdness is manifested. At Kobe we met the aged sister Gulick, for nearly fifty years with her husband missionaries at the Sandwich Islands, and whose family of seven missionary children, all reared amid heathen influences, show what can be done through faith and prayer and tact. But for other studies of comparative missions, their principles, methods and visible results, we must hasten on past all this beautiful land and its inland sea, bidding farewell at Nagasaki.

CHAPTER IX.

CHINA, GEOGRAPHICALLY AND HISTORICALLY.

CAN it be we are approaching a country containing a population of four hundred millions of souls? These are the figures with which readers about China are most familiar. Many, indeed, staggered by the thought of such an immense number, forthwith pronounce it incredible and go to reducing the estimates even down to a hundred and fifty millions, or three times the population of the United States of America. No complete census has been taken by the Chinese government during the present century. Their last returns were above these lowest figures, and during the past three generations, though twenty millions of lives were lost by the Taiping rebellion, and twenty millions more by the late northern famine, the known rate of increase of population has at least doubled those official estimates. Probably then as now it would be impossible for the Chinese government to secure correct census returns from more than half or two-thirds of its people, on account of the unwillingness of under-officials to have their tax assessments increased, as they surely would be, with an almost unlimited demand for arrears also, if it should appear that their districts had been under-estimated at Peking as regards population and resources. After a five months' tour of thousands of miles through the country, I incline to the highest and most familiar estimate. Notwithstanding the numerous great cities, the people are evidently agricultural in much larger proportion than in any other country of the world. The statistics of the opium trade are calculated to thus magnify the estimate. So also the rapidi with which whole provinces fill up from immigrati from other parts after being nearly depopulated sword and famine. The enormous emigration to oth lands, as to Siam, Japan and America, indicate an ove flowing population. From well-known characteristi of the Chinese, the country must be full, or the peo would not migrate. And it has an immense territory fill. There are 1,300,000 square miles, which is elev times the size of Great Britain. If there are 36,00 000 of people in England, Scotland and Irelan and China's average population to the square mile equal, then we have for the population of this coloss "Celestial Empire" almost the given "four hundred m lions." The late Chinese ambassador to Paris told I Legge, that, in his judgment, this was the correct es mate of the population of his country.

When visiting the province of Kwang-tung, whi lies to the southwest of Formosa and has the we known Canton for its capital city, I took an inland to first from Swatow, the actual port of the legal trea port of Chau-chau-fu. When nearly fifty miles fro the sea-coast, we had our boat drawn up to the bank the river, and climbed a neighboring hill for a good ou look upon the surrounding country. It was a f sample of the better parts of agricultural Chi Within a radius of three miles we counted eigh three villages. Many of them were not over from half a mile to a mile apart. The accompanying m sionary, from personal acquaintance with not a few those villages, estimated their average population at 6 That would make 50,000 people nearly, for a count population within a circle whose diameter is six, certa ly not to exceed eight, miles. Now let us carry t impression, from a country where all is conjecture, comparison to India, where, at least in that part und immediate British control, the census reports are very f and accurate. There are in the three Presidencies, cording to the last returns, 238,830,958. This does include Ceylon, Burmah, Nepaul and Bhotan, but o

3engal, Madras and Bombay Presidencies. The most ely populated portion of India is the valley of the ges; and of that valley, outside the cities, in the ıborhood of Patna, the centre of the opium-poppy ıre. But we did not even here receive such impres- of overflowing population as upon that Chinese hill astern Kwang-tung. Travellers often are deceived ıe sparsely settled appearance along the sea-coasts river-banks. The vast majority of the people have if any use for exporting and importing facilities, g engaged with their small plats of ground simply in truggle for bare existence. The bewilderingly ex- ed interior must be explored, far away from all ordinary avenues of travel and commerce, before normous population of China can be appreciated.

is difficult to realize such a vast aggregation of an beings, nearly all of one race, having almost same manners and customs everywhere, and, gh speaking a variety of dialects, having but one en language and literature. Here are a third more le than in all the countries of Europe together; as many as in the four continents of North and h America, Africa and Oceanica. Only one-tenth em are reached by the Gospel, and thirty-three sand of the Chinese are passing away from time eternity every day. If the population of this im- e empire should join hands singly in an unbroken they would reach ten times around our world. them march before us as an army at the rate of y miles a day, and the days will become weeks, the weeks months, and the months years, yes, ty-three long years must pass, before the tramp, p, of the martial host is ended. One-third nearly the human race is Chinese; a third of all for whom st died, and for whom the Gospel is to be pro- ed; a third of all in whose keeping is wrapt up future of our world; a third of all of our fallen who are to appear at the last great day before udgment seat of Almighty God.

ost of the population of China inhabit the eighteen provinces, which correspond to the states of the American Union. Indeed there is much more similarity between the geography of the great empire and that of the great republic. Outside the provinces or states China has its sparsely populated territories of Manchu and Mongol Tartary, Thibet, Corea, Cochin China, and other regions of Central Asia, all sustaining feudal relations of more or less strength with the head of imperial power at Peking. The Pacific sea-coast of China presents in *contour* striking resemblances to the Atlantic sea-coast of America. In both alike the most robust of the populations are from the north. In that section where cotton is king in the one, rice is king in the other. What the Mississippi is to the American Union, the Yang-tse is to the union of the Chinese empire. Both have their capitals awkwardly located. Both are noted for their extremes of temperature. China's coast line, however, exceeds that of the Republic on its eastern shores by several hundred miles. There are many excellent harbors below the mouth of the Yang-tse, and no large country in the world is so well furnished with an interior system of natural and artificial water communication. The greatest canal ever constructed connects Hang-chow, a hundred and fifty miles south-west from Shanghai, with Peking seven hundred miles distant. There are parts of it much more costly and artistic in construction than any I have seen upon either the Erie canal of New York, or the Buckingham canal of the Madras Presidency, India.

China is as remarkable for its antiquity as for the extent of its country and the vastness of its population. Native historians claim to go back to twelve centuries before Christ, within two hundred and fifty years of the death of Moses and the entrance of Israel into Canaan, and one hundred and fifty years before David reigned and extended his kingdom from Egypt to the Euphrates. But the documentary history of China hardly reaches beyond the eighth century before Christ; yet that carries us back of Nebuchadnezzar and Babylon, back of Sennacherib and Nineveh, back of

Josiah and Manasseh, close up to the period of the founding of Syracuse and Rome, and of the first Olympiad. At some time then, when perhaps Shalmaneser was besieging Samaria, or Sargon was peopling the land of Israel with Assyrian colonists, the first dynasty under the family of Chow was established in China. This lasted till about 250 B. C. The first king of the earlier times is said to be buried near Zoahying, or Shau-king, a hundred miles west of Ningpo. I visited the romantic place, and to say the least it is certainly deserving of a royal tomb. His traditional name was Yu, of the famous Hia dynasty, who stayed the northern deluge and formed a nation out of the various races. Between him, whose sayings Confucius is claimed to have edited, and the above reliable period of documentary history tradition places another celebrated dynasty — that of Shang. It was during the reign of the Chow family that Confucius was born, 551 B. C., and also Mencius, 372 B. C., the two great practical philosophers who laid the foundations of the social and political life of China. To them, more than to any others, are due both the vitality and reserve of the nation. The Tsin dynasty succeeded, lasting only about forty-six years, yet memorable because of the erection of the Great Wall, and vain though gigantic efforts to extinguish the Confucian philosophers and their cherished literature. The Han family then came into power, which it retained for four hundred and twenty-six years, to 220 A. D. One of its emperors, at about the commencement of the Christian era, introduced Buddhism from India. This also was the first dynasty which adopted Confucianism as the state religion. Of the other two dynasties before foreign domination the T'ang (A. D. 608-905) and the Sung (A. D. 960-1278), General Lake of England says: "The poets, scholars, and philosophers are still models of tastes and scientific orthodoxy; and the expositors of the Confucian text under the Sung have ever since exercised a powerful influence in favor of a materalistic theory of the universe." Kublai, the Mongol, now overran China, but his dynasty lasted only sixty years, giving place to the native Ming family, which in turn, after three hundred years, fell, in A. D. 1644, before anothr foreign dynasty,—that established by the present reigning Manchu family of Tscing. In 1842 war arose with England on account of the opium trade, which resulted in the Chinese paying an indemnity of over one hundred and twenty-five million of dollars, ceding Hong Kong to the British, and opening to foreigners the ports of Shanghai, Ningpo, Fu-chow, Amoy, and Canton. By the treaty of Tientsin in 1858 and the convention of Peking in 1860, residence in the capital and freedom to travel throughout the empire were secured, and the following other ports were opened to foreign commerce,—Newchwang, Tien-tsin, Chefoo, Han-Kow, Kiu-Kiang, Chinkiang, Taiwan, Takao, and Swatow. There have also since been opened Pak-hoi, Wan-chow, Wuhu, and Ichang. These, including Peking and Hong Kong, make twenty important centres, for evangelization as well as commercial enterprise, where there are all needed treaty protections. Elsewhere missionaries do labor and acquire titles to property, but the treaty ports are the places where as yet the most reliable efforts can be made to establish the beginnings of christian institutions.

On a large and comfortable steamer of the Mitsu Bishi line, we have come three days from the shores of Japan, and have evidently for hours been approaching the great Asiatic continent, though as yet we see nothing of its shores. The water is so muddy. It is the Yang-tse Kiang spreading like a fan far out at sea. Occasionally a junk now begins to make its appearance; and such an appearance! It looks like a small lumber-yard and a large junk-shop afloat. They all have huge eyes painted upon the bow, for "if have no eyes, how can see?" It is wonderful what rapid progress they make through the water. The Chinese believe it is because they burn so many fire-crackers before they start upon every voyage; but to us it is very evident the reason is surprising skill in the rigging and management of their sails. Even such awkward, untidy, ridiculously appearing craft, with such power to catch the breeze and shift almost instantaneously, are dangerous ocean toys in the hands of pirates, as foreigners have often learned. All but two of the nineteen steamships, with which we voyaged upon the waters of China, were well provided with guns and swords for the use of the cabin passengers, in repelling any possible attack from Chinese pirates. The only shots, however, with which I was privileged, were at two enormous rats, seeking, no doubt, to escape from that, to them, inhospitable country. Killed them both — could hardly help it at ten feet. And then, be assured, whatever was not blown away was not allowed to waste. The Chinese taste may be correct after all — who knows? Some European or American had to try the first frog, the first tomato, the first mushroom.

When we reached Shanghai, both foreigners and natives were on the "qui vive" over the daily-expected arrival of General Grant. But for a full account of his reception here, as also subsequently at Chefoo in the North, I must refer the reader to Mrs. Bainbridge's "Round the World Letters." Shanghai cannot fall far short of a million of population. The old native city within the walls has not probably over half of this number. The foreign settlement, beautifully located and built up along the river below, has not to exceed five thousand; but around it a vast native population has swarmed like bees around their hive. The foreigners are entirely outside the jurisdiction of the Chinese government, being, according to treaty, subject only to their own several consulates and local regulations. In this neighborhood, during the Taiping rebellion, an episode illustrated the relative martial qualities of Mongolians and Caucasians. An army of thirty-five thousand of the rebels came down upon the native walled city of Shanghai. The foreign settlement, then not mustering over six hundred men, all told, in its home guard militia, sent official word to the rebel commander, that, while this was no difficulty of theirs, and they proposed to remain neutral, they could not allow the fighting to take place within certain limits of their homes. The warning was not heeded, and the six hundred scattered the great army like chaff before the wind.

The average Chinese estimate of the European or American foreigner is very curious. In fighting he has no caution, but is simply the most tenacious of all ferocious animals. They look at the English barbarian as a crowd at a menagerie would at a caged tiger. They think that the bars which restrain us are simply our mutual jealousies. However the time is rapidly passing away, if it has not already, when a good regiment of European troops, thoroughly equipped, could march through the length and breadth of China at pleasure. Unfortunately, or perhaps fortunately, they learned at the first battle of the Taku forts at the mouth of the Pei-ho river that, with overwhelming numbers, and behind earth embankments, they could repel attack. They are brave enough when they think there is any hope. No people in the world are less afraid of death. In any city of the empire, for one thousand dollars, a political prisoner or criminal, under sentence of death, can hire a substitute, if allowed, to take his place under the executioner's sword. This was done in scores of instances in connection with the punishments inflicted by the British upon Canton for its treachery. Both at Shanghai and at Fu-chow I saw well-equipped arsenals, turning out immense quantities of the most approved foreign guns. Their imitation of the Henry-Martini rifle is somewhat imperfect, but their copying of the Armstrong pattern of cannon is remarkably good. These arsenals are turning out also an immense amount of ammunition. For defensive purposes much wisdom has been shown in the late purchase of small gunboats of great strength, and carrying only one or two cannon of the heaviest calibre. Their efforts to build their own have thus far proved ridiculous failures. I saw one of them at Fu-chow, and no wonder the authorities can neither hire, coax nor force anybody to go to sea in her. Those lately-purchased gunboats, however, will answer for the present; yet only it is probable for a little while, as they must rapidly go to ruin, unless the Chinese soon learn how to take better care of the complicated and delicate machinery of foreign manufacture. It was really painful, when visiting the arsenal at Shanghai, to see so much beautifully and skilfully constructed machinery spoiling more from ignorance and neglect than from the proper wear and tear. The Japanese understand how to take care of foreign machinery a great deal better, as I could easily see in their mint at Osaka, in their paper manufactory five miles north of Tokio, and in their railway shops at Kobe.

A Chinaman believes that the foreigner is his inferior in every respect, except in the construction of machinery and in the use of steam. But, then, these are only gross material excellencies. True manhood and superiority are to be otherwise judged. Where in the world has statesmanship been so successful in giving permanency to political institutions? They claim that no practical philosophers have ever compared with Confucius and Mencius for range of knowledge and depth of wisdom. They have elaborated a system of education, which seems to them far in advance of other nations. Their civil service they consider perfect as far as people will act honestly — but, ah, there is the rub. They have to manage the affairs of nearly a third of the human race, but even among christian nations they hear of vastly more bloodshed and crime than among their own populations. In all the twenty-eight centuries they claim of history, they say they never conceived of an act so cruel and so enormously wicked as that of forcing the deadly opium traffic upon an unwilling people. In immorality they have never found the most abandoned of their own people so lacking in self-restraint, so brutally aggressive, and so lost to all sense of decency and social propriety as the majority of foreigners with whom they have thus far become acquainted. They tell us they know that most of the foreigners among them keep their native mistresses; that whenever a ship comes in there is a perfect avalanche of assault upon the weak of their younger female population; and not one Chinaman in ten has any doubt that the single women missionaries are the mistresses of the stations. No wonder Prince Kung said to Sir Thomas Wade, upon one occasion of this British minister's return to his own country, "I wish you would take with you both your opium and your missionaries." It is very wise to remember that the Chinese and other unevangelized people have a very different idea of us, from that we entertain of ourselves. And surely for the mistake they are not the most to blame.

Our visit to China of five months included eight different places, scattered along its immense coast; and from seven of these treaty ports we took more or less extended tours into the interior. The first and longest journey through the provinces of Kiang-su, Che-kiang, Ngan-hwei, Kiang-si, and Hu-peh, I made mostly alone, my family preceding me to the North, there to await at the sanitarium of Chefoo. Missionaries accompanied me from Ningpo to Zao-hying, and thence to Hang-chow and Su-chow. But from there I ventured on for several days without any interpreter to Ching-Kiang upon the Yang-tse. Travelling in the interior seems to be very safe. Many times I was saluted with the uncomplimentary "Fan-qui-tsu!" "Foreign devil!" but no one ever molested me, or ever made the slightest hostile advance, except in a city to the north of Peking, where the hotel-keeper seized my horse's bridle to attempt an unsuccessful extortion. There was never stolen from me a single article of clothing, although frequently I had to leave all my kit in the hands of stranger heathen Chinese, and there was scarcely a night when their cunning fingers could not have abstracted something. And this when I was paying each of my crew of six boatmen average wages of not over twenty-five cents a day! Nor where I hired them was there any foreign consular power for intimidation in the interest of honesty. Though ashamed to acknowledge it as a citizen of one of the nominally Christian countries, it is a fact that during a year and three-quarters, including both visits, almost all over Asia, I never lost one dollar's worth of goods; but that the stealings out of my baggage in Europe and Great Britain in less than a year amounted to several hundred dollars. I did forward from Lucknow and Kurrachee, India, a valuable collection of photographs, which have never turned up, but then they were not native hands to which they were intrusted.

The way the owner of my boat from Hang-chow to Ching-kiang — two hundred miles — fulfilled his contract was very amusing. For one hundred and fifty miles previously I had tried the more rapid feet-oared sculls, a long narrow shallow boat, propelled by one man, who, seated at the stern, steers with his hands and works the oar with his feet. But the passenger has to lie down almost all the time on his back, and not rise nor stir without the greatest caution lest there be a capsize. I had tried this long enough to get a pretty good idea of missionary experience in that line, and resolved thereafter to luxuriate a little more, and at least be provided with boat accommodations that would stand the strain of a sneeze or a cough. I tell you, my reader, there is a world of difference between missionary accommodations for residence and travel, when used for a short visit or upon a few hours' excursion, and then, on the other hand, when the novelty is all worn away, and the pressure is felt of the dull monotony, of the contrasts with the conveniences in the home land, and of the continually necessitated economies. I had often looked, as probably a majority of christians do, at the pictures of missionary life, their summer-like houses with large windows and broad piazzas, their compounds filled with tropical vegetation, their many servants costing nothing hardly for wages or food, their horses and elephants to ride, their boats so quaint with which to sail or paddle or pole or tow along the rivers and creeks and canals; and I said, "Oh, how nice it must be!" Well, it is all very novel; and, just while the novelty lasts, it is quite delightful; but when that is gone it is simply execrable, and only to be endured from stern business necessity or from the love of Christ and perishing souls. I resolved to stay long enough in heathen lands this time to get that other taste — the disagreeable one, and I did. Indeed travel with the ordinary speed in Asia, Africa and the isles of the sea is one thing, but residence is another, and rather than live in oriental palaces and travel with all the pageantry of oriental kings, give me the most humble cottage in America, and a chance to even foot it on an American highway. But that boatman; in his contract he agreed to furnish, including himself as captain, six men. We started from Hang-chow for Su-chow, those two great cities, the former most beautifully situated; concerning which the Chinese all over the country have this proverb: "Above is heaven, below is Hang-chow and Su-chow." But where are all my crew? I busy myself within my inner cabin, laying out things upon table and bed for the journey, hearing occasionally family discussions going on in that unknown tongue upon the covered stern-deck. But over my door was the Chinese familiar hieroglyphic for "happiness," or "be happy;" and I concluded to let well enough alone, as we were moving along right smart. But finally I went out to have a roll-call of the six sailors of the contract. Then the captain blandly smiled, kow-tow'd most politely after an extra jerk at the rudder oar, then pointed to himself as one, to his hired man as the second, to his two boys, respectively ten and fourteen, as two more, and then to his wife and the infant she was nursing as the other two; four fingers, two fingers — six; "all right, heap good, chow chow!"

At Hang-chow I visited the greatest medical establishment of the empire, where the healing efficacy of the various nostrums is derived from the slaughter of deer, all depending upon bringing the death of the animal and the mixture of the medicine as near together as possible, so as to catch and convey the agile vitality to the sick and the feeble. Through the country the bridges over the canals, particularly in those portions laid waste by the Taiping rebellion, surprised me with their solidity and beauty of construction. It would be impossible to find a country in the world more admirably supplied by nature with water facilities for intercommunication than the province of Kiang-si, of which Kiu-kiang, four hundred miles up the Yang-tse, is the treaty port. At the junction of the Han river with the Yang-tse, six hundred miles into the interior from Shanghai, is a most interesting centre of dense population. The three cities form really one vast metropolis for central China, Han-kow upon the north with its 800,000, Wu-chang upon the south with its 500,000, and Han-Yan upon the west with perhaps 100,000 more. There are probably a hundred thousand in addition living in the swarms of boats, which belong to this locality, and when here almost pack the less rapid Han river along up for miles. This would make a million and a half of population at this point. There appears to be considerable wealth in Han-kow among the natives. Their five-miles-long principal business street has many stores of considerable pretensions. A large business is carried on here in preparation of brick tea, or tea steamed and pressed into the shape of bricks for Russian consumption.

A month's tour to Peking and the Great Wall gave us glimpses into a number of most important mission stations, as well as opportunity to see the strange capital, to study China's imperial and religious systems at their head, and to inspect by far the most gigantic work of masonry ever undertaken by men. We were greatly indebted for hospitalities and a large variety of facilities to our American Minister George H. Seward, to Dr. Martin, president of the Imperial University, and to Rev. Dr. Blodget of the American Board. A subsequent tour into the interior of the Shan-tung province from Chefoo brought us to Tung-chow-fu, one of the loneliest cities of the world, but where a noble band of American Presbyterians north, and southern Baptists are doing a very successful missionary work. The natives of Shang-tung impressed me as more stalwart and capable than those in almost all other parts of China.

Our tours into the Fuh-kien province in the neighborhood of Fu-chow and Amoy gave us views of much more beautiful country than at the north. The scenery of rugged mountains and luxuriant valleys corresponds more with the upper Yang-tse-kiang. Fu-chow has a million population. One of its wealthy Chinese merchants, Ah-Hok, very hospitably entertained us to a simple lunch. He was very sorry we were not to linger long enough for him to prepare for us a regular dinner. It was a simple lunch, yet it required over three hours to go through the thirty courses. We were all sea-sick the next day on account of the weather. From Swatow a seventy-five miles' journey into the northeastern part of Kwang-tung enabled us to form very pleasing acquaintances among the natives, to estimate still more highly the density and industry of the population, and to see as clearly as anywhere else in all the foreign mission field the advantages which wise methods give to zealous missionary labor. The familiar journey from Hong-Kong to Canton, and thence on up a little farther into the interior by steam launch, gave us our parting survey of "the Middle Kingdom." There is a perfect swarm of cities in that vicinity. Canton is the Paris of China. Its shops are the most tempting of any of the twenty-eight great walled cities we have visited.

CHAPTER X.

CHINA, POLITICALLY AND SOCIALLY.

THE government of China is really a constitutional monarchy, but the constitution is unwritten. It consists of a vast mass of precedents, which have accumulated through many centuries, and are held in almost as much reverence as the corresponding laws in England. Among the various Boards which constitute the heads of government at Peking next to the Emperor, is one called the Board of Censors, whose special business it is to review all the acts of the Imperial Administration in the light of voluminous precedents. They have the right of scolding as much as they please in the *Court Journal*, until very recently the only newspaper of China in its own language. There are now two other newspapers in Chinese; but what a contrast with Japan, whose list includes forty-five dailies and one hundred and seventy weeklies and monthlies, one of the dailies alone — the *Nichi-Nichi-Shinbun* of Tokio, having a circulation of twelve to fifteen thousand! These Censors are supposed to occupy a very independent position, and yet often there is considerable risk in the full exercise of their liberty. Particularly if Emperors or regents find some cherished and perhaps vital line of personal policy declared unconstitutional, the Censors will find themselves in danger of poison or assassination. A late incident, where imperial vengeance was thwarted by suicide, will illustrate this, as also the existence of real Chinese patriotism and the present condition and prospects of the sovereign power.

One woman is at the head of the Chinese government to-day, the mother-in-law of the former emperor. The present emperor, son of the seventh prince of the blood, is a minor, about sixteen years of age, and therefore under the circumstances custom establishes this woman in the regency. She is, however, very loath to part with her sovereign power at the not far-off majority of the emperor. So, with an astuteness worthy of Queen Elizabeth, she and the late joint regent, the mother of the late emperor, proposed or adopted the theory, that their present royal charge can only be the father of the real emperor. The late emperor left no son. They had to pick up the royal line way along down at a great distance from the throne. Therefore two minorities under the same regency are required to satisfy the demands of a properly dignified state policy. Prince Kung, who was the right-hand man of these shrewd but overreaching women, was willing to play into their hands, as it secures him also permanent possession of power. So also are apparently most of the chiefs or the several heads of the Boards, all of whom, with the Prince, it was our pleasure to see during the week we were guests at the American Legation. This unconstitutional innovation, however, could not escape the attention of the Censors; and one of them was brave and patriotic enough to formally protest against this new policy, and to publish his protest. The heroic statesman had counted upon too strong and bitter opposition to his faithful discharge of national duty for any chance of his living through it, so immediately upon signing the protest he committed suicide.

Li-Hung-Chang is biding his time. Not more ambitiously and cautiously is Gambetta preparing for the popular Presidency of the French Republic, than is this leading Chinaman for the restoration of a purely native dynasty, for which he is beyond all question the one best qualified and circumstanced to take the lead. Both these persons may pass away, but there will immediately step forward living exponents of the same great national ideas, that are sweeping forward with irresistible force.

A more radical democracy than that now represented in the French executive chair, with more pronounced purpose for the re-union of dismembered provinces, must within the next decade be placed at the head of political affairs, formally as well as practically. A slower, but equally distinct and resistless current of the popular mind is moving along in China to improve the next opportunity for the restoration of a native dynasty. The people sigh for the times of the Ming rule. They are gradually growing restless under the thought that five million Manchu Tartars should hold the mastery over three hundred and ninety-five millions of native Chinese. They count the little colonies of the master race, sectioned and often walled off in the various more important cities throughout the empire, and they feel that it would be a very possible and even easy task to overwhelm them, if only under an efficient leader they could combine for the purpose, and carry it out simultaneously.

For that leader the eyes of the people are turning to-day to Li-Hung-Chang, the viceroy of Chili, or Peh-chi-li, in which is located the national capital. His seat, however, is half of the year at Tien-tsin, and the other half of the year at Pauting-fu. This arrangement is doubtless gratifying to all around concerned. The Tartar Court does not want much of him at Peking, still he is too powerful to be degraded, and he is so cautious and so continually surrounded with powerful guards that they do not see their way to his destruction. When I saw him in the streets of Tien-tsin, he had a whole battalion of soldiers before, behind, and on either side of his sedan-chair, all with drawn swords. I have seen Prince Kung travelling in the streets of Peking with only his chair-bearers and two attendants. Li-Hung-Chang is worth his many millions of dollars; is head of the "China Merchants' Steamship Navigation Company;" was the commander of the forces which with foreign help overthrew the Tai-ping rebellion; owns the only telegraph line in the country; is the acknowledged representative of whatever enterprise and spirit of advance in civilization there really exists throughout the land; but he is too shrewd to leave his people too far behind, wanting at no distant day to command them in the great revolution. It is known that he is able to rely upon the co-operation of the Fuh-kien and Kwang-tung viceroys, and upon a whole network of other official power throughout the empire. The Manchu Court dares not ignite the magazine. It knows that the most it can do with the revolution is to let it alone, trusting to the national characteristic inertia, and diverting its own attention at least with its own domestic affairs and with the enforced diplomacy with the hated foreigners. The Manchu Court half thinks sometimes of war with Japan, or with Russia, or even with England, to change the known current of popular thought; but there is not enough of energy or confidence to carry out such political strategy. The end is inevitable of the restoration, probably before the close of the present century, of a purely Chinese dynasty. And this will be accompanied, no doubt, with a great sweeping away of superstitions, with a decided advance along the lines of the spirit of the age, and with an entrance of much more cordiality into the brotherhood of the nations. It will do for China in part at least what the overthrow of the usurping Shogunate has done for Japan. History must move more slowly among four hundred millions than among thirty-four millions, but it moves nevertheless; and ere long in China the new forces which are gathering will accomplish their next important task in the interest of Christianity and civilization.

To trace the imperial power down to the people, take for example the province of Che-kiang, of which Hang-chow is the capital, and which has been considered the "China of the Chinese." This province is governed by an officer immediately under the viceroy, who resides at Fu-chow and is sovereign, subject to the Emperor, over both Fuh-kien and Che-kiang. His council consists of a Treasurer, a Salt Collector, a Judge, an Educational Minister, and a Court Chamberlain or Purveyor of Silks. Under these are eleven Prefects of Departments — corresponding to American and English counties — below whom are in turn eighty Magistrates of Districts, or sub-divisions of the Departments. These answer to the townships into which our counties are divided. Fu or Foo is the Chinese term for department, and Hien for district. Not only each Fu, but also each Hien even, has generally its walled city. If this proportion holds good throughout the eighteen provinces, of which Che-kiang is the smallest in area, though one of the most densely populated, having probably a population of twenty-six millions, then we have one thousand four hundred and seventy walled cities throughout the empire, not including the territories. If these have an average population of one hundred thousand, there would be one hundred and forty-seven millions eight hundred thousand of inhabitants of the walled cities; or at a more probable average of sixty-five thousand there would be very nearly one hundred millions.

Lying between the extensive plains of the north and the more mountainous districts of Fuh-kien to the south, Che-kiang exhibits somewhat of the characteristics of both, and is the best sample province of the whole empire. Indeed, Hang-chow, which is the seat of the provincial government, was for one hundred and fifty years the capital of Southern China, during the reign of the Sung family in the twelfth and thirteenth centuries. It was at the close of this dynasty that the Mongol power, which had already established itself at Peking, came to sway its sovereignty over all China. The well-known traveller, Marco Polo, was the Mongol emperor's envoy to Hang-chow soon after, and in glowing terms he describes the splendors of imperial Hang-chow. I saw many lingering evidences of the truthfulness of his account. Crossing the beautiful lake that lies to the northwest of the city, a distance of between one and two miles, I wandered for a delightful hour over the ruins of the palaces of the Sung dynasty. We were not allowed to use horses in front of these lingering traces of old imperial splendor, belonging to a purely

Chinese dynasty. Where their own emperors, before the hated Tartar's conquest and the subsequent Manchu domination, used to walk back and forth from palace to beautiful water-bank, we must not ride, but dismount and lead the horses. Such cherished sentiments are to tell in the future history of the country. Indeed, I believe there are those living who will see the day when Hang-chow will be the capital of China. Its situation is the most charming of any city in the country. Its walls are but a little distance from the great river Tsien-tang, two miles wide at that point and opening out to a width of fifteen miles. The bore, necessarily incident to such a funnel-shaped river, could be easily managed with sufficient outlay of skill and labor. A mountainous range stops short in the western part of the city, furnishing admirable sites for dwellings, temples and public buildings. Beyond, to the northeast, stretches a great and enormously productive plain to Su-chow and Shanghai. This plain is almost as well provided with lakes and canals as Holland. The city, of almost a million population, is a mercantile centre for all China, a prominent rallying-point for the literati, and the home of multitudes of the most learned and polished and wealthy of the empire. If Li-Hung-Chang, or some other representative progressive Chinaman, becomes emperor at Hang-chow, it would not be long before a railroad would extend from Hang-chow to Shanghai; and also, as the most paying prospective enterprise of the East to-day, one from Canton up through Hunan, tapping the Yang-tse at Han-kow.

The principal productions of Che-kiang are rice, tea, silk and opium. For these the climate is adapted, for, although the winter temperature ranges from 10° to 20° above zero, yet during the summer months the mercury rarely falls below 90°, even in the coolest places of shade or home. Between Ning-po and Shau-hing, I rode through the most luxuriant and extensive rice-fields I have ever seen. The mountainous districts beyond, to the south and west, produce immense quantities of the green tea. And the Hu-chau department, upon the great Lake Tai-hu, through which partly I travelled on the way north to Su-chow, is celebrated for its quality and quantity of silk. Much tobacco is raised, which, however, is said to be of inferior quality. Chinese smoke a great deal of their time, but consume comparatively very little of the narcotic weed. The national pipe is so small at its bulb that it will hold only enough for one good whiff and two small ones. It is another one of many admirable customs which Americans and Europeans might adopt from China. The time consumed in filling, lighting and cleaning out would reduce the evil immensely ; I think it would discourage the majority of our enterprising smokers, and break up their dirty habit entirely. But the opium-poppy, also, I saw here growing, as indeed in several other provinces, and in such quantities as to awaken most anxious reflections.

The fond hope of the christian philanthropist is that, before many years longer, the public sentiment of England will require a change of policy with regard to the Indian opium traffic with China. The whole question of the responsibility has been reopened of late, and earnest advocates have done their best to clear Great Britain's record. Some officers of the civil service, as for example the Swatow consul, have even gone so far as to deny that the use of opium is deleterious to public health and morals. But that will not do at all. It is altogether too absurd to champion a cause that is so evidently destroying millions of lives annually in China, that beyond controversy largely contributes to keeping the intellectual fires of the nation burning so feebly, and that is the unanswerable argument in the Chinese mind against welcoming anything foreign, whether political, social, commercial or religious. The other claim is almost equally unfounded. Never was responsibility for a great crime more surely fastened upon a nation, than this, of cursing China with opium, upon enlightened, Christian England. The pleas in defense are about as shallow as any lawyer ever presented for his guilty client. The world echoes the sentiment of China, and joins in the verdict of *guilty* against the power which claims to be the special champion of human rights throughout the globe. The justice Britain did in the emancipation of her West India slaves was not so great as the injustice which awaits her removal in the Orient, and which English public sentiment is sure to compel before the close of the present century. Not much longer can Anglo-Saxon conscience stand the load, nor Anglo-Saxon pride endure such diplomatic rebukes as that administered by the late American treaty with China.

But meanwhile, alas, the rapid increase of the poppy culture at home in China is complicating the problem. The province of Che-kiang is producing almost as much opium as either cotton or tobacco. So tempting is the market in this deadly drug, that immense fields of this pretty white flower — the somniferum of the genus papaver — may be met frequently even so far north as the late famine-stricken provinces of Shansi and Shensi. Indeed here, as in India, it may be that we see the providential hand of God chastening nations, which have thrown away their richest producing lands upon the culture of a poison, that beyond all others is the most seductive, and that with great rapidity and certainty ruins both body and soul. It is begining to be questionable whether China will have the power to eradicate the evil by repressive legislation, after Great Britain has untied the hands she has bound by her wars and treaties. Undoubtedly the Chinese government has had the ability, as well as the will, up to within a few years. A score of years ago, had England spoken the word, the Imperial edict would have gone forth, accompanied with sufficient military force, and with what is of still more consequence, enough of public sentiment among the overwhelming pure Chinese populations, to drive out the opium consumption from China as thoroughly as Japan expelled the Jesuits. But circumstances are rapidly changing. The production is becoming a vital part of the economy of the nation, not capable of heroic treatment. Probably Chinese legislation, when it has opportunity, will find itself confronted with too great a difficulty. Christianity must be preparing to step forward to the rescue of the multitudinous people. Its principles and resources of power will be needed to restore self-mastery, to eradicate appetite, and to teach the way to nobler rest of body and of mind. The task is not too great for Christianity. The Almighty arm, which supports the cause of evangelization everywhere, is equal, through the ordinary means and methods of grace, to the overthrow of both intemperance in America, and opium in China. Much as we could wish it, the English Parliament is not probably to relieve Christian Missions of this vast responsibility. It will remain for us to fight with spiritual weapons. The hope is that christians will remain united for the great campaign. It would indeed be an unspeakable calamity, if there should be anything like the disintegration of power that is witnessed at home in regard to the temperance reform. And we earnestly pray God, that no leading missionary may adopt and advocate the position, that total abstinence from the use of opium is not the most noble principle for manhood. It is moderation that is the curse, for it is moderation that accomplishes the ruin. It is by the deception of moderation that the deadly habit is formed, the power of the will broken, and the manhood lost. Intemperance is the deadly effect of moderation. When the earnest, desperate effort at moderation gives way to the flood-tide of intemperance in the use of opium, the Chinaman finds the deed is already done. The dagger has already entered the heart. The man is a brute, and as a man his record has closed. He has scarcely any other hope now than to become a new creature in Christ Jesus.

The plains of Che-kiang have but very little timber, yet the mountains furnish a supply of pine, fir, larch and cypress, chestnut and chestnut-leaved oak. That most useful of all plants in the world, the bamboo, is raised everywhere, furnishing masts and rigging for ships; fish-nets; scaffolding and roofs for buildings, as well as eaves and water pipes; half of all kinds of furniture for the houses; paper and food; pens and tobacco pipes; poles for the shoulders in carrying all burdens; agricultural implements; shafts for the animals; bridges for the creeks; drinking-cups, fans, flutes and looms; and other things — almost an endless variety. We have found the young shoots quite a palatable article of diet; still our Irish potatoes are very much to be preferred. In the southern half of China, as throughout Che-kiang, the chief article of food is rice, together with such vegetables as sweet potatoes, yams, taro, onions and garlic, peas and beans, turnips and carrots, various greens, cucumbers, bamboo-shoots, egg-plant, capsicums, and rush. Of these, which are enumerated by Mr. Milne, in his interesting "Life in China," I have tasted nearly all. Some were very palatable; others needed the sauce of extreme hunger; while still others recalled so distinctly experiences in the taking of medicine, that I could scarcely conceive of their ever possessing any relish in the mouths of foreigners. Fish is used extensively with rice, as also sheep, swine and goat flesh. It is not according to the Chinese moral code to eat cow or buffalo meat, but some do; and the poorest of the natives, especially in the extreme south, will devour dogs, cats and rats. We have seen these latter articles exposed for sale in the butcher shops of Canton, with the fur of the tails left on to indicate the exact character of the article. The Chinese have a good deal of fruit, but they gather it for the market too quickly. There are peaches and plums, large pumelos and little lemons, oranges and cherries, loquat, arbutus and persimmons, chestnut and walnut. In the north of China the several varieties of the millet take the place of rice as the standard substance for all food. I think that it possesses more nourishment but less relish. However, when driven by stress of weather one night upon the Gulf of Peh-chi-li, off the Yellow Sea, to seek shelter in a native village, where no foreigner had ever been seen before, that pot of gray millet, which my cousin, Dr. Nevius of the Presbyterian mission, succeeded in negotiating, tasted good indeed.

The language of the Chinese may be said to be one in that they have only a single written language, and yet this as spoken is divided into many dialects. Their written language is hieroglyphic, not phonetic. There is an arbitrary sign for every word, many of them an effort at picturing the word, until there are over forty thousand. It is the strain of mind required on the part of the youth of China to learn a working number of these hieroglyphics, that develops such precocious memories. We have seen Chinese children able to repeat the whole of the New Testament and large parts of the Old Testament. Multitudes of them are perfect concordances in the Confucian and Mencian classics. I had occasion once, in addressing a mission school through an interpreter, to refer to that remark of our Lord to his disciples, "The Son of man came not to be ministered unto, but to minister;" and I added, "Will those of you who know where that passage of Scripture can be found, please raise your hands." Instantly six went up, and a little bright-eyed girl of perhaps thirteen years of age, before I could recover from my astonishment and make a selection, spoke right out, "Please, sir, Matthew xx. 28." But this characteristic precocity of memory doubtless affects the mind in other faculties unfavorably. There is an overbalancing of the intellect. Judgment is not so good; the reasoning faculties are enfeebled, so that at least they work sluggishly. Here also is to be found part of the mould of the peculiar Chinese character. The memory all over China is put to the task, similarly as in Christendom all children must learn the common characters, 1, 2, 3, 4, 5, &c., which are used in our arithmetic notation; but as English people call these signs by one name and Germans by another, and French by another, so in the case of the different dialect-speaking people of China in their use of all the common written characters of their language. Over half of the Chinese speak the Mandarin, or court dialect. This is the official language over the country.

But there are thirty millions using the Shanghai dialect
ten to fifteen millions the Ningpo; a like number th
Fu-chow; eight or ten millions the Amoy; fifteen t
twenty millions the Canton; and so on through a larg
number of other dialects. They cannot understan
each other's conversation, but they can all read the sam
books, a fact very encouraging to the toiling missionar
seeking to qualify himself to help in the preparation o
a Chinese Christian literature.

The population of China is unquestionably the mos
industrious in the world. Their houses and habits ar
generally very simple, but it is work, work with ther
all the time. Their activity is not in the direction o
cleanliness, for they are not sweeping out their dirty
dingy homes or shops. They are not scrubbing them
selves to appear clean; that they consider dangerous t
health. They are not washing their garments ver
much, for they have few changes, and there is so muc
wear and tear in the laundry business. But I never ye
saw any lazy Chinamen except in the opium dens. I
twenty-eight cities and thousands of villages, and alon
thousands of miles of highways I never met a company o
lounging, do-nothing Chinese. They are always, in th
daylight, moving around about something, preparin
their food, making some article they consider usefu
fertilizing or irrigating their ground, etc. The Chines
are qualified, and perhaps God thus designed them, t
instruct the world in industry. One grand difficulty a
present among almost all other peoples is the lack of in
dustrious habits on a part of a considerable portion of th
population. Twenty-five per cent. at least of the brai
and muscle are lounging about in streets and stores, an
public houses and private parlors, and court-rooms an
pulpits, and everywhere. Hard times in money ma
ters, famines, wars, dissipations, and many other evi
of our world ground themselves to a very large exten
in the prevailing indolence of so many multitudes o
people. Welcome then to the universally industriou
example of the Chinese. Let them emigrate all ove
the globe. In this alone they balance all the harm the

ı do. I am glad they are so manifesting a colonizing position and ability as to have already gained the e of the Anglo-Saxons of the Orient.

From the late dreadful famine, which has cost the es of twenty millions of people, China is beginning to ive three marked benefits. It saw the need of steam nmunication with many parts of its territory, such as lia has had, and whereby equal calamities have been erted. The eyes of advanced China are beholding in tronger light than ever the thorough rottenness of the blic service, whereby of twenty millions of dollars sed by enforced subscriptions for the famine relief, s probably stimulated by the generous foreign benetions, not one million probably escaped the thieving cial hands in transit. Moreover the fact, that several eign christian missionaries have laid down their lives the famine relief effort, has led multitudes to say: lere is religious principle and power of which we ow nothing, and concerning which our venerable ssics contain no instruction." Meanwhile, providenly at hand, as an exceedingly impressive illustration the Chinese of their need of a christian civilization, heir own customs service in the hands of foreigners. e needed credit of the great money markets of world required the government of China to cont to this arrangement. It places the tariff at the open treaty ports in the hands principally of tons; the chief and his first assistant are Irishmen. nore honestly and ably conducted civil service is not to found in any land; and the Chinese are understand- it as a demonstration brought right home to them of immense superiority of christian principle and govment. For a long series of years now the Imperial asury has found the accounts balancing correctly ry year, and the people have learned that there may a distinction between official power and robbery, and t there is something in Christianity which slides their ds through the custom house at published charges. s extremely fortunate for the cause of world evangetion, that the foreign customs service of China is a considerable improvement upon the corresponding department in our own America.

When this example and these influences have come to be practically felt throughout the vast interior, China will witness an undreamed-of life of commercial industry within and between her provinces. The old system of farming out all official trusts, and then of every officer surrounding himself with a cordon of taxation at pleasure, must give way to adequate salaries, just taxation, and strict accountability. Then the many thousands of small rude craft I have seen upon the inland waters must yield to even more numerous and vastly more useful carrying facilities. The present circulation of the national life is far more sluggish than it will probably be twenty years hence. In the past it has been largely connected with the well-known system of Chinese examinations. Each province sends its 8,000 to 12,000 annually for first examinations within its own borders in the several Fu cities. Twenty-five per cent. of this number are successful, and come together in each provincial capital for a second examination. Then every third year from every province, the thirty per cent. successful at the second trials flock to Peking for the final test of their fitness for official appointment. A special course of instruction, however, there awaits those showing special qualifications for the most important positions of trust. Alongside this latter department, as an experiment resulting from foreign influences, an Imperial University has been established, and placed under the charge of a former missionary of strong christian character and great learning. It was my privilege to address some twenty of his students, who understand English, and a more intelligent, wide-awake and promising company of gentlemen I have seldom met. Through the influence of this University and otherwise, we may expect that more and more practical questions will gradually take the place of the old Confucian and Mencian topics in the various national examinations, and that the system, so admirable in itself, will prove one of the mightiest levers in the elevation of China. Much as there is reason to expect from Japan in the future, more may be anticipated in the long run from China. The Japanese will learn to leave the black off their married women's teeth for virtue's sake, sooner than the Chinese to unbind the horribly deformed little feet of their respected women; and the Chinese upper classes are only beginning to substitute foreign medical skill in their families for the old juggleries and cruel reserve, while for years it has been the Japanese highest ambition to adopt all the principles of our healing arts. And yet, a wide range of observation over the national life of China, a study of its political and social currents, and a due consideration even of its conservatism, open up a prospect that seems to make China compare with Japan as England does with France.

CHAPTER XI.

THE RELIGIONS OF CHINA.

It was a strong temptation, and we scaled the wall that surrounds the Peking temple of heaven, and without any conscientious scruples, under all the circumstances, at accepting this introduction to the vast enclosure of the altar of the oldest religion of China. The priests and their attendants had been very firm in refusing our party admittance, not because they thought the place too holy for the feet of "foreign devils," nor because there was any service going on which would be interrupted, nor because they had any idea that we would go away without seeing all that there was within. It was simply a question of extorting from us the utmost entrance money. Would they take a half a dollar apiece? No, that paltry sum was an insult to the greatest temple in China, and to the Emperor who worships there. So they went away indignantly from the gate, and left us outside upon the threshold of the door. Returning to barter again with those helpless victims whom they considered entirely in their own power, they refused five, ten or even fifteen dollars. Dr. Martin, the president of the Imperial University, had sent us in Mandarin style, with official cart, driver and outrider, and so it seemed their idea that we were able and in due time would comply with the most outrageous extortion. They told any number of falsehoods, as that women were never admitted, that bribes were never taken, and that at that very time a great religious service was going on within.

Leaving our tormentors perfectly sanguine that we would return to them and cross their hands with at least ten dollars apiece for our party, we strolled for half a mile down the outer wall of the five hundred acres' enclosure, where a break in the wall and a bank of sand enabled us to walk right over without any difficulty. But our tormentors now rallied at the gate of the inside or second wall, and were just as extortionate as before. It seemed even more so, as it became more and more evident to their shrewd, practised eyes that we were anxious to enter and see the most important heathen place in all China. Leaving the others under protection of our trusty attendant to rest, I went off for a mile to the north and east on a tour of inspection, and found a place where, with a little private engineering, the eighteen-feet wall could be scaled. We could not help it, — putting a few stones on each other, and a few sticks for steps along up those crevices, and then in a few moments, without a single act of vandalism, finding nothing in the way now of all that is of supreme religious interest to those four hundred millions of Chinese. There was not a single person within the enclosure. I could visit altar and temples all alone. It was a rare privilege. And when I returned to my party, and the exorbitant priests found they had been outwitted, they were glad to accept a dollar each entrance money, and to make the remainder of our stay as agreeable as possible.

A very important missionary question centres in "the altar of heaven," which is the principal object of interest within this vast enclosure — minutely described by my companion in her book; as also in the word here used by the Emperor for the divinity he worships, when annually he appears as the high priest of the empire. Does the true God now, or has he ever in the past received honor at this place? Does the Chinese classical term "Shang-ti" designate the true God who has created all things, and who rules in the heavens over all his creation? Is this nature worship — a lofty materialism? Or is it akin to the true spirituality of the christian faith? Some eminent christian missionaries and scholars have been so impressed by this "altar of heaven" and its imposing ritualism, that, when they have visited it, they have mounted its marble steps with unfeigned reverence, and have stood most devoutly with uncovered heads. But we had no other feeling than that we were in the presence of a great heathen altar, heathen temples, and numerous heathen surroundings.

It is unquestionable that all men have aspirations after the true God. Man was made for God, in his likeness and for his use. Even in its ruin, within every human breast there is a constant sigh after him, from whom sin has effected a thorough moral alienation. All the restlessness of men's souls points in the direction of the known or the unknown, heard or unheard of One, who has said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This has doubtless something to do with this Chinese "altar to heaven," and with the beautiful and religious ceremony, which is here performed by the Emperor in the name of his people. From the myriad idols which crowd the Buddhist and Taouist temples of the land, the Chinese intelligence and sincerity and longing for repose of soul turn to this simple prostration and sacrifice and prayer and praise beneath the open vault of heaven; and unquestionably there is found a measure of relief, a satisfaction never experienced before the carved idols of wood and of stone. But the idol is still there in nature deified; the worship is nature worship. The religious place and its ceremony represent, it may be, the most noble possible aspirations of the unaided human soul, but the outstretched hands take hold of none from above. It is man's work, not God's work; human, not divine aspiration; heathenism not Christianity.

The form of worship here rendered is probably the most venerable among all the false religions of the world, and takes us back to the period immediately following the deluge. There are many points of resemblance between the Chinese and Jewish rituals, which lead us back into a common origin in religious ceremonies adopted by Noah, and transmitted to his descendants. Dr. Harper of Canton, who with his family contributed much to the pleasure of our visit to that part of China, has directed attention to the resemblances to be found in the sacrificial burnt offerings, in the offerings of different kinds of fish, in the libations of wine, in the gorgeous robes and ceremonials for those who officiate at the sacrifice, in the burning of incense, in the musical interludes during the service, and in the use of full bands of instruments and singers. He has also noted a remarkable coincidence, in that one of the cups of wine is called "the cup of blessing." It is quite probable that the original of some of these ideas, appropriated by Moses and definitely located in the Jewish ritual by David and Solomon, were first adopted and transmitted by Noah, and then at the Babel dispersion the scattered heathen nations carried these resemblances of form in worship even to the most distant regions, retaining them, while gradually losing all trace of their original significance, even if they had not done so before the dispersion. There has never appeared in Chinese sacrifice any idea of propitiatory substitution, such as formed the golden links to all the history of Jewish ritualism. The author of the article upon Idolatry in Smith's Dictionary of the Bible observes that "The old religion of the Shemitic races consisted in the deification of the powers and laws of nature. The sun and moon were early selected as the outward symbols of this all-prevailing power, and the worship of the heavenly bodies was not only the most ancient, but the most prevalent system of idolatry. Taking its rise in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon." Probably the early Hindus and the immediate ancestors of the Chinese people likewise came to their lands worshipping a deified earth, and a deified sky or heaven. Their religion was of nature; they had lost trace of the revelation of the supernatural. The old Hindu Dyu or Dyaus, the pre-vedic deified heaven or heavenly father, corresponds to the Chinese "Shang-ti," the object of nature or deified heaven, which is here believed to "overshadow and rule all things." If this worship of the heaven-god deserves, as some think, to be reckoned as of kin with Christianity, we must be equally accommodating with the Hindu Dyaus, the Assyrian Merodach, the Greek Zeus, the Latin Jupiter, and the German Jezio. No, Christian Missions are making no mistake in preaching an entirely new religion here, instead of reforming that of "Shang-ti."

Moreover, after listening to a great deal of the discussion that is going on among the missionaries of China, as to the right term for christians to use here for God, we are fully persuaded that it should not be "Shang-ti." This was the position taken by the Roman Catholic Dominicans as against the Jesuits, nearly two hundred years ago. The controversy was very heated and long continued, until a Papal bull decided the question against the "Shang-ti party," and ordered the use of the new Dominican term "Tien-chu" for God. Some of the victorious party were very learned and competent men, and there were those among the leaders of the Jesuit order who thoroughly sympathized with them. Protestants are again divided between the use of this Roman Catholic term and the word "Shin" for God. The former quite accurately describes him as "Lord of Heaven," yet it is comparatively a new term, and in its proper significance is not generally understood among the Chinese people. Besides it has come to be taken largely as indicating the Roman Catholic faith. In various Chinese treatises the term "Tien-chu-kau," or the religion of "Tien-chu" means the Roman Catholic religion. But the principal consideration with the "Shin" party now is to have a word that can be used as the Hebrew Elohim, the Greek Theos, and the Latin Deus. It must be suitable to mean a god, or gods, or the God. The Chinese language has no plural, except as indicated by context. But confessedly this is rather a weak term, and often means Spirit — even human spirit. Which is to be the word for God in the future of the Christian Church in China, perhaps it would be rash for any one to predict amid the strongly held opposing views of to-day. While we do not believe it will be "Shang-ti," able and honored men here are still urging it. Those who adopt "Tien-chu" have many considerations to urge in its favor. We incline to the term "Shin," and yet it is very objectionable. Perhaps they had better transfer the Greek word Theos. All might agree to that, as the different denominations agree to "baptidzo." I have thus lingered around this philological discussion, for the purpose in part of improving my best opportunity to impress upon the reader the missionary difficulty with heathen languages, both in preaching and in the preparation of a christian literature, and especially in the effort to accurately reproduce in translation the inspired words of the Holy Scripture.

The Fung-shway superstition has appeared to me to be the popular echo or amen of the masses throughout China to the principles of the Imperial worship offered at the altar of heaven in Peking. What the ceremonial at St. Peter's at Rome is to Catholic service in all parts of the world; what Jewish reverence at the wailing place in Jerusalem beside those great stones of the ancient temple is to the synagogue ritual everywhere; what Moslemism at Mecca and Medina is to the veneration of the false prophet in many lands; or what Hinduism at Benares is to the whole system of Brahmanism throughout India, the Shang-tiism at Peking seems to me to be to the doctrine and practice of Fung-shwayism among almost all of the four hundred millions of China. There is certainly the connection of identity of principle — the chief one of nature worship. At some period in the remote past there was probably more organic connection than at the present. The people cannot all go to the capital, to join in that solemn procession, which accompanies the imperial high priest at stated occasions to the altar of heaven, there to lift up their voices with him to Shang-ti, or deified nature; so all over the land the Fung-shway priests, or magicians and astrologers lead the multitudes in their own local nature worship, applying its principles to every event of their lives, to every occupation, to every industry, to all their concerns of both the here and the hereafter. This vast superstition is really the religion of China. People may be Taouists or Confucianists or Buddhists, but they all believe more or less thoroughly in the Fung-shway; and they always believe in this superstition more than they believe in the special tenets of either of those religious systems. To-day a Chinese may go to a Confucian temple; to-morrow he may make his offering to a Taouist idol; and on the following day he may offer his devotions to a shrine dedicated to Buddha, or to Fo, the name of Buddha known in China; but he is not so inconsistent with regard to his Fung-shway worship. He keeps that up all the time. It moulds his life every hour of every day. It is the atmosphere he breathes while he lives, and in its faith he dies and is buried, and under its laws he expects to exists in the beyond.

Fung-shway means literally *wind-water*. These words are very well selected to stand for the sum total objects and powers of nature. The Persian Zoroastrians and their successors, the Parsees of India, selected fire and the sun in particular for their materialistic idolatry. The ancient Egyptians worshipped nature in the visible object of the Nile. Hindus use the Ganges for the same purpose. The Chinese made choice of wind and water. They symbolized vastly superhuman power and activity. In the beginning of their religious genesis, they believed that their "middle kingdom" was surrounded by water, that water defended it from barbarians, and by water they realized that their national life was able to circulate. The wind filled their sails, blew upon them with either the chill of winter or the balmy breath of summer, and brought to them misery or comfort, sickness or health. And so probably came about their selection of these two objects and forces of nature to represent their nature god. The idolatry, however, is mostly if not quite lost in the superstition. The Fung and the Shway are not so much worshipped, as is the whole occult science, that has grown up out of this idolatry, believed, studied and practised by almost the entire population of China. It is the most thorough and complicated system of materialism which the human mind has ever invented. It is curious enough to excite the most intense interest, and must be understood to form any correct idea of the religious condition of China at the present time.

As, when it begins to be winter, the cold winds blow from the north, and vegetation dies, discomfort ensues, and diseases multiply; so this is taken as an index to nature's laws in regard to all the evils that can come upon human life. Every harmful influence is from a northerly direction, whether to business, or to social or political prospects, to health or to strength, to the construction of a house or to the digging of a grave. One half of the great task of life is to make such arrangements as shall avoid these blighting blasts from the north. Or if they must be faced, then counteracting influences must be secured. Extra clothing is put on in winter, and fires are built, and windows and doors are closed, and more hearty food, if procurable, is eaten, to withstand the cutting northern winds; and, so, a great variety of things must be done to resist the north evil upon childhood, middle age, old age, upon friendships and marriages, upon employments, contracts, voyages, education, manners, improvements, upon every thing incident to human experience. On the other hand, as, when it begins to be summer, or the spring takes the place of winter, the genial atmospheric influences gradually work their way upward from the south, and vegetation revives, comfort returns to those dreary, dingy, unventilated dwellings, and health and happiness are restored to the masses, whose scanty clothing and limited fuel have been sure to be the occasion of much sickness and death during the winter months; so this is taken as the other index to nature's uniform laws in respect to every benign influence that can be experienced by human life. Everything favorable comes from that southerly direction, every preventative to disease, every circumstance conducive to health, every encouragement to good crops, to prosperous mercantile transactions, to successful commercial enterprises, every contribution to social advance, or political preferment, or gambling luck, or paying criminality, or to a happy death and life beyond, all from the south. So the other half of the great task of life is to make such arrangements as shall gather up and appropriate the most possible of these beneficent southern influences. It has been found well that houses face to the south, that more sunlight be secured for the comfort and convenience of the dwellings. With that exposure men have learned to obtain the earliest and best crops. In winter the invalid goes south to get more of the blessed influence. Even the instincts of the animals tell in which direction is to be found all that gives vitality and comfort. So a great variety of expedients must be resorted to by man to secure as much as possible of the corresponding southern good, that comes wafted along ten thousand parallel lines to all conditions of human life. Houses must be built of given heights, and positions, and bearings upon all surrounding houses and hills. Gateways, and roofs and arches must be made according to certain models. No enterprise of any kind must be undertaken without consideration of all its practical bearings upon the Fung-shway of the entire surrounding neighborhood. An extra story upon a building, or even a too ambitious cornice might occasion the letting in of a northern smallpox influence upon a dwelling a mile away, and the spoiling of all the salutary arrangements for good Fung-shway in the hitherto most prosperous mercantile business of the city. It will not do for Americans and English to blame the Chinese for such absurdities, for it is too lately when multitudes of our forefathers were carried away by the equally foolish superstition of witchcraft, and were burning many good people because children and silly folks reported themselves possessed with their witches. Nor is it more ridiculous than many of the features of the Hindu caste system, with which we shall become familiar farther on during our visit to India.

It is extremely difficult for those who have not resided in China to appreciate the all-pervading domination and national control of the Fung-shway superstition. No religious idea, no political nor social idea, other than this, exercises such sovereignty over the thoughts, customs, habits, and prospects of the vast Chinese population. No priesthood in the world has more tightly bound the people with ecclesiastical fetters than the magicians of Fung-shway. These conjurers may also be Taouists, Confucianists, or Buddhists, or they may be too busy or disinclined to give any attention to these less profitable lines of the religious business; but they aggregate a vast multitude, they make the most money of any professional class, and hold in their hands to-day power throughout China that rivals any other that is heathen and of the country. They must be consulted at every turn in life by these hundreds of millions. The native medical business belongs to them, which is almost entirely a system of pure quackery,—a consultation, not of the real principles of the healing art, but of the various imaginary influences bearing upon good and bad luck. It will not do for any house-builder to go on without a Fung-shway doctor in partnership, for some of the necromancing fraternity would be sure to discover a reason, sufficient in the judgment of neighbors, for pulling it down. Millions of farmers will not hire a boat on river or canal to take their produce to market unless some adept at Fung-shway declares the voyage will prove a lucky one, and burns the proper number of fire-crackers. The streets of Chinese cities are generally made crooked. The traveller is constantly meeting with sharp angles and twists around, which seem to be without any occasion at all. And almost invariably at the gates of the city wall he will find he has to enter by one point of the compass and make his exit at another, his path marking an L or right angle. We foreigners do not understand this simple provision of Fung-shway wisdom, because our gross material occupations have never permitted us to soar aloft into the pure heights of this occult religious science. Were we not so much preoccupied with mechanical contrivances, with the uses of steam and electricity and gunpowder, we might have learned that it is the nature of all evil influences to travel in straight lines, while good influences possess the remarkable faculty of dodging around sharp corners. Does not both the "fung" and the "shway" point this out clearly? A strong northern wind, such as wrecks a vessel or prostrates a house, comes right at you, and shows its discontent by noise and confusion if compelled to meet a corner. But the gentle zephyrs, which the south breathes upon us, float round and round like birds upon the wing, and are rather invited than repelled by the little nooks and crannies of our homes. How stupid of the foreigners to know nothing of this beautiful science, which tells us how by angles and bearings, by brooms fastened on house-roofs toward the sky, by holes in the ground and mounds in the air, both to ward off all evil and to encourage all good! Selection of a place for one's grave is about the most difficult thing to accomplish in China, and the difficulty increases in proportion to the wealth of the person to be buried, or of any of his relatives, who may be supposed to take a practical interest in securing an eligible location for the corpse and immunity from the annoyance of the departed spirit in his ugly and revengeful moods. When we visited the How-qua family of Canton, whose wall encloses thirty acres of the city, with many buildings, parks, and gardens, and whose wealth is estimated at twenty millions of dollars, we were permitted to see the great vault, where the bodies of deceased members of the family are kept till burial. It was very plain that the Fung-shway priests do a thriving business for the How-quas. We counted seven coffins there, all sealed and ready for the ground, whenever the cunning magicians have decided upon a favorable locality. One of the coffins had been waiting upon their financial convenience fourteen years. All this time the jugglers had been scouring the neighborhood for many miles; but always, on account of some building, or hill, or tree, or other grave bearing upon the proposed site, the Fung-shway was decidedly bad.

Until this superstition can be more shaken, the difficulty in the way of railroads and telegraphs is insurmountable. Graves, indeed, would be disturbed, for the whole country is one vast cemetery, and thus the entire Fung-shway balance of arrangements among the departed be broken up — a calamity of inconceivable magnitude — for it would bring the whole spirit-world tearing mad down upon the present generation; but, then, don't you see?— ah! no; base, grovelling foreigners cannot see, they have not the necessary faculties and culture. Railroads and telegraphs are in straight lines, just the facility which all kinds of evil influences are on the alert to improve. Wars, famines, pestilences, loss of business, the breaking up of friendships, conflagrations, conjugal infidelities, everything wicked, awful, calamitous, are sure to come on those straight lines. If railroads could only be made zig-zag, and the wires were bent into all sorts of shapes between every pole; but, oh, there is the other difficulty of the poles, their inimical bearings upon the houses, lands, and graves all over the country. Foreigners should see that it is quite impossible in a land of true science and practical wisdom. It is obvious that this superstition is a mountain-like obstacle in the way of evangelizing efforts, as well as the civilizing appliances and monuments of Christianity. It is the great difficulty in building homes for our missionaries, and chapels and schools for native converts. There is sure to be interference with the good or bad luck of the neighborhood. The harm cannot be overcome by the guardian influence of the district pagoda, whose purpose, associated it may be with some relic of Fo, or Buddha, is chiefly to superintend the Fung-shway over as large a territory as can be seen from its summit. I have seen many mission buildings that have had to be modified in construction, or erected in some different locality than that chosen to satisfy these superstitious demands. Multitudes of localities in China to-day are practically inaccessible to mission work for this same reason. A celebrated instance has lately transpired at Fu-chow, where it has been finally decided that the Fung-shway of a neighboring Chinese temple requires the removal of the large, well-built and long-occupied premises of the English Church Missionary Society. As I went over those buildings, which are doomed, it was with much indignation and sadness at their coming fate, but it was also with gratitude that in that great city they had already been of so much use in the cause of Christ.

Long after the twin sister faiths of Shang-tiism and Fung-shwayism were born in China, or migrated hither, from nature worship, there came upon the stage together Laou-tsze and Confucius, representing two religio-philosophical extremes, which were in time the inevitable outgrowth of the preceding two, or two-fold superstition. Laou-tsze was the founder of Taouism, the polytheistic materialism of which represented the tendency to make a deity of or for every object of nature, to lower the whole religious system to a level of astrology and alchemy, and to degrade the priesthood and their followers into a sediment of ignorant quackery and conjury. Laou-tsze speculated upon the invisible powers in man and above man; he even took some steps toward important evangelical doctrine in his explanation of the principle of the "Taou," or "Wisdom," but the mastering spirit of his system was materialistic, polytheistic, and, next to Hinduism and Fetishism, the most grossly and debasingly idolatrous of any religious creed of the world. He regarded the human soul, we are told, "as the essence or substance of the body, a vapor which escapes at death." "The stars are divine: the five great planets being, in like manner, the essences of the five elements of our globe — Mercury, of water; Venus, of metal; Mars, of fire; Jupiter, of wood; and Saturn, of earth." It is not an inconsistency to the Chinese mind to conceive of the essence of a thing being absent from the thing itself; indeed, as we shall see, their thought takes in the conception of subdivisions of the very essence of a soul. A Chinaman is quite likely to affirm that he thoroughly understands the doctrine of the Trinity, for he is very familiar with the idea of trichotomy of essential oneness. Taouism subsequently adopted all the state gods of China, chief among whom is Kwan-te, the god of war. It has its sea-gods and river-gods, its gods of the land and of the woods, of all the different productions of the soil, of wealth, of health, of the thunder and lightning, and so on indefinitely. The numerous idols of Taouism require holes to be made in their backs, and lungs, a heart, and intestines to be inserted, before they are objects of worship. Practically the range of Taouism is confined to the secular affairs of this life. Chinese, especially of the lower and more ignorant classes, go to its temples to secure the services of the gods in the matters of the world. They want success in business, or advancement in political life; and they bribe the higher powers to assist them in the adjustment of good Fung-shway influences.

The extreme of materialistic thought and polytheistic idolatry necessitated a reaction, which would carry the multitude of the more intelligent and conscientious far to the other side beyond the nature worship of the Shang-ti or of the Fung-shway. Confucius, with his philosophical writings in this same sixth century before Christ, gave form to this reactionary drift of Chinese thought. His system reduced the religious element to its minimum, rose above the great mass of surrounding superstition, and confined itself almost entirely to statements of moral principle. Asked by a disciple regarding death, Confucius replied, "While you do not know life, what can you know about death?" While sometimes he made mention of the Majesty of Heaven, which seems, however, to have been but a Shang-ti conception, he seldom referred to any personal God, or to any relations between the human and the divine. He confined his attention to "the three relations and five constant duties"—"the relation of prince and subject, father and son, and husband and wife, with the obligations flowing from them, and moral qualities inherent in all, of benevolence, uprightness, decorum, knowledge, and faithfulness." The only religious observance required by Confucius is the worship of the ancestral tablet. This small strip of wood, painted with the name and virtues of the deceased, is to be found in the homes throughout China more frequently than the other kinds of idols. In the Confucian temples are to be met only the tablets to the great sage himself, and to Mencius and other associate sages. The proper name of Confucius is Koong-foo-tsze. The Jesuits Latinized it into the form with which we are more familiar. Each person by the Chinese is supposed to have three spirits, or a threefold manifestation of the same spirit essence. One goes with the body into its grave; one ascends like vapor into the heavens; the other remains in the ancestral tablet, which is immediately prepared by the deceased's friends and placed on a shelf of the family mansion or in some temple. This latter is worshipped. Confucius found the custom prevalent and endorsed it. He seems to have done it mostly in the interest of a cultivation of filial affection. "Among the hundred virtues," he said, "filial piety is the chief." And again, "Fidelity, filial piety, chastity, and uprightness diffuse fragrance through a hundred generations." But this moral use of the reverence of ancestry has almost universally given place in China to gross superstitious idolatry. The reverence paid with mute prostration to the tablet of Confucius is a refinement upon Taouism, but it is far from what the founder inculcated. The filial virtue has been but very imperfectly cultivated. There appears in all the ancestral worship throughout China to-day not so much love for those who have gone before, as superstitious fear lest that part of the deceased's spirit floating about in the air should take vengeance for any neglects and produce unfavorable fung-shway influences. I have seen many Chinese services to the ancestral tablet, but the occasion appeared to be that of almost mortal fear on the part of the household. Nor is the Chinese care for the graves of ancestry so much the benign influence of Confucius' teaching upon filial piety, as the mastery of a superstitious dread lest the invisible spirit should become dissatisfied with the attentions of the living and wreak vengeance. This worship of fear has impressed me as a part of the great fung-shway superstition, rather than that the doctrine and practice of Fung-shway are merely incidental to ancestral worship, as claimed by my friend Dr. Yates of Shanghai, to whom nevertheless I am chiefly indebted for all original information bearing upon this subject. The magnitude of the appendix, however, can hardly be overstated. He carefully estimates that the public and private annual expenses throughout China to keep quiet the spirits of the dead amount to the enormous sum of $154,752,000. This is chiefly for "dien," or the paper money and other articles burnt for the use of the departed, and for "koong-tuhs," or religious theatrical shows performed generally by the Taouist priests. It is a system of bribing the authorities of the spirit world after the manner well understood in this life. I have often seen the "koong-tuh" performed to hire the departed to cut short their return visit to the family residence, and to hasten away with their beggarly company of revengeful spirits. Often the feasts prepared for the invisible guests are of the most elaborate and expensive kind. They of course serve a double purpose, being afterwards dedicated to the more conspicuous appetites of the priests themselves. It is no uncommon thing to impose upon a bereaved family to the amount of $1,000, in order to release their relative from "Yung-Kan," the dark world prison, lest in time he should break out himself and wreak terrible vengeance. The property laws of China are grounded on this system of superstition. April is the month almost entirely given up every year to ancestral worship and its influence upon Fung-shway. The season is named "Ch'ing-ming." No Chinese, but evangelical christians, dare disregard the observances of this season. But to the wealthy no annual service secures tranquillity, their rest being liable to disturbance whenever the priests want more money. On the whole it is very evident that the Confucian morals have been a failure in China. Beautiful in many respects, they yet have possessed fatal defects in principle and power. Their fruits are thoroughly discouraging. Yet Confucianism is superior to the more vaunted Buddhism we proceed to consider in our next chapter.

CHAPTER XII.

BUDDHISM *NOT* "THE LIGHT OF ASIA."

IN describing oriental religions there is almost uniformly too much credit given to the reputed founder. A man, whether philosopher, warrior, poet or magician, is said to have originated the faith and to have set the whole mighty current of popular belief and practice into its irresistible movement. So we are generally told that Buddha originated Buddhism, Confucius Confucianism, Laou-tsze Taouism, Mahomet Islamism, Zoroaster Mazdeism or Parsism, and thus on with regard to all the other great world religions. But, in the history of the Christian Church, we might as well speak of those mighty reform movements of modern times in Europe and Great Britain, as simply Luther's and Wesley's reformations. Many indeed think they were, and are accustomed to make such references. But there were reformers before these reformations, and each of them was for years and generations preceded by movements of thought and conviction, and by accumulations of resistless force in the public conscience, which were of far greater consequence than the men who finally stood forth as the representatives of those ideas and powers. Had it not been they, it would have been others; for the times were ripe for such representation. The wave had mounted to its crest, and who appeared there was of minor consequence. The foaming crest, that attracts the attention and gives forth the sound, is not the mountain billow, that can lift the largest ocean steamship far up into the air. And such was Buddha to

Buddhism. Buddhism made Buddha more than he made it. He indexed a mighty movement in India life, reproduced under varying circumstances in China and Japan during succeeding centuries.

Thus, and not as Christ stood for Christianity, for he was its head, its heart, its all; but as the demand of a time, the creature of the circumstances of his surroundings, Buddha appeared, according to M. de St. Hilaire, in the latter part of the fifth century before Christ. With this chronology agrees the Sanskrit professor Williams of Oxford, who speaks of Siddhartha,—Buddha's proper name,—having entered upon his work in the district of Magadha or Behar, between the Ganges and the Himalayas, at the beginning of the fourth century before Christ. Professor Tiele of Leiden places Siddhartha's labors in the second half of the fifth century before Christ. This difficulty of chronology indicates a region of tradition and legend. From characters which arose in this shadowy past, it is one of the most easy and probable tasks for oriental poetry and hostility to Christ in Christendom to draw forth moral and religious wisdom, which they did not contain. As Greeks and Romans, in their intellectual advancements and growths of moral perception, quickened and furnished by more or less remote contact with Old Testament revelation, kept enriching their mythologies, adding more and more fancied virtues to their deified heroes and humanized gods; so, at the present time, do Asiatics, Europeans and Americans, whose temper of mind is to find their supreme good somewhere else than in Christ, borrow from him to exaggerate and overdress the idols of their mythologies.

The Vedic religion, which was the daughter of the Aryan, and the granddaughter of the Indo-German, had given birth to Brahmanism, and this latter event had occurred not later probably than the eighth century before Christ. The Vedic singers of the sacred songs, the fire-priests of the Rigveda, in time developed into the divine Brahman caste, itself the parent of the whole complicated caste system of Hinduism. Brahmans, *i.e.*, the learned, were known indeed to the Hindu Aryans, as were also Kshattriyas and Vaisyas, but the deification of the Brahmans and the development of the great tyrannical caste system occurred later. In the course of three or four centuries the situation became unendurable. Each Brahman must be worshipped and served as a god. Women and all the lower classes were mere beasts of burden. None could rise above the condition in which they were born. For the future the doctrine of transmigration was taught, with dictation of the most rigid asceticism in order to escape the rebirths into animals and plants, and to attain absorption into the soul of the universe. The way was open for a popular blow at theism, brought into such discredit by the Brahmans; for the rebellion of multitudes against the caste system; for a partial emancipation of women; and for some less horrible asceticism or austerities, some abbreviation of metempsychosis, and some goal for supreme felicity other than the sinking into the pantheistic All, against which Brahmanism had thoroughly turned the taste of multitudes. All these currents of thought and feeling were moving mightily toward a resultant, before Siddhartha was born. What must be the principles of his reform are determined before he leaves the luxurious court of Suddhodhana of Kapilavastu in Ayodhya (Oude), and seeks instructions from the Brahmans at Râjagriha, the capital of the Magadha. It must to some extent be a revival of the old Vedic religion, as every great reform has to be a restatement of neglected principles, a resurrection from the dead. The favorite Vedic Sun-god may be expected to come back to life in the popular esteem, if not in the life of the leader, soon after in his traditional biography. The legend of this Sun-god is strikingly similar to that which has come to be associated with the record of Buddha. The principles of the coming reform leader must be atheistic, anti-caste, and again as in the old Vedic teaching, morality must be essential to religion; the enormity of sin must be emphasized, and special attention must be given to a life beyond the present.

Astronomers have located planets before their discovery to sight; and the historian, with whom history has become a real science, can describe and locate Buddha before his appearance in India.

Four centuries later in China the conditions of religious thought presented a still grander opportunity for the introduction of Buddhistic principles. There was no Brahmanism to rebel against, but a vacuum to be filled. It need not therefore, as a mere revival, come and go, as it largely did in India; but, if it has pliability enough to adapt itself to Chinese circumstances, it may be at least as permanent as Confucianism or Taouism, and live as long as the great underlying Shang-ti and Fung-shway religions of nature-worship. Chinese superstition was not satisfied with Confucius' moral philosophy and endorsement of ancestral worship, nor with the materialism and idolatry and sorcery of Taouism. There was the want of a morality with more religion, idolatry with more and more reasonable spirituality, and especially a broad platform that could accommodate the old superstitions and the new morals and idols, giving to them all new bonds of brotherhood, and beyond and above them all holding up a better light upon future destiny. In A. D. 65 the Emperor Ming-te, influenced by a dream, introduced Buddhism into China. But the new faith had to abandon some of its most cherished principles in order to propagate itself upon the enormous field of its opening opportunity. The boasted virtue of this India religious system appeared to great disadvantage in this emergency. It was ready to lay down the weapons of its warfare against Theism, only advancing Buddha above the other gods; to profess a modification of Siddhartha's annihilation doctrine of Nirvana; and, in addition, to meet the more popular demand regarding the future state with the fiction of a "Peaceful Land in the West" presided over by another Buddha, named Amitabha, or "boundless age." Buddhism was ready for the sake of proselyting China to practically abandon Nirvana for the Western Heaven, Shakyamuni for Amitabha, and to substitute prayer for contemplation. Still cherishing the dogma of transmigration, and believing, as did Hinduism, that their ancestors might be in the animals all around, yet to win Chinese converts Buddhism could countenance the eating of flesh. The history of religions hardly shows a parallel to such weakness of hold upon fundamental principles in the presence of an opportunity at proselytism. We shall not be surprised at this, when we come to consider the essential character of the Buddhistic morals. They were something to be put on, and hence to be taken off when occasion required.

Along in the fifth century of our era a proposition for another marriage came from the Shintooism of Japan to the Buddhism of India. The bonds were readily entered into, even as previously with the various religions of China, the Animism of Burmah and Siam, and even with the old monstrous Brahmanism, which she had previously shaken off. It would be a great mistake to suppose, that when Hinduism revived in India, and Buddhism almost disappeared, that there was a mighty exodus of all those one or two hundred millions of Siddhartha's followers to the east of Asia, the scattering of a vast host true to their vaunted principles, as when the early Christians left Palestine, or the unslain Huguenots departed from France. No; with the exception of a few hundred thousand, who went forth to colonize and proselytize, little caring, if at all, what sacrifices of principle were required for success, the great body of India Buddhism returned to a partial compromise and an entire surrender to Hinduism. Brahmanism did not give up its doctrinal system, nor its hierarchy, nor its esoteric teaching, nor the authority of the Veda. But it dressed them a little more decently, raised the old Vedic Vishnu to the Buddha manifestation conception, finally adopted Siddhartha himself among the avatars of Vishnu, and Buddhism re-entered the old bonds in India, which she had thrown off with such a tremendous parade of indignation and virtue. With such looseness of principle this polyandrian religion, called in our day, "The Light of Asia," was not slow in accommodating herself also to the Japanese Shintooism. In a great flurry of excitement she rushed across from China through Corea, and said "Yes, yes," to every demand upon her principles from political power or from popular superstition. There she is to be found everywhere to-day, courting on the one hand the materialism and infidelity which are working their way from America and Europe into Japan, and on the other hand presuming in her impudence to say even to Christianity, "I believe just as you do."

Sénart, in his "Essai sur la Legende du Buddha," probably goes too far in his endeavor to prove that the whole story of Buddha is a legend. Wilson has even denied altogether the existence of Buddha. Unquestionably the reputed history of Siddhartha is largely a dressing up of the myth of the Sun-god. Tiele affirms that the narratives of his birth and childhood, independently of their supernatural character, are doubtful in the highest degree. Siddhartha's mother Mâyâ is purely mythical, even as seems indicated by the name itself; meaning "illusion." The name of the city, where his father is said to have reigned, Kapilavastu, is unknown to authentic India history, while it is strongly probable that it is the legendary application of the name Kapila, the teacher of Sankyaism, which in many respects is similar to the later Buddhistic philosophy. It seems evident in the kernel of historic truth amid the Buddhistic legends, that the kingly or princely house of Siddhartha's father, the Sakya Suddhodhana, was in great trouble and about to pass away. Indeed Siddhartha lived to see his native city laid desolate, and the population of his own section of country destroyed. Right in the face of this impending calamity, fearful probably of assassination, the young prince flees to another region. Here he hides himself in a school of the Brahmans, and considers the question of a future career. His closer contact with the leaders of Hinduism discloses to him its special evils and awakens his hostility. Born to leadership, he heads a dissatisfied party, which gathers to itself rapidly the elements prepared all over India. He proclaims war against the Brahmans and the whole theistic idea; substitutes largely intellectual mortifications for those of the flesh; interprets many of the deliverances of conscience with marvellous accuracy, but masks in them the most consummate selfishness, lays the foundation of the most hypocritical religious system of history, and by a "philosophy run mad," — as my friend, the learned Dr. Edkins, of Peking, does not hesitate to call it, — adopts the most repelling of all the ideas before him, Nirvana.

Within two centuries after Buddha, in the reign of Asoka, this new religious philosophy was declared to be the state religion of North India. Under this king a great council was held, which resulted in sending missionaries to the Mahratta, Kashmir, and Himalayan regions, and eventually to Burmah, Ceylon, and China. The Buddhistic teachings in Ceylon seem to have required no modification in principle in order to acceptance. There to-day the faith is to be found with all its atheism, pessimism, and annihilationism. In southeastern Asia a compromise is made with polytheistic theism, and the effort, as in Japan, is to put something into the Nirvana tenet without, however, compromising its equivalency to total extinction of being. In Tibet it has in its Lamas living Buddhas, who sway temporal as well as spiritual power under the Chinese authority. Here it allows the worship of the genii of the rivers, woods, hills, etc. In China Buddhism encourages the worship of ancestors, and the making of religious offerings to evil as well as good spirits. I have so often seen its sanction given to evil spirit worship in various forms, that I have no doubt it would feel perfectly at home in Kurdistan, among the "devil worshippers," with whom subsequently I spent a never-to-be-forgotten night.

It is difficult to give a numerical estimate of the followers of Buddha at the present time. It would range all the way from one hundred millions to five hundred millions. As already seen, we cannot start with China, and simply divide the population, as is usually done, crediting one half to Buddhism. Nearly all are Buddhists; and yet I believe they are still more thoroughly Confucianists. And when we dig down to the great rock-bed of the Chinese popular faith, it will be found in the Shang-ti and Fung-shway nature worship, that long antedated all these religions. The Buddhism of Japan has more standing of its own, but, long before the modern revolution, the faith of the masses became largely affected by the importation of Confucian and materialistic philosophies. The materialism of Europe and America is feeding the new culture of Japan more generally than all other systems of religion and philosophy combined. So in "the empire of the rising sun" we must include under Buddhism to-day either simply the masses of the more ignorant of the population, or recognizing the pliability and assimilating tendency of the system, and noting the desperate efforts of leaders to get abreast of the times, still estimate almost the whole nation as Buddhistic, dropping Shintooism to the level of a mere expression of national patriotism. Tibet, Siam, Burmah, and all south-eastern Asia are quite as much Animistic as Buddhistic; yet, as Buddhism absorbed their polydæmonism and all their savage spiritism and superstition, it is entitled to the credit of all their numbers.

From one year's close personal study of Buddhism; from visits to thousands of temples, monasteries, shrines and priests' houses, dedicated to the great Indian leader; from conversations, through interpreters, with hundreds of its priests and their followers, and from earnest observations among multitudes of this faith all over eastern and southern Asia, I must raise my most solemn protest against the popular estimate among certain classes of Christendom, that Buddhism is "the light of Asia." Rather, it is its darkness. I believe that Asia would be far better off to-day had it been possible for it not to have known the Buddhistic teaching. There were the elements in Hinduism in the old Vedic teachings for a far better reformation than Buddhism. Confucianism, as I shall show, before closing this chapter, was better qualified to be "the light of Asia," and would surely have lifted up the immense population farther out of their superstitions and into the enjoyment of a purer morality. Islamism, with its monotheism, its hostility to idolatry, its candor and its solid ground for moral obligation, has been a better friend to Asia than Buddhism. The sword of the false prophet was more merciful than the adulterous arms of the great night-walker of Asia. Mahomet killed opposition; Buddha embraced it. Moslemism sweeps like a conflagration over the superstitions of a people; Buddhism flatters and cajoles, forms unnatural unions with the most shameful facility, caring but little for the retention of principles or name.

As it has often been observed by foreigners in visiting Buddhistic lands, there is striking similarity between the temple ceremonial and that of the Roman Church. There must be some interdependence between the two systems. Probably the Roman mediæval missionaries appeared to the Buddhist priesthood to possess charms of dress and attitude they needed to adopt for the retention of their conquests, and the making of others. So they commenced to crowd their temples with images and relics, to ornament their altars more elaborately, to endow Kwanon with the mantle of the Virgin, to encourage the use of the rosary, to multiply chants and meaningless repetitions, to burn incense, and to quite generally adopt the manners and customs of the new faith, that was rivalling the old along the dark highways of Asiatic life. And it is very remarkable that we find in the Romish legend of St. Josaphat the identical Buddhist story of Siddartha. It will not be surprising yet to learn how that the Vedic Sun-god and the Romish saint conspired to surround the "sage of Sakya" with nearly all the halo of his poetic glory, nor that the Buddhistic writers borrowed largely from the New Testament and early christian teaching. It appears very evident that for several centuries Siddhartha's instruction was preserved simply through oral tradition. It did not assume permanent form till probably two or three centuries after Christ. The striking resemblances then of many of his moral sayings to Holy Writ give presumption of relationship. Yet here again the letter killeth while the spirit only giveth life.

Pure Buddhism is thoroughly atheistic, and there is *no* "light" in atheism. It is probably the assertion of a conscious falsehood, for in the very constitution of man's nature it seems to be written: There is a God. It would appear that no system of morals of any power for good could grow from a soil so thoroughly poisoned. This has always proved so with professed atheists, who have aimed nevertheless at being moral philosophers. However pure and beautiful the language of their precepts, there has appeared a withering blight upon all their philosophy and instructive sentiments. In their professed atheism the curse of a conscious lie has followed them in all their teachings. It has been so with Buddha and his instruction. Even in China, where it has lost more of its atheistic character than anywhere else, there is ever the reassertion of the old falsehood, in the sub-human limitations given to its divinities. When it makes all its Fuhs and Poosas superior to its gods, and renders the latter subject to birth and death, it is practically as atheistic as when Sakya-muni first left the shadow of the "bodhi-tree," and hastened with his message from his "bodhi-manda" or throne of knowledge to Vâranâsi or Benares.

Buddhism has interpreted conscience with wonderful fulness and accuracy. It has even enunciated the principle of unselfishness in maxims and counsellings of great beauty and pathos. But, after all, the heart of all its morality is thorough selfishness. How this is possible, one need not inquire, who has seen the murderer in the court-room professing his horror at the very thought of murder, or the procuress for the hells of immorality attitudinizing with tearful indignation at the suspicion of her immaculateness. Thieves are often the loudest to cry, "stop thief," and hypocrites to talk of the highest virtues and the deepest pieties. Because Buddha's words rival those of any other religious philosopher of the world, and often fall not short of the truly Divine Master himself, the question of the character and influence of those words is not yet settled. It makes a world of difference who utters them, and what is the spirit and purpose that are underneath them. No prominent character in all human history has presented so strong a contrast to the Christ of Christianity, who came "not to be ministered unto, but to minister." Buddha never emptied himself of self. The gaining of personal merit was the absorbing thought of his life. He trod the weary way for himself, and sought a fancied good beyond only for himself. Buddhism has no real sympathy, no ambition but a selfish one.

In conversation with a Buddhist priest, I asked, "What would be his motive in saving his own brother whom he saw drowning?" He replied that there would be "great merit in it." He had no other conception of a motive to right action, than that it was meritorious. Likewise I have tried to fathom the motive depths of many Buddhists, and, in proportion as they have imbibed the spirit of their system, the more utterly destitute they seemed to be of any leading thought beyond themselves for either this life or the life to come. Buddhism is so thoroughly selfish, that gratitude vanishes in its presence. The Burmese have no word for "thank you." The priesthood never acknowledge the gifts of the people, but receive in perfect silence and apparent indifference. Enough for the giver — he gets his merit. Yes, Buddhism inculcates "high morality." You must not steal. Why? — because it is not right? As a rule Buddha and his followers never think of that. Because to steal would wrong others? That is not in their philosophy. Every man for himself is their all-sovereign principle. But whoever refrains from stealing does something worthy for himself. He takes a step toward Nirvana. He has just so much more conceit of self-righteousness. The Buddhist philosophy is not to care for the moral quality of an action, but to consider that it pays him best, and to keep well his account. They will take pity on a starving wretch and give him bread, but then rejoice only in the good they have done themselves.

It is not a pleasant task to strip off the mask of virtue and find the vice; to remove the lamb's fleece and reveal the wolf. But Buddhism requires it. Truth demands it in our day, when so many in christian lands are being deluded with rose-colored views of this most dangerous of all heathen religions. No religious system of the world "borrows so much of the livery of heaven to serve the devil in." And this chiefly because it is thorough selfishness at its core, and the very quintessence of hypocrisy in what, to the superficial gaze, are its most beautiful manifestations. A system that tells a man he should refrain from lying and adultery, simply because it is to his advantage, that he should never murder nor turn his cold shoulder to the needy because it will pay *him* in the long run, that in reality no consideration of the rights or the good of others is ever to weigh with him for a moment, such a system is not calculated to be "the light" to eight hundred millions of people. As Buddhism has no ground for moral obligation except in self-interest; as it parades the various philanthropies without any love for anybody but self; as it lays great stress upon unselfishness of action, at the same time declaring its sole motive personal merit, we fail to find language to express our detestation of the hypocritical system. It is only a masquerade of the virtues. Strip off the many beautiful masks of Buddhistic morals, and there is nothing left that is attractive in its real spirit and character.

Buddhism reckons sin only as a misfortune. It has no conception of guilt. A sick man will say of his sickness, "It is my sin." It may be directly the consequence of immoral action, but he seems unable to so recognize it. If cornered by conscience to even partially recognize a guilt in this life, he has recourse at once to the doctrine of metempsychosis, and excuses himself by declaring it must have been a sin in some previous form of existence.

A Buddhist's views of life are sombre in the extreme. He is a thorough-going pessimist. All activity is an evil. Even doing good is an evil, only it is the less one, in that it brings a measure of merit to the good doer. The discharge of all the duties of life are rendered a dreary task by denying the accompanying relish of heart-work. The wife toils for her husband that perhaps she may be a man in the next state of her transmigration, and ultimately move farther along "the way" toward Nirvana. Buddhism would even dry up the fountain of a mother's affection for her children, in making her ministrations to them a mere selfish grasping after credit-marks on the books of the death-god—Yama. This is one of the gods Buddhism borrowed from Hinduism and introduced to the Chinese under the name of Yen-lo-wang. The Buddhist sacred books do not say much about him, but the people will always use his name when speaking of death and future judgment. Merit-marks recorded by him are what Buddhism teaches should be the uppermost thought of the mother bending over her sick child, of a sister seeking to restrain a wayward brother from crime, of a citizen when dispensing his charities to the poor. A man must be a pessimist when thus his life is deprived of all its joys. Everything must appear doleful to him, when there is no heart to be put into it for the sake of others. Existence, which is only a perpetual scramble for self, even in the attempted use of the most charming virtues the conscience can suggest, is surely only repelling, and from it Nirvana is a welcome repose.

We are surprised that hostility to evangelical Christianity and to the cause of foreign missions has not selected Confucianism instead of Buddhism as the light of Asia. The only two missionaries I met in Asia, who had abandoned Christianity and gone over to the enemy, passed by the claims of Buddha, and the one has become a Hindu and the other a Confucianist. Confucianism is not positively atheistic; it only pleads ignorance of God, and is always consistent. It looks upon life cheerfully. All its good moral actions are duties to be discharged because they are right, irrespective of any benefit supposed to be derived. Confucianism is not hypocrisy. It does not fan the flame of every superstition and stoop to every contrivance for proselytism, but strives mostly to attend to the practical duties of this life. It does not smother the sense of guilt in conscience by the excuse of mere misfortune. And a general comparison of the actual fruits will confirm this judgment. Indeed, of all the Christless religions of Asia, Buddhism has been the least successful in the development of nobility of character. And its literature, deducting what it probably stole from the Bible, is the most poverty-stricken and stupid.

We must not dwell longer upon this subject, nor in treating upon the religions of China more than mention the presence of one or two millions of Moslems among her populations, and pass on, only saying that, if this argument in any measure fails to substantiate the view here taken of Buddhism, I have not failed to give my honest personal impressions from exceptional opportunities.

CHAPTER XIII.

CHRISTIAN MISSIONS IN CHINA.

UNQUESTIONABLY the missions of Protestantism are not to be credited with all the christian influences which have been exerted in the past and are working today in China. Roman Catholic efforts, notwithstanding all the accompanying errors of doctrine and practice, have contributed a very important factor to the ultimate evangelization of these four hundred millions of people. The aggregate of all the missionary operations being carried on by the various branches of the Protestant Christian Church has come to be very much greater than those under the oversight of the Catholic propaganda, although we have no display of ecclesiastical property to compare with that of Rome at Shanghai, Canton, Peking, and Han-kow, and although the number of missionaries employed by each are about equal. Our missionaries may not be harder worked, but they have better access to the people, their literary standing and labors are far in advance, the native agencies they employ are much more effective, and then most of the Catholic missionaries are French and Italian, while the Protestant missionaries are chiefly English, Scotch, American and German. A comparative study of their labors shows also that there is more inspiration given by the feeling of daily accountability directly to the Divine Head himself, than by the subordination to human authority and the constant anxiety to obey human directions, although the authority may be deemed infallible, and the obedience be rendered in the spirit of true godly piety. Besides, the complicated ceremonialism of the Romish church is a clog upon the earnest evangelizing efforts of many of its missionaries. The real work, the work that tells in leading heathen to a knowledge of Christ, is the direct preaching of the Word and personal religious conversation. The Catholic missionary finds much of his precious time occupied with the celebration of masses, the reading of Latin rituals, and the attention to a cumbrous ecclesiastical machinery, which in itself is even more out of place in China than in Europe and America.

There is more than mere sincerity on the part of many of the Roman Catholic missionaries in China. I have seen unmistakable evidences of the presence of God's Spirit working in them and through them to the accomplishment, we must believe, of His own gracious purposes. Their errors of faith and practice will not be allowed to undo any genuine labor in the Gospel of love to God and to perishing souls. Their most harmful doctrine is the worship of the Virgin, which finds very ready acceptance on the part of those who have been accustomed to pay devotions to Kwanon. It is not practicable to press the doctrine of penance to the extent to which Europe is familiar, and so in Catholic proclamation of the Gospel in China there is a larger measure of fidelity to the all-sufficiency of Christ's Atonement as a ground for merit in salvation. The three hundred years nearly of experience which Rome has had in China has taught her some lessons, which are proving valuable at the present time, not simply to the spread of the great hierarchical power, but also to the advancement of the cause of truth as it is in Jesus throughout this vast empire. The policy of intermeddling with the political affairs of the country received a severe blow, when finally in 1822 the last Jesuits employed in the imperial tribunal of astronomy at Peking were dismissed, sent to Macao, and told that China would never more have any use for them. Since court favor was thus withdrawn, very few of the educated and powerful have followed the steps of Seu-kwang-ke and other prominent Chinese Catholics, and during the past two generations most of their missionary labor has been among the poorer classes. Particularly in the villages throughout the eastern provinces they have done an immense amount of itinerating work.

The French Catholic Bishop La Place of Peking told me that his church had in China thirty-two bishops and nearly half a million members. There were a few over three hundred foreign missionaries associated with these head pastors, besides several scores of Sisters of Mercy who are employed in schools and hospitals. As to the number of members, probably as large figures could be given by the united Protestant body, if all should be reckoned, not only the communicants, but also all their consenting families, all pupils in schools and all who send them, and all who frequent the public religious services. This bishop had not been to Europe since the last ecumenical council at Rome, and he told me he never wished to take another vacation from his work, which he loved better than home — better than life. "When I die," he said, "I prefer to be buried where I have been laboring these thirty-five years in the cause of Christ." He took me all over his school and printing establishment, and was free to give from his own books and papers what was evidently a candid statement of the condition of evangelization in China from his point of view. I met others of the Catholic clergy, some of them living lives of great self-denial, out in the most lonesome and dismal parts of the mission field, supporting themselves with less than the least that is paid to any of the Protestant missionaries, with the exception of a few of those connected with the "China Inland Mission." Catholic missionaries in China have many times witnessed for the faith with their own blood, and not a few of their native converts have heroically endured the loss of property and banishment to Western Tartary.

While, however, it is thus evident that the Roman Catholic Church is exerting a great influence against the superstitions and idolatries of China; and is proclaiming, despite all her errors, a vast deal of Christian truth that is saving multitudes from eternal death; Protestant evangelization, with its purer doctrines, and holier living, and more directly and unqualifiedly divine leadership, must expect to encounter its bitter and vigilant hostilities.

Already since our various missions, from the time of the Nan-King treaty (1842), but more especially from that of Tientsin (1860), have been scattering the truth so generally throughout the land, the precautionary directions have been issued by bishops and priests to all their numerous convents. They have been told that the English religion is only three hundred years old; that it began with Henry VIII., because the Pope would not allow him to divorce his wife; and that the only salvation is in the old Catholic belief which reaches back to Christ himself. I do not believe that the great body of Rome's missionaries in China know any better, nor that one in ten of them ever heard that celibacy for all priests was not demanded until the eleventh century. Our various translations of the Scriptures are very much opposed by them, and yet they have not ventured with even one translation of their own version. They have a dispensation from the Pope to allow secular work upon the Sabbath after morning mass in their chapels, which has its influence both for evil and good upon Protestant convents. The members generally of the native Catholic communities treat Protestants very civilly, and are quite ready to exchange religious views with them, but the native priests have already become very hostile. There is a quite large and flourishing Catholic school at Seu-kia-wei, seven miles from Shanghai, where however it is saddening to see European professed christians teaching the students to form images of Joseph and Mary and other Scripture characters, sure to be snares to this great idolatrous people.

Up to eighteen years ago the native Catholic communities did very little aggressive work among the surrounding heathen, but confined themselves to the religious care and education of their own families, the descendants of the first Jesuit converts. The government persecutions were successful in either scattering them, or compelling the most quiet practice of their religion. Their missionaries from Europe were conveyed secretly into the interior by converts in closed boats or sedan chairs, and their presence was kept as hidden as possible. None were permitted to see "the spiritual father from the western ocean," until they had been thoroughly instructed and were ready for baptism. Huc, in his "Travels in Tartary and Tibet," makes mention of the delightful sense of freedom which he and his associates experienced when they passed the great wall and left the necessary secrecy in China behind.

However, now, especially since the late Chefoo Convention, hastened by the murder of Mr. Margary, there is perfect liberty to travel throughout China, and Catholics as well as Protestants are largely availing themselves of the opportunity. It is probable that the former are doing the more itinerating among the myriad villages of the interior. They have no family ties, and the customary laxities of bachelorhood enable the missionary priest to put up with more squalor and wretchedness, and hence to work more among the outlying populations. The constant itinerating, which most of them do, covers a multitude of centres of rural population, and enables the priesthood to evade the law against permanency of residence outside of the treaty ports and other places for which special permission has been granted.

While, however, the Catholics in China have decided advantage over Protestant missions in the matter of itinerating throughout the country, I am confident that this is far overbalanced in our favor by the christian homes of our stations, the married state of our male missionaries, and the necessary concentration of our work around a comparatively limited number of centres. With christian homes thickly scattered about in more than two-thirds of all the communities in christian countries, it is not strange that many, deeply interested in foreign missions, should deplore the expense incurred by women and children, and the large proportion of time they require from the husband and father missionary. Our greatest blessings we do not appreciate until we are deprived of them. The value of the christian family relation in home evangelization, the support it gives to the ministry, its constant argument and illustration of the spirit and beauty of revealed truth,—these are not thought of as they deserve. The husband returns at night from his store or shop or field to his christian home. The pleasures and dissipations of the world cannot tempt him aside. His lips are firmly set against the allurements of the bar-room and the solicitations of those whose steps take hold on death. The constant love of that wife, whose attractions only increase to him with the fadings of beauty and the wrinklings of care,—it speaks volumes for the leading principles of their lives. The children of that home, reared in its atmosphere of piety, accustomed to kneel at the family altar daily, and to bow the head while the blessing is asked before every meal, they carry with them as a rule proofs the world cannot gainsay of the value of Christianity. In America, Great Britain and Germany, it is not the pulpit as our greatest hope that stands over against millions of bar-rooms, brothels and gambling-halls, nor the Sunday-school, nor christian literature, nor philanthropic organizations and enterprise, but under God the blessed influence of millions of christian homes, irradiating the social darkness with their heavenly light, repelling vice, and attracting by their nameless charms the tempted and the weary, the losing and the lost.

There is no more useful a Gospel light which christian missions can set up to-day in heathen lands than a christian home. Such are the social customs, such the degradation of woman, and such the merciless slavery of female children, that no greater contrast can be furnished among pagan and idolatrous populations than by a missionary surrounded with his own family life. There are times and places which call for the freedom of the unmarried male missionary. There is pioneer work to-day in Western China and in Central Africa, which requires an extent and rapidity of itinerancy, incompatible with family responsibilities. But generally speaking, all along the sea-coasts and navigable inland waters, and for many miles inland everywhere, the evangelizing requirements of the various districts are not such as to warrant the neglect of the christian family influence. Not one native in a hundred has any idea that an unmarried man can live a strictly moral life. It is quite the custom of parents to provide their boys at puberty with mistresses. The male celibates of the missionary ranks invariably encounter such a public sentiment everywhere, that it must go very far to counteract the good of the increased celerity of their movements and amount of labor. It is somewhat different with unmarried women missionaries. The female honor, though not for virtue's sake, is often guarded in heathen lands as man's choicest treasure. Besides, the modest woman's missionary work will be chiefly among those of her own sex, where both the circumstances and the natural instincts grant to the christian toiler a better moral standing, and, therefore, much greater advantage in securing religious impressions. It is very questionable whether, to the established mission stations, or to within many miles of them, men should now be sent unaccompanied with their wives.

Many difficulties, I am well aware, present themselves at once to this suggestion. Young men, who feel called to the foreign work, sometimes, when ready to go, have not found their mate in a young christian woman filled with the same missionary zeal. Children must, as a rule, come home to be reared and educated. This requires more years than the male missionary can afford to spend off from his work. Must the wife then remain away from her husband for from three to ten years? Many, alas, so many missionary wives die early upon the foreign field. Shall the bereaved prolong his widowerhood, or is it best that soon all the sacrifices required should be made, for him to fill the vacancy in his household, to avoid scandal, to allay any suspicion in the heathen community, and to keep up a bright social light and life among the converts. Better the young man wait a year or two, making matrimony his prayerful business, than that he hasten to some heathen community as a missionary shorn of half his strength. Better that more christian homes in christian lands be ready to receive the children of missionaries as their own to rear for the Lord, or that liberal provisions be made for home-like boarding schools, or homes near schools, as at Auburndale and Newton Centre, under the most competent care, for those whose parents are toiling for the distant heathen, than that a husband be left long alone to awaken the inevitable suspicions of the heathen, to scandalize the girls in their schools and their female converts, to have no home as an illustration and proof of his preaching, and no daily support and counsel such as only a good wife can give him. Better that widowers be enabled to return to their native lands immediately upon their bereavements, than that they await for their embarrassments to interfere with the work God has placed upon some unmarried woman missionary in the foreign field. Generally missionary widows find themselves by the decease of their husbands, the unfinished work they leave, and by the social safeguards and opportunities of widowhood in heathendom, in the presence of responsibilities they should not resign, to save a widower missionary a year or two vacation and the mission treasury the extra travelling expense. And it is a cruel libel upon the young unmarried missionary women to declare that they have gone to foreign lands to watch their matrimonial chances there. It has been our privilege to become acquainted personally with a majority of them, and we do not believe in the whole world can be found an equal number of christians who have laid themselves body and soul more completely upon the consecration altar of their work. That occasionally and almost frequently we hear of their marriages to missionary widowers, and to young men who have gone out alone and discovered their mistake, does not detract from the quality of consecration which this noble sisterhood have manifested.

The situation becomes peculiar and utterly unanticipated, when, in the loneliness they sometimes feel and can never tell, — God only knows it, — and in the desperate emergency so frequently sprung upon the single male missionary in his church, his school, his community, our sister is implored to come to the rescue of the interests of their common Master. I have no doubt that this sisterhood would quite unanimously vote that this necessity be laid upon them as seldom as possible.

Let me introduce the reader to a Catholic school in Ningpo. It is a refuge for deserted female children. Nearly a hundred will be found within its new and extensive buildings, well situated just outside the city's south gate. The school is in charge of eight or ten French Sisters of Mercy. The graves of a number of their companions are to be found in the adjoining yard. They have charge also of a free dispensary for the poor of the neighborhood. I saw a similar Catholic institution at Peking, and they are to be found at quite a number of populous centres in China. But the unmarried sisters of Protestant missions are doing a better work, over and above the far greater fidelity of their oral teachings to the Word of God. Their bearing is not that of austerity. They do not appear to the people to be treading the path of severe discipline. They carry to the pupils in their schools and to the families of their visitations the impression of a religion that is cheerful, full of gladness, and lightening rather than making more heavy the burdens of life. Their dress is more attractive, and their retention of the modest ways and charms of young womanhood give them much greater influence for good. The irrevocable vows of celibacy are not upon them, and hence they act naturally under due christian reserve. Their views and teachings to women and children are not blurred and impracticable. They have no inclination to discourage family life, or to teach that the highest virtues cannot be cultivated around the home altar. It has been suggested, particularly in England and Germany, that our single women missionaries should be formed into close sisterhoods, and be required to take vows similar to the Roman Catholic Sisters of Mercy. But it would be a great calamity. The saving of a few now and then from matrimony would not compensate at all for the consecrated naturalness of their christian service, their healthful and practical influence over the native women and their children, and for the lessons they are gradually giving also to the native masculine community that true life can be sustained by principle, without the walls of a monastery and the surveillance of ecclesiastical police. Only this should be guarded, that those who go out single from the christian women of the home lands to lift up their degraded sisters in heathendom, should not go too young. Better err on the side of maturity and experience. Selection should be made not only of those young women who have health, vigor, intelligence and education, but also of those who have considered well the social question, and are thoroughly prepared with God's help to meet the lonely drudgery that is probably awaiting them to the end of life.

In China there are at work to-day twenty-nine missionary societies, with two hundred and fifty ordained missionaries and sixty-three unmarried female teachers. Thirteen of these societies are British, with seventy-eight of the married and forty-four of the unmarried missionaries. Eleven of them are American, with seventy-seven married, and fifty-six unmarried. Two of the societies are European, with twenty-two married, and forty-four unmarried missionaries. This goodly number of our evangelizing laborers in the Bible-land of Sinim, yet so few compared with China's hundreds of millions, are located at ninety-one central stations, and have besides in charge five hundred and eleven out-stations. There are now nearly four hundred Chinese Protestant churches, with not far from eighteen thousand communicants, and seventy-five thousand legitimately to be included adherents. A score of the native churches are entirely self-supporting; nearly two-thirds of them are partially so. The statistics which Professor Christlieb has gathered tell us that among those churches there are laboring at present seventy-three native ordained pastors and preachers, five hundred and eleven assistant preachers, seventy-one colporteurs, and ninety Bible-women. There are twenty theological schools, with two hundred and thirty-one students; thirty higher boarding-schools for boys, with six hundred and eleven scholars; thirty-eight for girls, with seven hundred and seventy-seven scholars; one hundred and seventy-seven day-schools for boys, with four thousand to five thousand in attendance; and eighty-two for girls, with thirteen hundred and seven under instructions. There are also sixteen missionary hospitals, with twenty-four dispensaries. This contrast is very great with only thirty-seven years ago, when we had but six converts in all China. Dr. Legge, at the Mildmay Conference in London, reckoned that at the present rate of progress, there would be in this vast "Middle Kingdom" by the year 1913, 26,000,000 communicants, and about 100,000,000 adherents to the Protestant Christian faith.

It is very difficult to classify the different missionary societies according to the apparent magnitude of their work in China. The relative number of missionaries and of stations is not a satisfactory standard. The amount of money expended by each comparatively is much less so. The tables of converts, numbers at preaching services, attendance at mission schools, etc., etc., do not serve our purpose. Nor are we at liberty in this volume to consider the question of the relative importance to mission work of any of the distinctive doctrines and practices of the various branches of the evangelical Protestant Church. On this subject we have strong convictions, but it was our special desire on this world tour of Christian missions to see all for all; to gather up those impressions in which all of the household of faith are equally interested, not by way of controversy, but of united sympathy, prayer, and sacrifice. Therefore, here as in other lands, I will the rather report some of the leading features of the common work, which in the providence of God have fallen to the various branches of His Church. These will be introductions to bird's-eye glances at the situation of their several missions.

A most striking feature of christian evangelization in China is the American Presbyterian Press Establishment at Shanghai. Indeed this publishing house, although owned and controlled by the Presbyterian Mission, is equivalent to an union enterprise, since its publication of Bibles and religious books is chiefly for other missionary societies, from which such compensation is required as to amount to only a very little over the actual cost. Last year the number of volumes of Scripture printed in whole or in part was 314,000; pages, nearly 26,000,000. Of tracts, 168,700 volumes; pages, 4,672,500. Miscellaneous books, 226,763 volumes; pages, 5,338,351. Total, 709,463 volumes; pages, nearly 36,000,000. The net gain to the establishment, not counting interest upon investment, was about $4000. As this would probably just offset the interest, the balance of accounts is precisely as it should be. It is a model mission press in all respects. Mr. Holt, its general manager, deserves the gratitude of all christians, not only for turning out more work than any other mission publishing house in heathen lands, but also for showing how it may command the love and support of all around, ever on strictly business principles indeed, and yet so as to make every missionary feel that it is for him a helping hand, a cordial cooperating agency.

The American Presbyterians have at their station upon the other side of the city a smaller press, with a "Child's Paper" in Chinese, published by Mr. Farnham, with a monthly issue of 3,200 copies. They have efficient central stations at Ningpo, Hang-chow, Suchow, Canton, Nanking, Tungchow-fu, Chefoo, Peking, and Che-nan-fu. Their hospital work under Dr. Kerr of Canton is specially efficient, and contributes largely to the mission cause in that great centre of population. The women's and girls' boarding school under the Misses H. and M. Noyes pleased us very much with the wisdom of its management. We became specially acquainted with the work of Rev. J. Nevius, D.D., at Chefoo and in the interior of Shan-tung. It has long been thorough, and, as such work always must be eventually, is being blessed with numerous ingatherings. His wife has done much for the cause among the natives through the service of song. Mr. Corbett does much useful itinerating through this same great province. Mr. Mills of Tungchow-fu preached last year at six hundred villages. This city, where also our friend Mrs. Capp is doing such faithful work, is about the most lonesome place in the wide world. I wish nearly all other missionaries could visit that place; it would cure them of the blues for the rest of their lives. The only difficulty is, the good missionaries so appreciate a call once in five or ten years, that they hardly give the visitor opportunity to appreciate the dreary dismal situation. Still I believe I should prefer to be stationed at Tungchow-fu, for I should have the satisfaction of knowing beyond all question that, if I stayed, it was God's call.

The American Baptist Mission (north) at Swatow, south-eastern China, deserves special mention for two reasons. Dr. Ashmore, the able senior missionary, has given special study to the place for mission schools in evangelization. The principle which he has adopted, allowing for exceptions, is, I think, substantially correct. It is that schools follow in the track of the preaching of the gospel. First, if possible, reach adults with the message of salvation. Qualify such converts by Bible instruction as soon as practicable, to go forth and tell "the old, old story of Jesus and his love" to other heathen. Then watch for the inevitable desires for more special and general knowledge on the part of the converts for themselves and their kindred, fostering those desires by counsel and a reasonable measure of personal instruction and financial aid. We have met some places in Japan, and we shall meet others in southern and western Asia, where the mission school seems required to lead evangelization. But generally its proper position is a following one. It is easier to teach children than to meet adult heathen. It requires more familiarity with the language, more acquaintance with the social and literary thought of the people, more intense head work and painful heart work, and I believe that in a great many mission stations the temptation has been yielded to, of substituting the less toilful and efficient method, where greater persistency and patience would have built more wisely, and with larger and better results. The ambassador of the cross should be very slow to acknowledge before a heathen population — "We can do nothing with you adults, but must begin with your children." At home the Sunday school is a grand enterprise, but it must not be allowed to be a confession of the weakness of the pulpit before the adult masses of the unconverted. This I fear is being done at many points of the mission-field. The school is emphasized by priority in time and expenditure and anxiety, and that preaching of the Gospel, which is more literally in accordance with the great commission, and which absorbed the larger share of the labors of the apostles and early christians, is slighted; weakness ensues, and opposition is strengthened. With not one ordained missionary yet to a million of the population of China, the duty should be most thoroughly considered and prayed over, before consent is given to the apportioning of most of one's time to the school-room with the children and youth. The cause needs more leaning the other way.

The other feature deserving special mention at Swatow is the Bible women's work under the superintendency of Miss A. Fielde. Half of the year, accompanied by a native woman, she itinerates among the village homes in the surrounding country, and whenever she finds a christian woman of suitable qualifications and circumstances that, after a course of a few months' instruction, she might be used as a Bible reader and explainer, this missionary invites her to the Swatow station the coming summer. There she drills her class of from forty to sixty simply in God's Word, and then sends forth the qualified, two by two, into thousands of otherwise inaccessible homes, with the open Bible to read and explain to the women and children. From the mission funds the amount required for the support of these women is only two dollars each per month. The same denomination supports important mission work also at Ningpo and Zao-hying. Dr. Barchet at Ningpo is being specially successful in the treatment of opium cases. At the other city the question has assumed prominence of the wisdom of the use of the Chinese classics in the mission schools. The excellent missionary brother protests against the introduction of heathen books, teaching heathen religion and morals. But the majority of even the native christian parents demand that their children have like others a classical education. In these same heathen books is undoubtedly to be found the best literary style of the Chinese language. A young man who is not at home in the writings of Confucius is marked down in China more than young men in America and Europe who have been to college and yet have omitted Latin and Greek. It is probably wise to yield to this sentiment in a measure. It is not necessarily at home demoralizing and heathenizing for our boys to read the Latin and Greek classics. These and the Chinese corresponding ones can be used by judicious instructors for the strengthening rather of the scholar's regard for christian doctrine and morals.

The Southern American Baptists have flourishing mission stations at Shanghai, Canton and Tungchow-fu. Dr. Yates' translation work in the Shanghai colloquial is of very great value. Dr. Graves at Canton had the largest congregation at any regular church service which I attended in China. There were some two hundred and fifty present. At Tungchow-fu I was most pleasantly entertained by Dr. Crawford and his efficient wife. He had just returned from vacation at the South, and though he is not at all "reconstructed," and predicts some awful retributions yet upon the North, and on his walls are pictures of confederate generals and statesmen, I slept well under his hospitable roof and had no frightful dreams.

The Methodist mission at Fuchow, in the province of Fuh-Kien, has instructed all christian missions in one important lesson. Some fourteen years ago the missionaries of that station were pursuing the almost universally prevailing policy of extreme caution in the sending forth of native preachers and the intrusting them with pastoral responsibilities. They wanted to be perfectly sure that their young men converts were truly pious, thoroughly consecrated, adequately indoctrinated, and capable of bringing honor only to the cause of the Divine Master. At this time, that one of their best and most beloved bishops was taking a world tour of Methodist missions, they were timidly withholding nine of their young men-students from ordination. These had been several years under instruction, and there was great need for them in the outlying stations. But all the missionary brethren, save one, felt as if there was still too much risk. They could not see the way clear before them. The good bishop urged that they were walking too much by sight, and needed to walk more by faith. God's Spirit led them to yield to his judgment, and the nine natives were ordained and stationed with full pastoral responsibilities. The ensuing years have justified that decision. None of these have forfeited the trust imposed. All but one at the time of my visit were doing efficient, satisfactory work as settled pastors, and that one was only temporarily off the circuit for special family reasons. Surely this is in the line of true christian policy. It will not do here to deny our heaven-born principle, and insist upon walking by sight instead of by faith. We may not preach confidence in God in every other respect, but reject that as a rule of action when we come to the using of the native converts in caring for the native churches and in proclaiming the Gospel throughout the regions beyond. God knows full well what material his Spirit draws along with and through the instrumentality of his truth. After we have done our best with that material, during a reasonable length of time in our schools for native ministerial preparation, then we are to trust, not them, —

oh, no, not them, — but Him, who has called them and can use them. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." It is well to establish our divinity and theological schools at many stations throughout the heathen world. It is wise to furnish them the best instructors possible, and to deal in the matter of the support of the students so liberally that they may remain for a reasonable length of training. But still the great missionary apostle's words are not to be forgotten: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

The above incident I believe to be the secret of the much greater prosperity of the Methodist mission at Fu-chow, than of the adjoining mission of another society and denomination. Both were located at this great centre of population at about the same time. Both have had about the same number of intelligent, earnest laborers, and both have been supported with generous contributions from home, and have enjoyed the continued assurance of the sympathies and prayers of multitudes of christians in the American churches. Fourteen years ago they stood together, their successes had been about equal. But, providentially, the Methodist mission was led to trust God more in the use of native preachers and pastors. The missionaries told me they felt as if they had placed the interests of the mission in great jeopardy. But in their extremity they had recourse to earnest special prayer, and had a real revival in their own hearts. To-day they have nearly three thousand members in their churches, more than ten times as many as are enrolled by the other very estimable mission.

The American Methodists (north) have missions also at Peking; the southern Methodists at Shanghai and

Su-chow; and English Methodists have one at Ningpo, and another at Tientsin.

The mission of the English Congregationalists (London mission) at Hankow is very prosperous. It has nearly a thousand converts in communion. The senior missionaries, John and Bryant, are preachers of great power among the people. When I have seen them holding large congregations with their strong logic and burning eloquence, it was very plain that marked pulpit ability is a desideratum in heathen as well as christian lands. Many missionaries, who are good, learned, and faithful, yet are very limited in their sphere among foreign idolatrous populations, for the very same reasons that at home would keep them in the pastorates of small retired churches. I have met a considerable number, who, having been located in the foreign field immediately after graduation, have never had the advantage of the grading-down discipline, and they suffer much from wonderment that some other missionaries are so much more successful. Natural gifts tell everywhere, at home and abroad. And these also should be taken into account in sending preachers of the Gospel to the heathen millions. Mrs. John of Hankow, here and formerly at Shanghai, has done a remarkable work for English sailors. Several hundred of them have been brought to Christ through her personal ministrations. I shall never forget the privilege of addressing a large company of English tars in her parlors, way up there upon the Yangtse-kiang, six hundred miles into the interior.

The London Society has missions also at Peking, Tientsin, Shanghai, Amoy, Canton, and Hong-Kong. It sent the first missionary to China, Rev. Robert Morrison, who landed in Canton in 1807.

American Congregationalists withdrew their missions over twenty years ago from Canton, Amoy and Shanghai, resigning the responsibilities to other hands, and have their missionaries stationed now at Tientsin, Peking, Kalgan, Tung-chow, Pao-ting-fu, and at the new Shangtung mission. Dr. Blodget of Peking, the oldest missionary of their Board, is engaged upon a history of the first half century of christian work in China. It will be a valuable contribution, but we hope he will not recommend his example to other missionaries in one respect: that is in spending only eleven months in his home land out of twenty-seven years of missionary service. It is all very heroic and faithful to the work in China; but, to say nothing of the strain on his health, which, alas, is breaking, this course is a robbery of the home churches, and a great one we know too from the blessed and profitable intercourse we had with him at the Chinese capital. At Tung-chow the constant avalanche of calls upon Mrs. Chapin for medical prescriptions illustrated the desirableness of missionaries generally, like herself, becoming somewhat acquainted with the scientific treatment of the more common diseases. It greatly enlarges the range of the missionary's opportunities for evangelization. The best plan altogether is to support a thoroughly educated male or female physician at every central station. But the next best idea is general familiarity on the part of all the missionaries with the rudiments of medical practice. Indeed, anyway, this would serve them all well in their itinerating among the far-away villages and cities.

The English Wesleyans have a very successful mission at Han-kow; another at Canton. The Church Missionary Society of England is doing valuable and prospered work, particularly in the Che-kiang province, with headquarters at Ningpo. At this place it was a benediction to meet the late Bishop Russell. Its labors in the Fuh-Kien province are quite complicated. To the building difficulty with the Chinese we have already referred. The English diplomatic court has not sustained their appeal. The sore trial must be borne. It may be a providential reproof for encouragement given to a large number of converts under Methodist discipline. Such action is in well-known contrast with the prevailing spirit and methods of the Church Missionary Society. Too great care cannot be taken in regard to those natives who have fallen under the censure of the missionaries and native churches of sister societies. It is conceivable that occasions may arise, and it may be that we are mistaken in supposing that this was not one of them, when hasty and too sweeping acts of discipline require the corrective measures of some other mission. But then this is treatment warranted only in extreme cases, and it would be well before proceeding to action to call together a general advisory council of all missionaries of the different societies from the accessible stations. The council should be simply advisory, in the interest of a united brotherly feeling, and great care should be taken not to trench upon regularly authorized church authority.

American Episcopalians have undertaken a very important missionary college work, with premises located five miles out from the Shanghai bund, and under the most efficient superintendency of Bishop Schereschewsky. They have a splendid site there for this educational institution, and though two and a half miles beyond the foreign concession, it is almost a part of the city, being connected with the magnificently built-up avenue called the Bubbling Well road. The Bishop's plan for the college is not simply to meet present demands, but to lay deep and broad the foundations for reasonably anticipated future requirements. Already there are thirteen students in the Theological department, and nearly fifty in the College classes and in the preparatory Chinese Classical School. Rev. Professors Boone, Yen, and Bates teach in the collegiate and theological departments, and in addition Rev. Dr. Nelson and Rev. Mr. Thomson in the theological school. With nearly all of them we became acquainted, and take pleasure in testifying to their eminent qualifications to be the instructors of a rising native ministry. The question of such thorough scientific training as is here proposed we shall meet and consider farther on. This American Protestant Episcopal Society has also an encouraging mission at Wu-chang, opposite Han-kow. Its Bishop Schereschewsky, in connection with Bishop Burdon, whose pleasing acquaintance I formed at Hong-Kong, have done in years past important translation work at Peking into the largely used Mandarin dialect. They have lately been preparing the

Prayer Book, which is probably to be a union one, containing all that is in both the English and American Prayer Books, with optional use of the differing parts, and in the easy Wen-li, or later than the antique classic style of the Chinese book language. It is interesting to note their decision to use the term Tien-Chu for God, and Sheng Ling for the Holy Spirit.

It was our privilege in Chefoo to meet frequently the new Bishop Scott of the provinces of Shantung and Peh-che-li. An anonymous friend of missions of the English Church has lately entrusted to the Propagation Society nearly fifty thousand dollars for the endowment of this see. Despite this missionary's youth and extreme High Church views, the honor is worthily bestowed. His services during the late famine, his self-sacrifices in behalf of missionaries of other societies, and his scholarly attainments make him deserving of this distinguished appointment. Here also is the flourishing Scotch mission station in charge of Rev. Dr. Williamson. Its chapel, dispensary and other buildings, present an attractive appearance. The German Basel Society has four principal stations, and the German Barmen five in the Kwang-tung province. Both are meeting with very encouraging progress among the Hakkas. The Berlin Ladies' Society has a foundling hospital, called Bethesda, at Hong-Kong. It was delightful to hear daily in the next building to the one in which we lived in Canton the singing in the German school. American devotional singing, both for its home churches and its foreign mission stations, needs to unlearn some things and to relearn others from the English and German services of song, though this ought not to be overdone in the interest of what is, should be, and must be, distinctively American. The (Dutch) Reformed Mission at Amoy with the little steamboat of which it is part owner pleased us very much — often good boats are the most valuable investments of mission funds; so also was I delighted with the independent work at Ching-Kiang, and the English Presbyterians at Swatow. The latter society has flourishing missions in Formosa. They have lately become associated with missionaries from the Canadian Presbyterian. The Irish Presbyterians and English Baptists are also represented in China. At Shing-King, in the territorial province of Manchuria, northeast of Peking, we find them, as also missionaries of the United Presbyterian Church of Scotland. There is also a Rhenish missionary, engaged, by request of the General Missionary Conference of China, in preparing an edition of Chinese classics in, as we are told, "a christian apologetic spirit." Of the China Inland Mission, with its fifty-six male missionaries and twenty-three unmarried female assistants; of their principles and methods, and of the influences of their movement at home and abroad, we shall find it necessary to write somewhat at length in our succeeding chapter.

CHAPTER XIV.

MISSIONARY OUTLOOK IN CHINA.

THE "China Inland Mission," with its seventy-nine missionaries, or one hundred and five including wives, has the largest numerical force of any society in the country. These fifty-six brethren and twenty-three unmarried sisters, together with twenty-six wives, are chiefly from Great Britain, though Switzerland, Germany and other countries are represented. We have become acquainted with many of them; have seen them in their homes, chapels, schools, and in their itinerating work; have often enjoyed with them social prayer and Bible reading; and know them to be as pious, consecrated and hard-working missionaries as are to be found in any country. Their average of natural intellectual power and of culture is not up to the standard of the leading British and American mission societies. It is questionable whether over half of them could have met the requirements of the committees on qualification for foreign missionaries of any of the more prominent branches of the Christian Church. Their familiarity with God's Word is very noticeable, yet the satisfaction this would otherwise give to the christian observer is constantly marred by their lack of familiarity with the principles of true Scripture exegesis, and their effort to give what to ordinary christian intelligence is a peculiar sense to almost every portion of the Sacred Volume. They have had certain experiences, certain special instruction from God's Spirit regarding faith and sanctification, and their study of the Bible seems to have been chiefly to see how God has illustrated upon every page what already they are confident he has previously taught them in their own precious experiences. Indeed, they are not alone in this false method of exegesis. It is the tendency to be guarded against in much of the Sunday-school and revival-meeting instruction of our day. The Bible itself is God's oracle of truth. It is not a piece of melted wax to receive any impression that may be made upon it. Language, especially the original Greek of the New Testament, has its own meaning, its own fulness, and its own limitations. And we know of no class of excellent christian people, who are farther astray in this regard than the members of the China Inland (and Livingstone Inland or East London Institute) missions and their consituency in the home lands of Plymouth Brethren and "Higher Life" christians.

These missionaries feel that they have been peculiarly favored in their call to the foreign work. The call has been direct, and not so much through human agencies as with other missionaries. They claim to be supported upon the faith-principle. They do not ask any human being for any money; they only ask God, and he supplies all their necessities. It is not a matter of so much consequence to them to have educated physicians, for they have the faith-cure always on hand. They do not need such extensive libraries as other missionaries, so many commentaries and dictionaries and grammars, for they know what is in God's word by a kind of intuition. As far as is possible in connection with the commanding spirit of their senior missionary, J. H. Taylor, they retain perfect liberty to roam over the country at pleasure, or rather it is claimed, as they may feel led from day to day by Providence. Their dress and style of living is conformed to that of the natives. The men even wear the long cue, shaving their heads except upon the crown, and make a quite ludicrous appearance. They are very much mistaken in supposing that they pass as natives. Their efforts at concealment make them even more conspicuous. The native dress is very becoming to the women; and in the eyes of the Chinese at least, more modest than the styles of christian lands. The population are not pleased to see the foreigners adopting their habits and customs. To their mind there is deception about it. And it is the general impression that these missionaries have been banished from their own countries, and therefore from compulsion or resentment change their apparel and methods of life.

The spiritual results of this mission are in large measure disappointing. Now for so many years there have been so many of them at work, that we have a right to expect a corresponding fruitage. Especially if their principles of support and direction and evangelization be more pleasing to God than those controlling the movements of all other societies and their missionaries, we are justified in looking for some signal tokens of the divine favor upon their efforts to win the heathen to Christ, to build up the Church in that land, and to prepare a native ministry for the gigantic work of the future. But in all our travels throughout China we failed to discover those signal tokens, or in the light of the labors and successes of other missions to find that fruitage. They have helped to a knowledge of the geography of the country; they have proved that the new treaty obligations are recognized all over the country, and that travel everywhere is safe; they have distributed many tracts and preached the gospel many times, but the evidences of marked success do not appear in large and permanent ingatherings of converts and in flourishing schools. They have indeed the promise that God's Word shall not return void. It is safe indeed to scatter the seed broadcast in Christ's name, but our Lord never meant such promises to encourage the disregard of experience, the adoption of any hap-hazard superficial method of christian service, and the censure of those husbandmen who are accustomed to prepare the ground, to cover up the seed, and to watch and guard their fields from birds and thieves till harvest time.

Many of these missionaries do not believe in church organizations. These they consider have been the great foe to the cause of Christ. Therefore on the one hand their neglect to house their sheep from the fatal influences of the world, and on the other hand their antagonism, more or less conscious, to the efforts of all other missionaries to thoroughly indoctrinate their converts and to form them into ecclesiastical centres of permanent power. They represent in their views of the ordinances and services different denominations, and their bond of union is to hold all these opinions very loosely. Much of their use of the language is unsatisfactory. They are told by their leader, upon coming out, that they can acquire a working knowledge of it in from three to six months. It is a great mistake. A working knowledge could be secured in this time for shopping or ordinary social conversation; but not for explaining the doctrines of a new religion, nor for confuting the errors of old established systems of superstition and bigotry. It is easy to advise the avoidance of such polemic discussions; but the advice is not practicable. The Chinese will not consent to a simple child's story of Jesus Christ. "Telling the old, old story," in a language of which only a smattering is known, may be beautiful and enterprising in theory, but it probably does as much harm as good under the ordinary circumstances upon the mission field, and taking a broad survey of cause and effect; and the ambitious missionary had better confine his attention to getting his tools into condition for effective work. It is claimed by some that practice is the best school. But one's estimate of the responsibility of a preacher of the gospel must be imperfect, before he can consent to lower the pulpit to a practising school-room platform. A conscientious able Congregationalist missionary at Osaka, Japan, told me he refused to preach until he had studied the language six years, though often urged to the contrary by brother missionaries and native christians. But he felt he could not take the responsibility of souls until he had mastered the instrumentality of communication. Thus ever keeping his standard before him and beyond him, he is to-day the most fluent Japanese speaker of any of the missions. The people understand him better. He has all their idioms at ready command. He speaks as a native. Yet his position is extreme. Our China Inland Mission brethren occupy the other extreme. They talk much without the people understanding them. And their confusion in the language is increased by their moving around so much among the different dialects.

Their views of providential leadership are a fruitful source of weakness in their own work, and calculated to embarrass those who accept their instructions. They have *felt* like going to a certain place to preach; and now they *feel* like going to some other place, and that settles it. The feeling is God's command. Mission work is not so much a question of calm judgment, careful reasoning, and the counsel of experience, as a matter of impulse. They insist that God shall make them feel like doing everything they do in his service. Much of their consequent advice to converts cannot be practicable. If they are to expect inclination in the presence of every duty, many of their christian duties will remain undischarged. If they are to build their superstructure on feeling only, it will prove very rickety. The christian experience of the natives needs in addition judgment, reason, experimental wisdom, and the sense of duty, which the teaching and example of these missionary brethren are not calculated at least to make prominent. The encouragement to converts with their minds upon the ministry is to give no consideration to temporal obstacles, nor indulge in special anxieties about their message. They are simply to go ahead, irrespective of their responsibilities to kindred, unconcerned about their support or that of their families, and in public address to open their mouths for the Lord to fill.

The fact is that their faith-principle of support is not consistently carried out. The missionaries do expect regularly certain remittances from their treasury, a minimum quite as reliable and well-understood as the salaries of other missionaries. Its treasury has its soliciting agencies, which are not an experiment, having proved so wonderfully successful in furnishing under God the large sums needed for the support of the celebrated Bristol Orphanage and the Consumptives' Home of Boston. The treasury never requests any person to make a contribution,—George Muller says he never did, and believes it, too,—but the press is kept constantly at work scattering everywhere information about the financial needs. I ask a man for a dollar for a starving family;—I solicit. But I take that man to the door of the hovel, and simply point out to him the squalor and wretchedness;—that is not solicitation! I shall never forget the holy horror manifested upon the countenances of a group of eight "China Inland Missionaries" at Wu-chang, six hundred miles into the interior, when, desiring to compliment their mission's beautiful, enterprising, and largely-circulated paper, "China's Millions," I remarked, that, beyond all question, it was the most admirably adapted of all the publications of all the societies as "*a soliciting agency*." Nevertheless, that is just what it is—a soliciting agency. Information full and accurate; eloquent description of imperatively pressing wants; cries coming up from Carey's missionary mine of heathenism, so pitiful, so calculated to move the deepest sympathies of the christian's heart—to say that all this is not solicitation is absurd. To use this method for raising missionary funds, and pray for God's blessing upon it, may be a wiser plan than the various agencies, with which all the other societies of the Church are familiar; but there is no more prayer, no more piety in it. There is no more trust in God necessarily associated with circulating "China's Millions" missionary literature, or Muller Orphanage or Cullis Consumptive Home literatures, than in requesting rectors and pastors to explain the missionary wants to their peoples, and ask for generous contributions or subscriptions.

But their faith-principle, even if it were carried out consistently, would be a travesty upon true godly faith. Faith in God means confidence in his instrumentalities also. If we believe in the Head over all things to the Church, we believe also in his use of his hands and his feet, yea, of every member of the whole body, however insignificant or despised. Paul's life of faith in God prompted his interest in God's poor at Jerusalem, but it also led him to make definite arrangements for contributions among some of the churches toward their assistance. When this great apostle exhorted the Corinthians to liberality, reminding them that Christ, though he was rich, yet for their sakes had become poor, it did not appear that he considered solicitation of money, otherwise than at the mercy-seat, inconsistent with a life of trust in God. True faith does not limit God. It does not say, as one missionary brother of whom I know in India, "I will use for the support of my family and self only what God gives me upon my field of labor." Bishop Harris, of the Methodist Church, told me he had personally pressed upon him missionary treasury-checks for salary arrears. But he would not take them, though his family was suffering for what thus was his due, and what God had thus provided. Nor will true faith say, I will accept from God only what he sends unexpectedly to me, or what nobody asks anybody for in my behalf. Much less will true faith adopt some special method of soliciting missionary or philanthropic funds, and go to boasting over others whose methods are not exclusively their own. None will deny to the Muller and Taylor movements genuine faith in God, but we do deny their constantly implied monopoly, and we do deny that their illustration of faith is that which received the sanction of Christ and the apostles, or is that which to-day is calculated to inspire the most health and effectiveness in the Christian Church.

The so-called "Higher Life" seems to be peculiarly censorious. I have seen a great deal of it in different parts of the world, and whether in home lands or on mission-fields; whether in England, Germany, America, Japan, China, Singapore, Burmah, or elsewhere, it has appeared to me the most given to censuring other christians of any other portion of the Church. They only understand the deep meaning of God's Word. They only are led directly and intimately by His Spirit. Their sanctification only is genuine. There are many bright examples of christian life among them. Their piety, moulded generally by peculiar constitutional temperament, is of that kind which often draws the nearest to the heart. Their experiences frequently are blessed in testimony to others. They have a few—a very few—really able men and women among them. But its prevailing spirit toward others is not calculated to gain general confidence in the Christian Church. Its methods of evangelization are impracticable, and sure to introduce discord and confusion. The providential purpose of the movement is probably to call attention to neglected privileges in the Gospel. The history of the Church has shown that extreme movements are needed from time to time to arrest attention and to lead to consideration. Thus God is blessing the Muller and the Taylor mission at home and abroad. If they are not exactly right, yet we all need to be more right. Faith in God should be more the guiding principle of our lives. In our heart-experiences and in our service for the Master, whether in christian or in heathen lands, we ought to live ever nearer to our Lord, daily a higher and yet higher christian life. Meanwhile, much wisdom is needed from above, both in the mission stations and in the home churches, to deal with the passing phenomenon. With the deaths of Muller and Taylor the movement will have probably accomplished its specially providential purpose, and their work will move forward in the ordinary consecrated channels, established by the early Church and hallowed by the centuries.

The employment of missionary physicians, both male and female, is already a prominent feature of the work in China, and promises to have a large share in the evangelization of this populous land. Their usefulness is manifold. They make the conditions of health and long life in the country a special study, and are qualified not only to attend upon the other missionaries in sickness, but to watch over their valuable lives, giving timely warning of danger, and often saving them from completely breaking down. Their almost entirely gratuitous work among the native populations is an illustration of christian philanthropy, which tells mightily for the cause not only upon those directly who receive the assistance, but also upon the much larger number of their friends and neighbors, and upon the public generally which is specially susceptible to such humane influences. How much like the Master it is, this going about of the missionary physicians "healing the sick, and curing all manner of diseases." Some missionaries, of most excellent judgment generally, regard this gratuitous service among the heathen as unwise. They say it encourages wrong motives, covers up with the feeling of gratitude the opposition of the natural heart to Christianity, and diverts thoughts from the cure of the soul to the cure of the perishable body. But this evidently was not the opinion of Christ and of his apostles. Where are the wrong motives encouraged, it is difficult to see, if in the missionary physician's practice there is no discrimination exercised in favor of the converts. But this certainly would be the embarrassment, if the only way for the heathen to secure the benefit of the foreign medical skill was to profess Christianity. Moreover, gratitude is rather a light to help to discover the natural state of the heart than a darkness to obscure it. And besides, no subject is more likely to be suggested by bodily sickness and cure than the disease and remedy of the soul.

Consecrated medical and surgical skill upon the missionary altar of China is beginning to prove a very powerful agency in unsettling the superstitious beliefs of the people. We have seen that a most remarkable superstition lies at the basis of all their religious systems. Whatever can strike effectively at that is of incalculable benefit to evangelization. The Fungshway doctors have had almost the monopoly of the healing art, and their practice has been mere jugglery, sorcery and childish nonsense. Their quackery is worse even than in Turkey, of which the following is related as an instance. A Turkish physician had a case of typhus fever, and considered it hopeless. But the patient recovered, drinking meanwhile a pailful of pickled cabbage-juice. The doctor noted the important discovery at once on his book — "Cured of typhus fever, Mahommed Agha, an upholsterer, by drinking a pailful of pickled cabbage-juice." On his next patient the doctor attempted the same marvellous cure, but unsuccesfully. The dose was as fatal as a bullet. Whereupon the scientific physician at once made the following memorandum: — "Although in cases of typhus fever pickled cabbage-juice is an efficient remedy, it is not however to be used unless the patient be by profession an upholsterer." The Chinese are even more foolish in their use of medicines prepared from dried snakes, lizards, toads, bats, and other creatures. It is said that some of their herbs and roots are used with skill and success, but the grand principle is the doing of something supposed to favorably affect the invisible fung-shway influences moving about in the air. In these north and south currents are the secrets of all the ills to which flesh is heir. In one case the forefoot of a lizard will ward off bad influences. In another case the hind leg of a toad will encourage good influences. The true medical and surgical sciences go far toward dispelling such illusions. Many times I have watched groups of Chinamen around the prescribing physician or the operating surgeon; and, as the evident cause of the disease was pointed out and intelligently treated, or as the difficult operation with the knife drew to a successful conclusion, it was plain that their old conceited superstitions were fast going, and that the way was preparing for the full acceptance of christian truth.

Another important service of the missionary physician is to hold large numbers in waiting, while native christian teachers and Bible women improve their opportunity to tell the Gospel message, and to urge the application of Christ's salvation to their diseased immortal spirits. Of course the physician is not to drag his work for this purpose. That would be cruel. But there is no need for such management, when, as almost uniformly, scores, and sometimes even hundreds, are waiting for hours their turn in the consulting-room. I have seen over two hundred in one day during office-hours flocking to the Baptist hospital under Dr. Barchet at Ningpo. I counted the same number twice in waiting at the English Congregationalist hospital at Hankow under Dr. Mawbey. Necessarily several hours must be required for the physician to give personal examination to all these cases. Consequently there is excellent opportunity for evangelistic labor in the waiting-rooms. Dr. Post, in the Kaiserswerth Beirut hospital, considers this kind of religious enterprise unwise. He would dispense his services freely, without asking the Syrian natives to run the gauntlet of christian exhortation and Bible-reading. I think, however, this is being unduly cautious, and that, if not at Beirut, at least generally, the opportunity is too important to be neglected.

Medical science, particularly through missionary women physicians, is beginning to effect great intellectual and social revolutions in China. The superstitions of the people reach the height of their absurdities when they concern the women and children of the families. But among the better classes the women are inaccessible to foreign male physicians. The husband would rather have his wife die than see the face of the man-doctor in her sick-room. But this national prejudice is avoided by women physicians. They are finding their hands full wherever located. A great impetus to this movement throughout the land was given lately by the incident at Tientsin, of the cure of Lady Li, to which we have already alluded. The American female doctor from Peking proved the key to the situation not only in the Viceroy's palace, but also in the embarrassed treaty negotiations of the American and Chinese plenipotentiaries. It is not a new thing in European politics for women to change the course of events, and it seems the time has come for Americans to begin to take lessons. But, more especially, this event, in the liberty it has allowed to foreign medical skill, is spreading like a conflagration throughout the empire, destroying immense accumulations of superstition and ignorance, and preparing the way for the principles of Christian civilization.

China is far yet from being occupied as a mission-field. A large number of good strategic points have been manned, but there are many others which remain to be taken and fortified. The next station which one or two of the mission societies should establish is at Chung-king, the great commercial city of the enormously rich province of Szchuen, twelve hundred miles into the interior. Some representatives of the National Bible Society of Scotland are there, and it is being "visited" by the China Inland Mission. I-chang, in the province of Hu-peh, three hundred and fifty miles east, is the nearest treaty port and mission station. This Szchuen province borders on Tibet, and will probably give to christian effort its most accessible opportunity among that great densely bigoted Buddhistic population. In the provinces of Shansi and Shensi, lately stripped of almost half their population by the famine, much more missionary labor should be provided to follow up the philanthropic impressions made by the distribution of christian charities. Nan-king and Yang-chow need to be more strongly occupied. There are no missionaries at all in the provinces of Honan, Kansu, Hunan, Kwei-chau, Kwang-si and Yun-nan. Kiang-si has only a station at its extreme north — Kiu-kiang, and Ngan-hwei at its extreme south — Ngan-king. And who will occupy Corea when its doors fly open, as they will within the next five years? When it is remembered that each of these provinces represents a great populous nation, it will be seen that all the missionary societies will have their hands more than full for years to come in simply occupying the necessary central stations for the preparation of native agencies throughout this vast population. As yet the Christian Church has but one foreign ordained missionary in China to each one million six hundred thousand inhabitants.

The Sunday question presents great difficulties in heathen lands, particularly among such an industrious population as China, where all seem constitutionally inclined to work through all the waking hours. We have already seen that, with the laboring classes, the Roman Catholic missionaries allow Sunday work after attendance at early morning service. The English Church Missionary Society at Ningpo is not inclined to make Sabbath-breaking a matter of discipline, nor of disqualification for baptism and confirmation. Almost universally, however, it is considered wise by the missionaries to insist upon the converts giving up their secular pursuits for one seventh of the time. It is one of the best badges of discipleship. It furnishes the time needed, not only for the public services, but for Bible study, religious reflection, and evangelizing labor among their fellow-countrymen. It is a discipline in self-sacrifice that is needed; and, notwithstanding the peculiar difficulty of merely supporting life among such a dense population, in some way or other the Lord does provide for all His Sabbath-keeping Chinese children. It is to be devoutly hoped that the American, and not the European, idea of the proper observance of the Lord's Day is to be impressed upon the rising Christian Church of China.

There is a phenomenon worth consideration at the Presbyterian mission station, under Rev. Mr. Farnham, just outside the south gate of the native city of Shanghai. Here every Lord's day will be found the largest Sunday school assembled in China, nearly three hundred Chinese children. It is a glorious sight, but — but — they are hired to come. The cost in the aggregate annually is not very large. A few cash each per Sunday — ten cash equalling one cent — and for one hundred and fifty dollars a year this large regular attendance is secured. The children are all from the most common working-classes. Their parents work them every day nearly all the time at something, even the smallest dots. The simple habits of the people supply much that even the little children can do toward the support of the family. When these parents are solicited by the missionaries to send their children to the Sunday school, they usually reply, "We cannot afford to lose their hire." "How much can they earn for you during the hour we want to instruct them at the chapel?" is the response of this mission. The average estimate is struck, and the funds are drawn from the treasury to buy off the time of these hundreds of children. At first the few cash were placed in the hands of each scholar upon retiring every Sunday. But latterly tickets are issued and redeemed once a month. Well; is it best? There will be difference of opinion. I do not like the the principle, but I did like the school. It is claimed that it is the principle of home Sunday-school tokens, and Christmas presents, applied to the peculiar circumstances of humble Chinese life; and that the various gifts to any home school of three hundred members,—picnics, excursions, Christmas-trees, books, cards, clothes, —all would amount to over an average of one hundred and fifty dollars. But, still, that paying money right out: it is very difficult to endorse it. Besides, I could not find that the spiritual results of that school are commensurate with its large attendance, its efficient teachers, and the years during which the experiment has been tried. I think the principle is defective, and its counterpart in home churches as well. Still I would not enjoy being the one to withhold that one hundred and fifty dollars, and hope this experiment will go on, until its lessons are plain beyond all controversy.

There is quite a variety of judgment and practice among the missionaries in China as regards the kind of printed character in which the Scriptures and christian literature should be prepared. It may be well to explain this, as helping to an appreciation of missionary responsibilities and perplexities, and also for the purpose of clearing up the confusion of many, who read such apparently contradictory reports regarding translations and other literary work in China. There are two forms of the one written language of China; the one is the old classical style, intelligible to but a comparatively few, the really thorough Chinese scholars; and the other form of the Wen-li, as it is called, is the simple, easy literary style, in common use among merchants and officials, and generally understood by all who know how to read at all. But the difficulty is, all do not know how to read in China, very far from it. It is wonderful that so many do, yet the masses are unable to give the meaning to more than a few of the many thousand hieroglyphics of even the simplified Wen-li. Particularly among the women the written language is almost a blank. The Bible and some christian literature has been translated and written in the common literary style. But still two-thirds of the people cannot read it. Two methods are being adopted, either one of which, however, falls under the most severe ridicule of all the educated classes of China. And that ridicule is quite an element to be taken into account, not only as regards themselves, but in its influence upon the illiterate classes. In Japan we have seen that this sentiment of literary conceit appears to be carrying the day, and compelling the form of Bible translation and christian literature against a probably better judgment. Some of the missionaries make use of the characters of the written language to represent the colloquial dialects, using the characters for their sounds, as the character which means "eight" would be used in the Fu-chow colloquial for the verb "to know," because its sound is the same.

Others prefer to use the Romanized letters. The simplicity and facility is believed to counterbalance the more familiar appearance of pages printed with Chinese characters. It has seemed to me the native symbols used phonetically is the wiser method; that it is safer to defer to Chinese prejudices, wherever no real principle is at stake; and that the courteous effort to supplement with colloquial characters the cumbrous hieroglyphic system will ultimately secure the approbation of the literary classes.

It is evident that the natives are beginning to distinguish between christian and unchristian foreigners. This is hopeful, for during the first few years we were all confounded; and the dishonesties of foreign commerce, the odious principles of the opium trade, the outrageous immoralities of the majority of the foreigners with whom the Chinese came in contact, and the overreachings and imperiousness of European diplomacy, they considered to be the practical fruitage of the missionaries' Christian religion. But now the people are evidently learning better. The long self-sacrificing labors of many missionaries have begun to open their eyes to make distinctions. Particularly have the philanthropic labors of christians during the late famine been blessed to the letting in of a flood of light into superstition and prejudice darkened China. They have seen, as we have before mentioned, five missionaries lay down their lives for the sake of the poor starving wretches, for whom their own selfishness could prompt little, if any, charity. Let me give a specimen of the spirit and conduct of the well-to-do natives themselves right in the midst of this awful scourge, which had swept away from one-half to two-thirds of their neighbors. Dr. Nevius, of the Presbyterian Che-foo mission, had been distributing in a large circuit of villages for several months up to the first gathering of the new crops. The $30,000 relief fund with which he had been entrusted would be used up to the last cash on the following week. The well-to-do Chinese people who had witnessed all the christian philanthropic efforts through him, without, however, giving any assistance, now roused themselves upon his departure to a special demonstration of appreciation and gratitude. They arranged with the missionary a day and hour when they would give him a musical entertainment, and accompany it with an elaborately inscribed series of resolutions. It all passed off grandly, but what was the missionary's surprise and mortification, to find that the expense of the two bands and of the richly ornamented document had been forced by these same well-to-do and powerful neighbors out of the very starving people he had been assisting, and so that every cent of the cost had come from his relief fund. Such conduct is not exceptional. It is quite characteristic of the Chinese; the legitimate fruit of Buddhism grafted into their peculiar nature. But over against such selfishness stands in such glaring contrast the deliberate sacrifice of five foreign lives, and the giving away of hundreds of thousands of dollars, that they are saying — "There is a difference. This Christian religion has principles of power of which we know nothing. It makes different people of foreigners; it may make different and better people of us."

We noted with deep regret the adoption among a number of Chinese missionaries of such views of restorationism as have lately been advocated by Canon Farrar. The effect must be to appreciably dampen the ardor of their evangelizing labors. And let me take this occasion to remark that it is a great mistake to suppose that there is little or no need to pray in the home lands that foreign missionaries be kept from error of doctrine and inconsistency of life. Though called to the highest and holiest work on earth, they are still human, and are liable to human temptations, which, especially in heathen lands, cluster thickly and powerfully. An old schoolmate, one of the ablest men of our class in the Theological Seminary, once a missionary in Ningpo, and later in Hang-chow, is now a sceptic, a bitter opponent of Christianity, high in the service of the Chinese government. Another missionary of another society in the north of China was tempted to adopt "Higher Life" views, became insane in consequence, and the cause lost a most valuable helper.

In central Japan another efficient missionary of still another society was tempted by the same extreme views, coupled with the most impatient doctrines of second adventism, and the result was another wreck of mind and influence. And I could mention three others lately in China, tempted in their physical weakness and lonely surroundings away from healthy, scriptural views of life and service, and consequently ruined. I have heard of but one missionary yielding to immorality; of but two guilty of social indiscretions; and of but one, and he not under regular appointment, ever using a profane word. The consistency, both in doctrine and life, of the great body of foreign missionaries, who have numbered in the last generation at least over five thousand, is remarkable, and a cause for profound gratitude to God. Yet the exceptions illustrate the dangers, and call for constant prayers on the part of the home constituencies, that large measures of keeping grace be granted unto all who labor for us in the Lord in heathen lands.

In one part of the China field I found that a missionary had just left. He had not commended himself or his work at all in that locality. It had proved impossible to toil along together with him, and the home Board was unanimously requested to remove him and his wife from that station. There was nothing criminal, only incompatibility. Those remaining expressed surprise that the mission authorities had considered it worth while to try them at another station. But it proved that those authorities were wise. More than a thousand miles distant I subsequently visited that other inflicted station, and I found all the missionaries in love with these new-comers, and agreeing that their labors were most efficient and of far-reaching utility. It is plain, that missionaries, as well as other christian laborers, have their natural aptitudes, their companionship tastes, and their right to fair trials under other circumstances before judgment. Often missionaries have no idea themselves what they can do till shifted to some other scene of labor. Some of the societies, I beg leave to suggest, need to study into the principles of this method of cure.

It appears wise to cluster the missionary families together, not too many of them as in a few of the China stations, but we may say after the evident plan of the American Board in the North, of two families with two single women, and one physician. If a male physician, he should of course be married, and there will be a third family in the little christian community in the midst of a vast heathen social darkness. This arrangement is best for the religious health and effectiveness of service of each member of the missionary station. They will do more together than if separated into two or three different stations. Besides from the social life of several christian families there radiate special influences for good that cannot proceed from isolated families.

It is quite a difficult question, what position should be taken by the missions regarding the cruel prevailing custom of female feet-binding. Particularly, what stand shall be decided upon with respect to the binding of the feet in mission schools and in the families of members of christian churches? It is not simply the matter of abandoning a cruel custom. It is also the consideration of placing all the girls in our native christian families and mission schools in the ranks of prostitutes, according to the prevailing judgment and social laws throughout China. When this ancient custom arose it is uncertain. It is purely Chinese, the dominant Manchu Tartars not binding the feet of their women, although they do marry, generally, however, for only secondary wives, the crippled Chinese women. Only three classes preserve the natural feet; the common field and boat women, secondary wives or concubines, and prostitutes. All females in China, who are not designed for virtual slavery on the one hand, or for lives of shame on the other, are compelled between the ages of six and fourteen to go through a painful process of daily binding, which reduces the natural foot to between two and a half to four inches in length. This for nearly two hundred millions of females is the social badge of respectability. No one can aspire to be a true lady without this qualification. They cannot wear the long garments, or the bright colors, or the ornaments, even if they are members of the same family. By natural feet the Chinese know the *demi-monde*, as we know them in Christian lands by their flashy style of dress. Many women, desiring to appear respectable, or to reform their lives, after it has become too late to compress the natural feet, adjust imitation ones below, and hide their own with the usual bandages and gayly ornamented pantalets. The binding process is very painful, breaking gradually the instep, quite deadening the portions of the limbs below the knees, and leaving for the little silk-embroidered shoe scarcely more than the heel and big toe. It is quite impossible to undo the process, after it has been once completed. Mothers insist upon it, wherever it can be afforded; and no Chinese gentleman will marry other than a thus deformed-footed woman. The prevailing judgmen't among the missions is that this custom must not be tolerated regarding the girls in the christian families and mission schools. Familiarity with the missionary ladies helps to break the prejudice in favor of the custom on the part of the parent converts. Indeed some of them, as at Fuchow, have taken very decided prohibitory ground. The Methodist Mission there has forbidden it altogether in the families of that church. To avoid some of the attendant embarrassment, a peculiar shoe, something like that worn by the Tartar empress, is substituted. It is evident that the heathen population there is showing an unexpectedly favorable appreciation of the situation. The probability is that, if, with decided opposition to the cruel custom, and more or less rigorous rules as occasion may require in the churches and mission schools, there be coupled some such effort as that of these Fuchow missionary ladies to show a courteous deference toward the national prejudice, the end will be gained without seriously imperilling moral character. It will practically limit the chances for marriage to the young men educated in the mission schools. But that will be an advantage. Much harm ensues in mission fields, as well as in the home lands, from pious young women forming matrimonial alliances with ungodly men. Scarcely ever has my ministry brought me to more unwelcome tasks than officiating at such nuptials.

One of the mountain-like difficulties in the way of evangelization among Chinese women is the fact, that probably one fourth of all their work indoors is in the various preparations of paper for idolatrous uses. This paper is made into representations of money, garments, houses, horses, servants, carriages, rugs, bank-checks, and everything else the superstitious native fancy can picture their departed friends as requiring in the spirit world. Then this is burnt at the funerals, the graves, and at stated occasions during three years subsequent to decease, the belief being that thus the actual articles are placed to the use of the ascended spirits. Largely the crippled women can do this kind of work, and there are millions of them, such as widows, wives of shiftless opium slaves, and unmarried girls, who have this as their only means of support. As such superstition in itself, as well as in its uniform relation to idolatrous service, is entirely opposed to the truth and spirit of Christianity, the occupation ceases upon profession of conversion. But then what are these poor women to do for a living? About the only thing to which they can turn their hands, on account of their crippled condition, is embroidery. In some mission schools native teachers are employed to instruct the girls who may have to support themselves, and the unfortunate poor women, in ornamental needle-work, for which they have natural aptitude. But the market is generally over-stocked, and the remuneration very small, not to compare with the profit of the idolatrous paper work. These women-converts may well enlist sympathy, prayer and any possible assistance. Take for example one we met in Shanghai. Her heathen paper business had given her a good living. But the truth and spirit of Christ had spoken to her heart, and she must earn her support in some other way. The missionaries felt she must decide and take the step from principle, and so without any promise of assistance from them. She threw herself on the Lord, brought forth her old spinning-wheel, and eked out the barest subsistence for a month. Then, having sufficiently tried her faith, God sent her means, which placed her in the very comfortable circumstances in which we found her. A good movement is on foot in New York city to create in American society a demand for just this embroidery work which Chinese women can do. We wish it large and immediate success.

Domestic slavery is another Chinese institution, which hinders the advance of Christian Missions. Girls in the family, and wives, until at least they have become the mother of a son, are esteemed a species of property, to be pawned or sold as occasion may require. The husband and father has the power of life and death over at least the female portions of his family. He may kill them, and Chinese law will not punish him. Generally the household servants are slaves, bought in the female child market which is kept well supplied, but where probably the chief purchasers are those whose business is to train up for houses of prostitution. It is not uncommon to see men with baskets, on the ends of a pole over their shoulders, filled with baby girls for sale at from forty cents upwards apiece. Boys also are bought, but generally for adoption. The Chinese justify the buying of girls for service, or secondary wives, on the ground that they are thus saved from being strangled, or drowned, or from lives worse than death. This is another of the evidences, I suppose, that Buddhism is "the light of Asia." We are told that its influence is to lift up woman from her heathen degradation. Well, it has had an opportunity for eighteen hundred years in China, in every city, village, and home; and to-day the only chance for two hundred millions of women having any show of an independent position is in giving birth to a son; all the others are doomed to domestic slavery. They are bought and sold daily in enormous numbers all over the land. Half the baby girls of China could be bought to-morrow for a few dollars at the most apiece. Almost all sonless mothers are in dread of sale. The more thoroughly the situation is understood, the more horrible it appears. It is, indeed, high time that some other "light of Asia" than the selfish system of Buddha should shine into the darkness of this state of social life. Thank God, Christianity is sending forth its bright heavenly rays throughout this land. It teaches that women, even baby girls, have souls, and must not be considered property, much less mere things, either to gratify selfish lust, or to be strangled or drowned like kittens. Converts are taught that their servants are to be accounted free, their wives companions, and their daughters to be reared for most honorable lives. But in this direction the difficulties are enormous, and the missionary load correspondingly increased.

A good beginning has been made in the martyrology of the Chinese Christian Church. Native lives have been nobly laid upon the altar of the faith. The blood of the martyrs is said to be the seed of the Church. Probably more of this seed will be needed in China. Some of the christian character I have met in that land, and much of which I have heard from eye-witnesses has not been surpassed in the history of evangelization. There is that woman at Swatow, maimed for life because she would pray to Jesus. There is that Tartar at Canton, who prefaced my remarks through the interpreter by leading in prayer for God's blessing upon them, and who had been arrested again and again, but always took his Bible with him to the court to read from it as his defence. There are those six Chinese evangelists from different cities and villages in Eastern Kwang-tung, who interviewed me three solid hours one evening upon the question of Chinese evangelization, never asking a question but bore directly upon the subject, and then spent half an hour in prayer at the close. There is Chi-kee, one of their own number gone before, who, when the axe of his persecutor was held over his head, and the threat made, "Once more utter the name of *Jesus* and I will cut you down;" continued, "Thus often it was with the apostle Paul, who feared not to stand in the presence of death because of his love to JESUS Christ, and him crucified." There, way up in the interior in a village of the province of Hu-peh, is a young man who stepped in between the pelting mob and the missionary, exclaiming, "You may kill us, but you can't kill the Gospel!" And I might fill many pages with the recital of evidence that Christianity is winning glorious conquests in China, and that the home churches may rely upon the character of the results of their missions among the strange people of this populous land.

The fact that our missionaries and their work are being held in higher esteem throughout the empire is a source of great encouragement. So also is the contrast with the Roman Catholics which is being drawn by the natives largely in our favor. Our schools are being appreciated more and more every year. Many of their graduates are showing great intellectual power and capacity for usefulness. Here and there one quite ranks with our most able missionaries. Right here a mission society I will not name has been led into the mistaken policy of therefore giving them corresponding salaries. This is unnecessary, complicating and dangerous. The most prominent of these natives has had the good sense to accept only half of his salary. And this he has done, for the sake of the cause and his brethren of the native ministry, for several successive years. The late Shanghai conference of all the missionaries of the different societies shows the prevailing unity of spirit among our foreign laborers in China. Such gatherings should take place, if not triennially, at least once every five years; and, as it costs too much for the great majority of the missionaries, — so vast are Chinese distances, and so expensive steam travel, averaging twenty-five dollars per day, — the home churches should furnish them the means. The work in China is beginning to tell abroad through emigration. At Singapore I became acquainted with a convert from the Fuh-kien province, whose labors have there been blessed to a goodly number of conversions, and he has erected a very pleasant chapel and adjoining pastor's residence. I incline to think that, taking all things into account, the Chinese converts are in advance of the Japanese christians in the matter of self-support. Their countrymen are better financiers, as shown in their already monopolizing most of the banking business in Japan. Christian character in China, though harder to realize, is like work wrought out from the harder rocks, more reliable than in teachable, pliable, imitative Japan. The Bible is arresting attention. I showed a copy of Matthew's Gospel to a high mandarin, asking his judgment of its literary merits, and if he thought the language clearly conveyed the sense the author intended? It was the only way to get him to read it. He did not stop till he had finished the book. Returning it he said, "We have really nothing equal to it in our classics. We make our great men gods after they have written our books. Yours, who wrote this book, must have been a god before." Let me not, however, close these chapters on China with too glowing words. With all its encouragements, the field is awfully hard. Perhaps the leading missionary in native gifts and culture, — one of whose stalwart piety multitudes have no question, — confessed to me of often suffering amid his China work with the paralysis of faith. I do not wonder. God help the missionaries to the "middle kingdom," and preserve them, and give them the prayers of all the Church, in their heroic assault upon the "Gibraltar of Heathenism"!

CHAPTER XV.

DUTCH EAST INDIES AND OTHER ISLES.

TO the southeast of the world of Asia is an island world. Americans generally are not as well acquainted with it as are Europeans. Our geographies indeed have told us of Java and her companions, of the continental Australia, of the Philippines and New Zealand, and of Polynesia, Micronesia, Melanesia, and the Moluccas, but our missionary and commercial relations have been so limited with those lands and peoples, that but few appreciate the vastness of territory and population, the beauty, grandeur, and fertility of the countries, the extent and success of hitherto evangelizing efforts made by other christians, and the important bearings upon the future of the human race, all included under those geographical expressions. Great Britain's possession of Australia has as large a territory as that of the United States of America. But the flag of Holland floats over a much larger population. Java, which is about the size and shape of Cuba, has upwards of fifteen millions of people. The fact that the chief of the East Indies has eight times the population of the chief of the West Indies, and that its Dutch rule gives so much more tranquillity, security, and prosperity than the Spanish government over its colony, while both alike have been on trial for nearly three centuries, is suggestive of comparisons favorable to Protestantism. Sumatra, another Dutch possession, is a thousand miles long, and larger than all England, Ireland, and Scotland together. Borneo, still another island under the flag of Holland, has more square miles than both Java and

Sumatra. The Celebes extend over as much territory as Italy. And New Guinea, being larger than France, is as yet amicably divided between the Dutch and the English. In all the immense territory of this out of the way part of the world, there are at least twenty-five millions of people. The majority of them are Mahometans; a third probably Pagans; one million six hundred thousand Protestant Christians; and a half million Roman Catholics.

The eastern half and the northwest and southwest corners of Australia have been brought quite generally under christian influences. But a few years ago this Island Continent was simply a penal colony. At the time of our "Revolutionary War" it did not contain one civilized man; nor did either the adjacent islands of New Zealand and Tasmania. But now the population in the civilized and enlightened portions numbers nearly three millions. The Australian churches exhibit an intelligent and earnest missionary spirit. The public institutions of Sydney, Melbourne, and Adelaide are fully equal to those of cities of corresponding size in England. A Wesleyan Society publication reports: "There is on the whole a larger proportion of well-informed educated people in the Australian colonies than among the same number of people at home, and their religious feeling is fully equal." A dozen British mission societies in co-operation with christian colonists have accomplished most gratifying evangelistic results. There are reported of nominal Protestants in New South Wales 137,000; in Queensland 93,000; in Victoria 540,000; in South Australia 150,000; in West Australia 18,000; and in Tasmania 80,000. There are church accommodations for nearly 300,000, and there are about 350,000 pupils in the day-schools. Education in Victoria is at government expense entirely, and is compulsory. Quite generally then is Australia under christian influence. So also New Zealand, including its twin island to the south. And the same may be said of almost all Polynesia. The Philippine islands are Buddhistic. New Caledonia is chiefly Roman Catholic. The prevalent Mahometanism is of a very bigoted and persistent type. In practically conquering the Dutch East Indies the sword of the false prophet had doubtless more to encounter than the simple paganism of the aborigines. The Buddhism, which still retains hold of multitudes in Java and Sumatra, was once a mighty power, swaying influence that must have compared with the palmiest days of the worship of Ra and Osiris in Egypt, with the three hundred years' sovereignty of the priests of Apollo at Delphi, with the rule of Asur over the Assyrians, and of Maruduk and Nabu over Babylon. In the central district of Java, this story is told in stone among the famous ruins of Borobodo. Without comparing these architectural remains with the great pyramid of Cheops in Egypt, as has been done, it is but truth to affirm that they rank high among the grandest ruins of religious structures in the world. The pile of masonry is a pyramid in form, nearly four hundred feet square, nine stories high, and covered with figures of Buddha. This mountain of stone tells of a past civilization, with religious enterprise and power, which must either have decayed before the advent of Mahometanism, or more likely have given to the mission of Islam a desperate resistance.

The situation of these countries, particularly of the Dutch possessions, is very eligible. They lie upon the great highway between Europe and India on the one hand, and China, Japan and Australia on the other. They are in the best situation to receive the vast overflow of Asiatic population. In some respects the civilization of Java is in advance of that of British India. The Dutch took possession here in 1623, and have held uninterrupted control except during five years between 1811 and 1816, when Holland was swept by the Napoleonic wave ; then the English took immediate possession, as of a French colony, together with numerous other islands of the Orient, restoring to the Dutch Java and other lands at the close of the war, but retaining Ceylon, Malacca and the Cape of Good Hope. Notwithstanding these losses Holland retains the position of second only to England as a colonial power in the world. There have been some fiercely waged wars, and still in the north of Sumatra the sanguinary conflict with the Acheen Malays continues. The expenses of this war have for many years been borne by the surplus revenue of Java. It is to be hoped that a time will come when a change of policy on the part of the government, and of temper on the part of the brave savages, will do for them what America is now doing for the Indians, and what England has done for the Sikhs of her northwest Indian empire.

Java is well supplied with roads, bridges, comfortable villages, and with cities of considerable pretensions. The metropolis of the island, Batavia, founded before the Pilgrim Fathers reached Plymouth Rock from the same Holland, looks very much like the Hague, and its street canals with their numerous boats give quite the illusion of being at Amsterdam or Rotterdam. Everywhere the houses have the substantial Dutch appearance. They are not built very high, which is accounted for both by the frequent earthquakes of the country, and by the characteristic dislike of Hollanders to over-exercise themselves, as with supernumerary staircases. In Batavia are two good-sized and attractive public squares. One of them, called Waterloo Plain, shows the Dutch are not willing to forget the part they took in that battle of such tremendous issues. From this city there is a railroad to Buitenzorg in the interior, forty miles distant, where the governor-general resides. Here we are on the hills at the feet of Java's great central mountain range. The scenery has many Alpine features, only the snow-clad peaks are wanting, and along down the sides we see palms and bamboos instead of pines. Dr. H. M. Field suggests rather a parallel with the scenery of the Andes. Here at Buitenzorg is the richest botanical garden in the world in tropical specimens. From Samarang, Java's middle port, there is a railroad into the interior as far as Jookja, where a native is permitted to play sultan under the guns of the Dutch resident's fort. Also at Solo, upon this route, a make-believe emperor is allowed under similar circumstances. There is another railroad in central Java, leading from Samarang to Ambarrawa, which is the strongest of all the Dutch fortresses in this part of the world. Sourabaya is the eastern port of Java, as Samarang is of the centre, and Batavia of the western district.

The tropical products of the East Indies command a market in every land. There are grown all kinds of spices, pepper, nutmegs, cloves, cinnamon, aloes and other varieties. The coffee productions of Java are known everywhere. The sugar plantations are very rich. Dr. Field visited a manufactory, which was told him yielded a profit of $400,000 a year. Among the palms of the forests are the cocoanut, the sugar and the sago. There also will be found the bread-fruit trees and the bananas. The South American imported cinchona flourishes here, and its well-known Peruvian bark is producing the best quality of quinine. In the valleys rice is raised in large quantities, and its gathering time is the happiest season of the year for the natives. They say it is largely because courtship is then in order, and that it is on this account that all reaping improvements are vigorously resisted, the people preferring to lengthen the halcyon days with their rude implements and simple methods. From these islands great quantities of camphor are secured from the clear white gum of certain trees; also tapioca from the pith of other trees. A great many dye-woods are found here for the most beautiful colors; as also the hard black ebony, capable of so high a polish. In Sumatra the forests abound with tigers and wild elephants, and generally throughout these islands with snakes, which are often quite domesticated. To the south of Java are found the edible birds'-nests, so prized in China, one hill's yield having been, it is said, in a single year at a profit of nearly $20,000.

All the land in Java is owned by the government, and is rented to the planters. But with the land also goes the labor, enough to work it. This the government guarantees, as well as the possession of the land.

The planters do not own the tillers of the soil, but the plantations do. The Dutch authorities will not allow any strikes at harvest-time, such as are said to have ruined Jamaica, but on the one hand require the laborers to work, and on the other hand their employers to pay them. This qualification of personal liberty has its advantages, and yet it is a species of serfdom somewhat behind the spirit of the age. The industry, after all, is not equal to that of China. The flora and fauna of Borneo and of the islands beyond are more like those of Australia than of Asia. Generally the seasons are but two, — the wet and the dry, — and all the while vegetation is prodigal and luxuriant. The effect of such climate upon the natives is to cultivate an ardent, fiery temperament, and upon foreigners to make them dull and languid. Morals are, as should be expected, in a wretched state; the native religions peculiarly superstitious; and the christian converts, when properly guided by missionary superintendency, remarkably efficient in evangelizing labors. We need not farther dwell upon the characteristics of soil, population and government throughout this vast island world, in order to sufficiently introduce it to the missionary interest of the reader. The well-informed will recall the gold and agricultural resources of Australia, the immense European population of New Zealand, the flocking everywhere of Chinese colonists, the world's exhibitions in the large and beautiful cities of Sydney and Melbourne, the various lines of steamship communication with all parts of the globe multiplying every year, the ocean cables laid and to be laid to many islands and cities, and other points of magnifying consequence upon which we cannot linger.

There is one feature, however, in the situation of these vast and widely separated South Pacific populations, which commands a passing notice. I refer to the marvellously extended diffusion of the Polynesian language. Missions find here one of the greatest possible advantages in the propagation of Christianity. The Polynesian race, called the Malayan by ethnologists, is scattered over the globe from Formosa to New Zealand, and from the Sandwich Islands to Madagascar. It is probable they have some affinity with the North American Indians. They have a light olive-colored skin, straight black hair, well-developed bodies, and good faces, though the nose is more flattened and the cheek-bones more prominent than with Caucasians. It is probable they are of Semitic origin. Though in social life and religion they are inferior to the Melanesians, they are better developed in mind and the arts of civilization than this other race, which spreads between New Caledonia and the Moluccas, and which probably is of Hamitic descent. This Melanesian race, called sometimes the Negril, or Negrillo, from African resemblances, has a dark copper-colored skin, crisp curly hair, small but robust bodies; and speaks a perfect Babel of languages. Indeed, on account of the mutual unintelligibility of the Melanesian languages, that portion of the vast South Pacific Archipelago has been named "Babel Polynesia." There is as much difference between the Aneityumese and Iparése, as between English and French; and even more with the Eromangau. But Providence has seemed to largely preserve the integrity of the Polynesian language for the use of modern Christian Missions. When a Sandwich Island missionary lands in New Zealand he is able to be immediately understood by the natives. Dr. Ellis, who labored both in the Sandwich Islands and in Tahiti, and then afterwards in Madagascar, was able to establish the essential identity of the Malagasy with the two languages he had formerly used. And so through all the various island groups, the Society, the Navigators, the Hervey, the Tongan, and many others; the instrumentality has been kept ready for gospel preaching and christian literature.

Let me take the reader first to Australia, to the Moravian Missions of Ebenezer in Wimmera, and of Ramahyuk in Gippsland. Here is greatly prospered evangelizing work among the Papuans, an aboriginal race represented also in New Guinea, who are probably as degraded people as can be found in all pagan lands. It is frequently stated, that a certain amount of culture is required in order to receive the gospel message and the leading principles of Christianity. When the Portuguese discovered the Hottentots, they reported them a race of apes, unfit material for Church missions. On many a door of the Cape Colony chapels was subsequently nailed the sign — "Dogs and Hottentots not admitted." We are told that the French governor of Bourbon said to the first Protestant missionaries on their way to Madagascar — "You will make the Malagasy christians! — Impossible! They are mere brutes, and have no more sense than irrational cattle." Some twenty-one years ago, Professor Christlieb tells us, an Englishman, who had been around the world, remarked in his hearing that "the aborigines of Australia were quite beyond the reach of the Gospel, and that, before they could even understand it, they must first go through a preliminary course of general instruction." But at many points, and emphatically here among the Papuans of Australia, God has abundantly answered such inappreciation and unbelief. In the results of these Moravian missions, as also of other evangelizing efforts among the South Sea cannibals, the bush negroes, the Pesherehs of Tierra del Fuego, and the Esquimaux, the opinion, still entertained by many that culture must precede missions, is thoroughly refuted. Yes, plainly to these Papuans the gospel message first came; to them in all their extreme barbarism; and because it was life from the dead, they heard it; because it was divinely meant for the lost, they found it. No civilization qualified them to see "the way, the truth, and the life," and to hear the "still small voice" bidding them "enter." But their Christianity prompted them to a christian civilization. Their new life from above taught them in every way to live a better life on earth. In part they followed the example of the missionaries, and in part they gathered the fresh fruit of their own purified ideas of social life, and habitation, and business intercourse. They have now clean houses, pretty chapels, and their arrowroot produce gained a prize at the late Vienna Exposition. Each of the stations has its school; and they are quite up to the standard of the ordinary village schools of Europe and America. The Moravian mission-school at Ramahyuk received a few years ago the highest prize offered by the government over all the twelve hundred colonial schools. These converted Papuan "dogs," these "off-scourings" of the human race, not waiting for any culture before they heard and believed in the gospel of Jesus Christ, have now nearly three hundred schools, with fifteen thousand scholars; and besides seven normal schools, with one hundred pupils.

It is well that Count Von Zinzendorf, and those successors of the Hussites, whom he called from their Bohemiän and Moravian mountains to his own Berthelsdorf and its famous Herrnhut, did not believe that civilizing influence must precede evangelization. It is well that the Count in his youth, when at the Halle grammar-school, where he helped form that association named "Order of the Grain of Mustard-Seed," did not accept the teaching that human culture must prepare the way for the growth of the kingdom of heaven among men, but was enabled to enter into that special compact with Frederick of Watteville to labor for the conversion of the heathen, and especially of those to whom no one was inclined to go. It is well that his influence has contributed to send forth so many Moravian Brethren among earth's most lowly; missionary toilers, like the Zeisburgers, the Nitschmans, the Rouches, the Martins, and the Schmidts, men into whom the Count was enabled of God to breathe the spirit of those words he addressed to a royal princess of Denmark: "Christians are God's people, begotten of His Spirit, obedient to Him, enkindled by His fire. To be near the Bridegroom is their very life; His blood is their glory. Before the majesty of the betrothed of God kingly crowns grow pale: a hut to them becomes a palace. Sufferings, under which heroes would pine, are gladly borne by loving hearts which have grown strong through the cross."

The form of this noble missionary leader rests in "God's acre" at Hutsburg, but the thirteen hundred of kindred spirits he left behind him in that community have increased in the home lands of Saxony, Germany, England and America, not to the millions, for that would be too many for God's purpose, but to nineteen thousand. And their missions to-day, employing three hundred and twenty-seven missionaries and one thousand five hundred and four native assistants, are located, not only in Australia but also in Africa and South America; in the West Indies and the mountains of Tibet; in Mosquito, Greenland and Labrador; and among the Indians of Canada, Kansas and the Indian Territory. In these stations they have enrolled at present seventy-three thousand one hundred and seventy converts, of whom thirty-six thousand four hundred and seventy-six are in the West Indies, twenty-one thousand six hundred and thirty-six in South America, ten thousand eight hundred and nineteen in Africa, and the remainder are scattered throughout the other stations. Still all this work is superintended at Herrnhut, upon the Hutsburg, in Saxony, by a synod composed of delegates from all the provinces, including the mission stations. This synod elects a "Unity Elders' Conference," or Executive Board. This Board has four departments, one of which oversees the foreign mission work. Under their economical management the entire annual expense of the Moravian missions does not exceed two hundred and sixty thousand dollars. It is wonderful how this is raised. The Labrador mission is supported by a band of brethren in London, organized in 1741, which owns the little vessel "Harmony," that has made over a hundred voyages to this land, and by its profits the London band nearly supports the Labrador mission. In other ways other annual grants are secured from auxiliary societies which do business for the Lord. Two of the missions, the one in Surinam, and the other in Southwest Africa, are self-supporting, and the West Indian is nearly so. In all stations converts are taught both to give liberally in direct contributions, and through the setting apart of shares in their agricultural and manufacturing products. The balance of ninety-two thousand dollars annually is made up by the Mission Board. Truly the Christian world may be grateful for the example of the "Unitas Fratrum," the Brethren's Unity, as these Moravians call themselves.

In Point Macleay, Southern Adelaide, the Scotch Presbyterian Mission has in a like manner been prospered, as also many others which have come eventually to be adopted by the missions of the Australian English christians. A similar work has been carried on in New Zealand among the aboriginal Maori. The three islands of New Zealand were formed into a British colony in 1840, and now contain a European population of nearly four hundred thousand, and forty thousand Maori. These latter people are naturally ferocious in the extreme. When first approached with mission efforts their various clans were given to perpetual warfare, and cannibalism was the usual result of victory. They worshipped a supernatural power called Atua, as also their ancestors. Every child at birth was dedicated to some fierce spirit of evil. These Maori live mostly in the north island, and here for the christianization of these wretched people the English Church Missionary Society and the Wesleyans have worked side by side for many years. It was chiefly through their instrumentality that the chiefs signed the treaty that averted war, and placed the country under the sovereignty of Britain. The native "king movement" and the "Hau-hau" superstition have since very much complicated and apparently hindered the work, but both are beginning to be overruled for good. Many of the Maori christians have stood firm all through their fiery trials. They have shown themselves inspired with the same spirit of their missionary Volkner, whom their fellow-countrymen murdered. When this martyr was led to his execution, he asked for his prayer-book. It was handed him, and then he knelt down and prayed. Arising, he shook hands with his executioner in token of forgiveness, even as the Master who prayed, "Father, forgive them!" And then he gave the signal, saying, "I am ready!" But the missionary ranks filled up, and the soldiers of Christ fought on. They preached in a language in which they could find no words for "peace," "grace," "hope," "charity," though many expressing the natural passions, as "joy," "anger," "sorrow." To-day there are nearly eleven thousand native adherents, including two thousand communicants in connection with the Church Mission, and three thousand more of the former associated with the Wesleyans. The latter society, including the colonists, reports three thousand six hundred and fifteen communicants, and thirty-two thousand attending divine worship. The Propagation Society has almost entirely withdrawn its assistance from the New Zealand English Church, divided into six dioceses, with synods both diocesan and provincial in full working order. The Hermannsburg German Mission supports three stations at these islands.

When we look for the mission work among the three large north-western islands of the South Pacific Archipelago, we are comparatively disappointed. The waves of evangelizing power from Europe and Asia have mostly swept by them and broken upon other shores. The gracious influences from America by way of the Sandwich Islands have lingered chiefly among the populations to the East. Several causes have conspired to this. Chief among them has probably been the large Moslem element in the populations of Java and Sumatra. The religion of Mahomet, as we shall have occasion to fully consider farther on, renders people more inaccessible to the Gospel than paganism. The government favor, which naturally falls to this, the more enterprising portion of the population, serves probably to strengthen the opposition to christian influences. Then, we have to make the confession, the Dutch East Indies have been much more frequented by foreigners, the false commercial and political representatives of christian lands, than Polynesia. In the Celebes, which has been sheltered as it were from these influences under the lee of Borneo, we find the most prosperous of the Dutch missions. Its great peninsula of Minahassa is now virtually christian. Eighty thousand of its one hundred and fourteen thousand inhabitants are adherents of the church, gathered into one hundred and ninety-nine centres, and supporting one hundred and twenty-five schools. But we could hardly have anticipated such glorious results as Mr. Nourdenburg reported at the last Mildmay Conference, had Batavia with its forest of shipping been a port of Celebes, or had Singapore been as near to Minahassa as Sumatra is to the Malayan peninsula.

The Dutch have lately established missions in Java, with a seminary for evangelists at Depok. There is a Rhenish mission in South Borneo; and at the north of the great island the missionaries of the Propagation Society have been laboring for many years, and have gathered over a thousand converts. The Rhenish mission is engaging in still more extensive labors among the Battas in Sumatra, among whom, including the natives of Borneo and Nias, there are nearly five thousand christian adherents associated with twenty-five German missionaries. The vast mission field of New Guinea has been occupied by the Dutch missionaries upon the northwest, and for the last ten years upon the southeast by the London Missionary Society. It is reported that lately several of these valiant laborers have been massacred. The missionaries of this latter agency find great difficulty on account of the unhealthiness of the locality. Yet we learn that one of their number, Mr. Chalmers, even after his wife had succumbed to the malaria, and the time had arrived when he was entitled to a furlough by the rules of his society, refused for the love of his work to return to England, and joined his companions in the interior; and perhaps now he has fallen at his post, slain by the savages he sought to save. Such consecration should silence all calumnies, and stir far more deeply the heart of home Christianity.

The fathers of the London Missionary Society were not mistaken in making Polynesia the scene of their first missionary enterprise. Other lands were closed to them. They knocked at many doors but were refused admittance. Those were days when even christian governments considered heathen populations as having only a commercial value; if not slaves to be bought and sold, at least as mere producers and consumers of wealth, might making right to the lion's share of the profits. Those were days in which every effort was made to keep missionaries from interfering with the religions of the natives, from fear that it would excite rebellion, multiply the difficulties of administration, and lessen the gains of trade. Those, too, were days when foreign appointments in civil service meant as a rule the leaving behind of all virtuous principles, the entrance upon a life of dishonesty and immorality; and thus from ten to twenty years from which the farther away the missionary and all christian influences the better. The grand secret of the opposition of the vast majority of the official and commercial classes, during so many years, to mission enterprise in the Orient, was a personal one. They had left home with its hallowed associations, all intercourse with pure society, all honest fair dealing in business, and they did not want to be compelled to stand before the clear mirror of christian missionary life and labor. They made any number of other excuses, but this was the heart of their resistance.

But onward, nevertheless, the hand of the Divine Leader guided safely. The London Missionary Society was directed first to Tahiti, a large island of the Society group, far to the eastward in Polynesia. This they have made the basis of extensive missionary operations among the islands of Australasia, Hervey, Samoa, Tokelav, and Ellice. It was a bitter disappointment at first to leave great centres of Asiatic population, and locate in this far out of the way part of the world, among people accustomed to cannibalism, infanticide and human sacrifices; but the Lord's way was best; and now these above groups are almost entirely christian. Only among the Ellice islands are heathen still to be found. Connected with this mission in Polynesia are at present thirty thousand native adherents, including ten thousand seven hundred church members, three hundred and eleven native preachers, two hundred and seventy-three native ordained ministers, superintended by nineteen English missionaries. They support one hundred and sixteen schools with nearly ten thousand scholars. The local annual contributions of the christians amount to little short of twenty-three thousand dollars. The Wesleyans have very successful missions in the Tonga group of Islands, to the southwest, where they report one hundred and twenty-six churches, eight thousand three hundred communicants, and over seventeen thousand persons attending upon their religious services. They also sustain one hundred and twenty-two schools with five thousand scholars.

In 1842 the work in Tahiti received a serious check by the French assumption of protectorate of the island. The Roman Catholic authorities enforced many embarrassing restrictions which have only lately been removed. The present liberal government of France is consistently applying its principles of religious toleration and of almost complete religious liberty to its most remote colonies. So, now, in Tahiti the English missionaries, after thirty-seven years of repression, have the same rights as the French pastors, and can preach anywhere without previous authorization.

Two hundred miles south is one of the most interesting outstations of this mission. It is upon Rurutu, the queen island of the Austral group. Its people are christian, industrious and intelligent. They are also very generous. A late impressive instance of consecration is reported from that community, which furnishes good example to christian parents in the home lands. A brother Turiano had two sons, who were converts, and whom he had thoroughly educated. The eldest he gave readily upon call to the foreign mission work among the Papuans in New Guinea. But death soon removed his consecration from the visible altar, and the other son felt called to take his brother's place. The father was feeble, and needed his son very much at home. But when, then, the missionary hinted, "Perhaps he had better stay," — "No, no," was the reply of this convert from cannibalism and the lowest idolatries, "no, no; take him with you; it is the Lord's will and the Lord's work; he must go, but I shall miss him."

Note the eagerness of the wretchedly poor natives of Rapa, another of the Austral group, to seize an opportunity of purchasing God's Word. Lately Mr. Green of Tahiti landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there were not five dollars of money in the whole island. However he sold them all on credit, trusting to remittances from money to be received from the ship's purchases of provisions on land. He thus disposed of over one hundred dollars' worth of Bibles. Anxious to redeem their pledges, gladly made and in perfect honesty, the natives brought their fowls and pigs and goats to the officer, and every promised dollar was paid to the missionary. And this among a population of only one hundred and forty persons; so poor that even the women were dressed in garments of grass.

A moment at another island, that of Mangaila. In the village of Oneroa the native christians last year opened their new school-house. They had been for several months erecting this building, contributing all the manual labor, and expending out of their own money nearly a thousand dollars for materials. It was a tremendous strain for these Oneroan christians. More than half of all they had in the world was probably required for the enterprise. And yet their missionary Harris writes that this outlay has not in the least caused any diminution of their contributions to the general mission work of the home society in London. How this shames the majority of churches in the older christian lands, whose missionary contributions are so sure to fall off if they have anything special on hand. If they are building or repairing or refurnishing their sanctuary; if they are trying to pay up a debt; or if in the rivalry for pulpit talent they have been tempted to offer too grand a salary for their means, then largely the missionary treasury must suffer. The gratifications at home must receive attention, though hundreds of millions of the heathen world have never yet heard of the Gospel. How much more in accord with the spirit and example of the Divine Master the conduct of those Polynesian converts, so lately turning from their cannibalism and human sacrifices to worship and serve the living God!

We turn to Melanesia, and hasten to Fiji, where the Wesleyans have been enabled of God to conduct one of the most successful of all the missions of the world. The English governor was able to report at the annual meeting two years since, concerning people who were notorious a few years ago for their savage cruelties, their infanticide and human sacrifices,—"Out of a population of about one hundred and twenty thousand, one hundred and two thousand are now regular worshippers in the churches, which number eight hundred, all well built and completed. In every family there is morning and evening worship. Over forty-two thousand children are in attendance in the fifteen hundred and thirty-four christian day-schools. The heathenism which still exists in the mountain districts, surrounded as it is on all sides by a christian population on the coast, is rapidly dying out." What lessons from these converted human tigers to home christians, who neglect family prayer; to that large proportion of every community which does not frequent the house of God; and to the youth of our land who are so restless to finish their school life!

The New Hebrides, though coveted by the French on account of their adjoining penal settlement of New Caledonia to the south, are still an independent Melanesian nation. The group of islands is four hundred miles in length, has an area of three thousand five hundred square miles, and a population of one hundred thousand. At Aneityum, the most southern island of this group, in the little mission church, one may read this short biography in the epitaph over the remains of

Dr. John Geddis, — "When he came here there were no Christians; when he left there were no heathen." The converts, who survive him, have lately invested $3,500 in a new edition of the Word of God. In the second island north the natives have eaten up already four Presbyterian foreign missionaries, and more are ready for the horrid martyrdom, if it be God's will. Mr. Williams left a companion two days before to occupy Iparé, and pushed on to sow the seed in Eromanga. But they murdered him, and feasted upon his body. This was in 1839. In May, 1861, Mr. Gordon and wife suffered a similar martyrdom at the hands of these Melanesians. In 1872 Mr. Gordon's brother bravely endeavored to try them again with the gospel message, but they ate him also. The year previous, Bishop Patterson, of the English Episcopal Church, met a glorious martyr's death, at the work of his mission still to the north, more especially among the Banks, Santa Cruz, and Solomon islands. With such spirit of consecration the work has gone on, till now in Polynesia there are over thirty-six thousand christians, in Melanesia over thirty thousand, in Micronesia some fifteen hundred; or of mission adherents in all three hundred and forty thousand.

CHAPTER XVI.

SIAM AND ANAM.

FROM Singapore I sent my family on to Burmah, there to await me, while I made a visit to Siam. It was a three days' voyage to Bangkok. Our steamer belonged to a Dutch company, which has made great fortunes from the long continued war in Sumatra. The captain said his little vessel was clearing about $25,000 per month by transportation of supplies. So it is, there are ever those who make gain out of the miseries of others. Upon the right up the Gulf of Siam, we passed French Cochin-China, and Camboja, the tributary of the Kingdom of Anam, though under French protection. Were not so many other lands of Southern and Western Asia demanding our attention before the coming winter and spring shall have passed, I would have gladly remained a fortnight among this interesting Indu-Chinese population of ten millions. However, neither the south nor southwest would be the most desirable points for observation, but rather the more inaccessible eastern central coast in the vicinity of the Anam capital of Hué, better known by the French especially in the time of Louis XIV., and still more desirable the northern province of Tonquin, the most populous and valuable part of the Anamese empire. The manners and customs, the iron, silver and gold mines, the cotton, silk and spice productions would all interest the tourist; but I should be especially inclined to study the religious condition of the people, their reaction from that Buddhism that must have so flourished among them in the fourteenth century, when the splendid temple of "Nakhon What" was in its glory, and also the peculiar growths of Confucianism and ancestral worship, the former transplanted from China and assimilated with the Animism of the aborigines. It would seem that among these millions "the Light of Asia" has burnt very nearly out. With the people there is very little Buddhistic devotion, and the priesthood, so numerous in other countries, are here very few and very little respected. The bonzes, who once were omnipresent and all-powerful, are now what the Gypsies are in America and Europe, roving vagabonds. The spacious temples of the centuries past have given place to mean little idol-houses, where often the people repair to thrash their Buddhas with bamboo sticks, if they have not had their desires granted: when more leniently disposed, they will simply turn their idol around with his face to the wall. The populations seem to have wearied of the religious principles of Siddhartha on the one hand, and of the frequently imposed philosophy of Kong-foo-tse on the other, and to have fallen back into a veneration of ancestral and other spirits, that Animism in its later stage of development which preceded this religion and this philosophy. Here is a country nearly a thousand miles long, and from sixty to one hundred and eighty miles wide, with an area of ninety-eight thousand square miles, and with a population twice as great as Ireland, without a single Protestant missionary. The Roman Catholics exercise some christian influence from Saigon, the seat of the French government, which has assumed the protection of the six adjoining provinces. This foreign influence, with the liberal policy adopted at Paris under the new régime, will be somewhat of a help in evangelization throughout Anam. France desires to strengthen her own influence throughout the entire country, and ultimately build up out of that whole southeastern peninsula of Asia, Siam included, a colonial empire that shall rival the India of Great Britain. She must then pursue a conciliatory policy, and, while steadily pressing her aggressions, consistently apply the principles of religious toleration. There are two stations, which should be immediately occupied by foreign mission societies, one at Saigon and the other at Hué. From the former an out-station should promptly be secured at Penom-peng, the capital of the vice-royalty of Camboja, a city of thirty thousand inhabitants. From the Anam capital of Hué an out-station, or better, on account of the great distance, an independent third station should be occupied at Tonquin, a city with a population of about one hundred and fifty thousand. This vice-royal capital of the northern province, frequently called Ke-Cho, or Cachao, or Bak-than, is nearly a hundred miles from the sea, upon the Tonquin or Song-Ka river, at whose mouth is one of the best harbors of the entire Asiatic coast. This old kingdom, lying between Anam proper and China's provinces of Kwang-si and Yun-nan, is very rich in its productions, and, though the people have fallen under the cruel domination of the Anamese power, they are more intelligent, enterprising and amiable than their conquerors. There is surely a rich field here for mission labor. A large Chinese population is pouring in, and the climate is very healthy. Particularly at the mouth of the river Hué the air is salubrious, and this part of Turon was famed among the early Portuguese and Dutch explorers as the finest harbor of the world. It is large, land-locked, and completely surrounded by mountains. The capital is only nine miles distant, with its five miles of walls, which the great king Kia-long, under advice of French officers, had constructed in the early part of the present century. The whole fortress is an admirable piece of workmanship, surrounded with water, the spacious streets of the city within being laid out at right angles. We are told that nothing of this extensive fortification is slovenly, barbarous, or incomplete, and that it would do no discredit to a European army. All these facts are evidences of an interesting population, and reminders of French influence, and of a French treaty that may still be considered as only held in abeyance, as also of the Portuguese Jesuit enterprise immediately subsequent to the persecution and massacre of the christians in Japan. There are over half a million in the Anamese empire professing adherence to the Roman church, but they are of the poorest and most abject classes, not strongly attached, and give an added feature of encouragement to the immediate opening up of Protestant missions in this neglected part of the world.

Siam is not known to the natives by that name, but is called by them Muang T'hai, "The Kingdom of the Free." It has an area of over two hundred thousand square miles, and a population of probably not far from eight millions, of whom upward of two millions are Chinese and fifty thousand are Karens. Its legendary history dates back to 500 B. C., but its authentic records begin with the founding of the ancient capital, Ayuthia, in A. D. 1350. The modern capital of Bangkok is forty miles farther down the great Menam river, thirty miles from its mouth. In 1782, the royal court was transferred to this "The City of Kings," as it is called by the natives, or "The Venice of the East," as it has been not inappropriately designated by Europeans, on account of its water highways and the many dwellings out from the river banks. The government is an absolute monarchy in the persons of a first and a second king. The language is a tonal tongue, words having different meanings according to the tone in which they are uttered. The Siamese is written under the line from the left of the page. The national religion is Buddhism, and has more complete sway than in any other country with the possible exception of Tibet. Apostasy is almost as much of a crime as treason. No man can become an office-holder, not even the king, until a short term, at least, has been served in the priesthood. It has been truthfully said that the first chapter of Romans describes their morals. Polygamy is common. Women do most of the work, remaining mere drudges in Lower Siam, while in the Laos country this monopoly of labor gives them almost the position of masters of the men. There is a great deal of slavery throughout the land, but it is being ameliorated by the present government, whose king, Somdetya Chowfa, has decreed that all born slaves become free at twenty-one years of age. The late king, Pra Chaum Klow, who ruled from 1851 to 1868, was literary and progressive; gave his son, the present king, an education under an English governess, and invited the wives of missionaries to instruct the women of his harem. The Bismarck of the Siamese throne to-day is the late regent, who ruled from 1868 to 1873, when Somdetya Chowfa reached his majority. I saw an evidence of this in the architecture of the new palace. It was designed by foreign architects on a very beautiful and expensive plan. But finally, when the workmen were putting on the dome, the ex-regent interfered with the king's idea of building, and insisted that they must not have anything up so high that was not distinctively Siamese. And so an elaborately ornamented pagoda had to be substituted for the dome. Of this king it has been truly said,—"Next to the mikado of Japan, he is the most progressive sovereign in Asia." He dresses in European clothing, and has abolished the custom of prostrations in his presence. I was driven around Bangkok with a horse and carriage he had presented to one of the missionaries. In 1877, he and his nobles gave twenty-two hundred dollars toward the mission school-building at Petchaburi. Ever since 1855, and Sir John Bowring's intercession on behalf of the missionaries at this time of the treaty negotiations, all restrictions have been removed, and in 1878, a proclamation of religious liberty to the Laos was made. Practically, however, everywhere such liberty is scarcely more than the harshest kind of toleration. In 1879, a few months before my visit, the king had established a general educational system appointing the Presbyterian missionary S. G. McFarland, superintendent of public instruction at an annual salary of five thousand dollars. As would be expected in this intensely Buddhistic land, the opposition of the bonzes is aroused against this innovation, and much as we may wish well to the arrangement, it is very questionable whether it can work.

Missionary efforts in Siam date back to 1828. From

1833 to 1851, there was a Baptist mission among the Siamese. The American Board commenced labors in 1834. The following year a mission among the Chinese of Siam was established by Baptists of America, and their missionary Dr. Dean is still laboring at Bangkok, unassisted but by his frail companion, who is rapidly now running a race with her husband to heaven. Seldom in any part of the great mission field have I had my sympathies for the mission toilers so deeply stirred, as in meeting at their work these two veterans in the service, with so much to do, and no assistance but from above. Although there is some independent Siamese Baptist mission work being carried on in Bangkok, yet in a very commendable spirit of christian deference, the arrangement for many years has been that the Presbyterians labor among the Siamese people, and the Baptist mission confines itself to the Chinese populations. But so long has the latter station been calling in vain for reinforcement, that in the presence of the vast and rapidly increasing Chinese responsibility, the Presbyterian Board is fully justified in seriously considering the question of assuming double responsibility in Siam. These denominational deferences are well up to a limit; but they must not stand in the way of the efficiency of Christ's work. Each mission has had about the same amount of encouragement in this difficult field. Each should be reinforced, and continue to be well supported. Probably both would receive a healthful impetus by the abandonment of the old division of labor, and by the working henceforth, side by side, more intimately among both the Siamese and Chinese populations. Should both missions have their Siamese and Chinese departments, regularly authorized and supported, the little incidental frictions and embarrassments would be more than counterbalanced by the fraternal emulation excited both among the missionaries and the native converts, by the corresponding inducement to increase of spiritual and financial support at home, and by more consultation and demonstration of the real spirit of christian unity than under the present division of labor.

The frequently-mooted plan of denominational division of labor among the foreign mission stations needs reconsideration. Lately it was proposed in Japan, that all the missions should be represented in a delegation that should map out the country, apportioning to each denomination its sphere of work. Anxieties are frequently felt both by missionaries and their home constituencies lest there be infringement upon pre-empted territory. But I have observed that, as a rule, those mission stations of whatever church or denomination, which are left entirely by themselves, both for the present and the prospective future, do not show that activity and develop that strength, which are manifested in those mission fields where the presence or imminence of emulation has been felt. It was evident in Yokohama that Presbyterians and Methodists were prompting each other to a larger measure of evangelizing enterprise than either would have commanded with all the responsibility in the hands of a single mission, even though reinforced to the full extent of the other denomination's resources of men and means. The London mission and the Wesleyans in their common work at Han-kow illustrate by their mutual interchanges and reciprocities the higher ardor enkindled by the praiseworthy examples of others. Were all the missionaries under one direction, the dispensary, for example, of the London Society would be considered sufficient for the locality. As it is, the Wesleyans are moving to have another. In this world of imperfect christians this emulating motive seems needed to secure an adequate measure of liberality. Under the present circumstances, two medical institutions can be more easily supported in Han-kow, than the effort could be made with one alone to increase its capacity by half, or even one-third. The American Episcopal Mission right across the river at Wu-chang is plainly in the current of this stimulating reciprocity. In Burmah the Baptists have never been so stirred up in regard to their missions as since the advent of the Propagation Society and the Methodists. It has generally been conceded to them, on account of Judson and his successors, as their pre-empted territory of the mission field. So well have they sustained their work among the Burmans, Karens, and Shans, and so glorious have been the results, particularly among the Sgau Karens, that denominational comity would have restrained any other missionary society from interference, save the S. P. G. high church of England association, and that irresponsible roving community of christian laborers, mostly Methodists in Southern Asia, mostly Baptists in Eastern Asia, which go by impulse, live by feeling, and subsist by stating their wants to men and praying to God to supply them. It is a cause of deep regret to the old body of able and successful missionaries in Burmah that the Propagation Society is rushing ahead so in the line of education, but it does seem to me that plainly God is over-ruling for the good of his cause. The grand Bassein education work is largely the effect of this stimulant, and a corresponding success is preparing at Rangoon. Besides, the English-speaking church has not, for years, been so enterprising as since the formation of the new Methodist interest and the financial and spiritual results of its unanticipated enterprise.

When the disruption took place in 1843 between the Established and Free Churches of Scotland, there was great anxiety on both sides that there should be no interference with each other's work in those important Indian centres of Calcutta, Bombay, and Madras. Various expedients were resorted to, that henceforth their spheres of labor should be separated. The Free Church wanted to buy out the Establishment, but the old society would not sell a square foot or a tile. Petitions were forwarded to send all new missionaries to the unevangelized cities and provinces of Upper India; but the answers were positive refusals. The results have proved both were wrong. God has over-ruled all, to the furtherance of christian education in India. Even under the immediate strain of the situation the enforced co-operation of christian charity was a wide-spread benediction, and the humiliations and sacrifices and various victories of pious principle over the natural promptings of the human heart won the attention, admiration, and assistance of evangelical Christendom. The American mission school work at Beirut has been stirred to still more efficiency by the British Syrian schools and Bible missions. It does seem as if there are greater advantages than having a mission all to one's dear denominational self. We have mentioned some of them. There are others; as the larger and needed missionary social life than would be otherwise thought necessary, the enlargement of the range of information and sympathy, the healthful discipline to the mission of an ever-present conscientious difference of Bible interpretation and judgment, and the greater independence of christian character likely to be produced among the native converts by their inability, in the nature of the case, to follow the missionaries in everything, and the necessity in part of forming their own judgments upon denominational questions. As a rule, there is a marked difference in the native christian intelligence of those who have had one unvarying missionary example to follow, and those, who, with an open Bible, have been led to independent investigations in the presence of evident variations among the religious convictions of the missionaries. It has also seemed to me that the presence of more than one mission society in any given populous centre has greatly increased the defensive power of the church against unworthy applications for membership. At the threshold of one organization a worldly selfish motive may shrewdly be concealed, but any play by the candidate between two christian bodies for higher secular inducements is quite certain to unmask itself, if there be among all the missionaries sufficient fraternity of spirit and painstaking co-operation.

The Siamese empire is made up of several divisions;—of the original locality of the race, and then of their conquests over most of the hill regions of Lao, part of Camboja, and several tributary Malay states and islands along down toward the vicinity of Singapore. The country is very mountainous, the valleys profusely watered; and the three great rivers, especially the Menam, are compelled to rush through to the gulf with the most rapid current I have ever endeavored to stem with a small boat, except just below the falls of Niagara. Sometimes with several rowers we could not make a boat's-length for ten minutes, and then were compelled to cross over to where there was less volume and swiftness of the waters before we could creep up stream. The tropical vegetation is very dense everywhere, throwing its profusion of drapery over into the water of all the river banks. Existence in Siam is a constant struggle with exuberant growths of grass and vines and bushes and trees. The mountains and forests are infested with elephants and other wild animals, and the valleys with mosquitos, snakes, toads, and lizards. There are many beautiful birds, such as the blue mountain pigeon, the fire-backed pheasant, the gray partridge, and the peacock.

There are some excellent teak forests in the upper country. The cocoa and areca palms are extensively cultivated, There is a great variety of fruits, particularly in the vicinity of Bangkok; and strangely most of them are exotic. There are oranges, and mangos, and mangustins, and durians, and lichis, and pineapples, and guavas, and papia figs. Sugar-cane is raised in large quantities. Much tobacco is cultivated; and the natives call it "medicine." Black pepper is exported, also cardamoms and rice. Of the latter cereal the return is stated as forty-fold, so rich are the alluvial plains. Among the most valuable vegetables are sweet potatoes. The climate is very warm. Even in November I found it difficult to move around without excessive perspiration. And, while perfectly quiet upon the river at midday, the heat was almost unendurable. It is much more comfortable the year around at Singapore, eight hundred miles farther south, and close upon the equator.

The Siamese are exceedingly ceremonious, considering breaches of etiquette as crimes. They excel all Asiatics in begging, palavering and falsehood. Their women are not secluded, and have a great deal of freedom. They are not generally expected to live virtuous lives until after marriage. The penalty of immorality then is death. As in China brides are purchased. Among the people there is a mere smattering of education. Most of the few books they have are in the religious Pali language. Through missionary influence, however, the beginning of a better literature has been made. The native books are written on palm leaf with an iron stylus. There is now some modern press-work done for the government, as well as for the missions. The native Siamese are very indolent. The gentry ride on the river, smoke, drink, gamble, and attend cock-fighting. The laboring class work only when they are "dead broke." When I landed at Bangkok, the captain and I tried in vain to hire one of the many Siamese around the dock to carry my baggage; but they all happened to have enough to buy their next meal, and what did they care for the morrow? Finally we had to seek out a Chinaman. There were plenty of them in the neighborhood, only they were, of course, all at work if awake. No wonder the industrious Chinese are so rapidly overrunning this country. Siamese are the most indolent and the vainest people of the Orient. There is a strong prejudice against white teeth for the women, and they are blacked at an early age. With few exceptions the bodies of Siamese are burned, and in the courts of the temples. Bangkok is a city of a half-million population, situated on both banks of the Menam, which is its Broadway. All along the shores are floating habitations, built on bamboo rafts. In portions of the city there is government effort at improvement in buildings, but generally the native dwellings are little better than huts and hovels. It would appear that in no city of the world is there so much gambling. Along the business streets every sixth or eighth store was an open den. The palace ground of the first king is a great gaudy enclosure, with palaces and temples for the various departments of business. His majesty was in the up-country, but the foreign minister detailed an officer to show me all the sights, especially the six white elephants, who are among the gods of Siam. I have not space to describe the palace and temple shows, nor the many strange manners and customs of the various populations, nor the private audience given me by the second king, nor the flurry made by our consul, even to sending a complaint to Washington, because I had dared to hobnob with royalty without his permission. I must break right off with thus much of rambling introduction to my delightful visit to Siam, and return to the consideration of the religious condition of the people, the prospects of the two missions at work among them, and to a few other important questions of principle and method in heathen evangelization suggested upon the ground.

The Buddhism of Siam seems thoroughly wrought into the life of the people. Even the Chinese portion of the population appear more Buddhistic than in their home-land, accounted for in part by their general marriage with Siamese women, and in part by the religious atmosphere of the court and of all government offices. Sir John Bowring, the English plenipotentiary, who made a special study of the religion of Siam, reported that "the real and invincible objection to Buddhism is its selfishness, its disregard of others, its deficiency in all the promptings of sympathy and benevolence." "A bonze seems to care nothing about the condition of those who surround him; he makes no effort for their elevation or improvement. He scarcely reproves their sins, or encourages their virtues; he is self-satisfied with his own superior holiness, and would not move his finger to remove any mass of human misery." These vagabond Phra number about one in forty of the population, which would make 200,000 in the empire. They live by begging; or rather they never ask for anything, but carry around their rice-bowls and let their wants be seen. Their law does not allow even a cough as a soliciting agency. They merely circulate their information, and live in confidence that the Buddhist gods will supply all their wants. Several hundred of these yellow-robed holy bonzes receive daily their alms from the king's hand; but it would be a lowering of their piety to the level of the common laity to ask him directly for a gift, so they only file every morning in procession before him with open, empty boxes in their extended hands, while their eyes are averted, and their lips repeating, "O Buddha, I take refuge in thee!"

It is very evident from visits to multitudes of Buddhist temples, that the fears of their hells are made much more prominent than the attractions of their heavens. They portray in carving and painting a few poetical ideas of future felicity; but the fullest play is given to the most horrible fancies of torment. The wicked are roasted on spits, are flung upon iron spikes, are made to walk on molten iron, and are boiled in lead. Through one of the hells a salt river flows to tantalize those who are tormented with thirst, into which the wretches fling themselves, only to be fished out by devils with burning hooks, who tear out their entrails, and pour melted iron down their throats. This seems the chief contribution of "The Light of Asia" to the ground of moral obligation and the motives of correct living. Under the influence largely of the late king, but chiefly as the result of imperceptible impressions made through the preaching and the press of the missions, there has been somewhat of a reform in Siamese Buddhism. It has consisted simply, however, of the repudiation of some modern commentaries on the old Pali books, a stopping of a few of the more glaringly absurd observances, and the adoption of a patronizing attitude toward Christianity. For the last twenty-five years the usual Siamese response to missionary effort is:—"Your religion is excellent for you, and ours is excellent for us. All countries do not produce the same fruits and flowers, and we find various religions suited to various nations."

To appreciate the missionary difficulty in laboring among such a people, let me give the recorded answers in a number of conversations. "Will God pardon a great sinner or a murderer, and reward him like a virtuous man? If so, he is not just." "If God be the father of all, why did he not reveal his will to eastern as well as western nations?" "If miracles were worked to convert your forefathers, why do you not work miracles to convert us?" "You say that God will be angry with those who do not believe you; ought God to be angry on this account?—is He a good God if He is angry?" "You say God is very mighty and very benevolent, and that He makes his sun shine equally upon the just and the unjust. How, then, can He punish sinners everlastingly in hell?" "How are we to know that your books are true? You tell us so, and we tell you our books are true; and why do you not believe us, if you expect us to believe you?"

La Loubère, one of the leading French Catholic writers upon the principles and methods of missions, insists that a chief cause of missionary failure is neglect to recognize the real excellencies of the religions of the people whom we endeavor to convert. It certainly is well to understand with what weapons the enemy is armed, whom we propose to attack in Christ's name. Many missionaries in their earlier experiences are completely discomfited because of suddenly unmasked batteries of excellent principles and argument, to the perfect surprise of these christian laborers. Yet La Loubère is wrong, when he advises building the edifice of christian faith and life upon the fragmentary good to be found in the heathen religions. The chief point of inquiry is the heart of their evident difficulty, the grand essential reasons of their conspicuous failure as a light through life and into the darkness of death. The physician, who is called to attend a case of severe sickness, is not indeed to neglect to observe the symptoms of healthy action in certain functions, but his chief business is to diagnose the disease, and to prescribe the remedy for its cure. It is not characteristic of modern Christian Missions, to overlook the good there is in heathen religions, or the pleasing evidences from time to time that the most superstitious and degraded idolaters are not as bad as they can be, yet the evangelization of the Church recognizes a pressing call. The religious condition of hundreds of millions of our fellow-men is evidently that of fatal disease. The special business of evangelization is to diagnose that disease, to do it too as promptly as possible, and with equal celerity present the sovereign cure. The question is not an opportunity for æsthetics, but of life and death. Let poetical temperaments with plenty of leisure this side of the grave, glance superficially over the mythologies and writings of Buddhism after materials for rapturous satisfaction, but, notwithstanding all, Christian Missions realize the urgency. The hand has felt the feverish pulse. The face has come into contact with the hot fetid breath. The coated tongue, the sunken eyes,—all have told of fatal disease. Anxiety is in place,—serious thought,—prompt and direct treatment. Such should be, and, thank God, such are the spirit and method of most of the evangelizing work throughout our world to-day.

Another mistake, into which multitudes besides La Loubère have fallen, is to attempt to deal out christian instruction in acceptable quantities to the heathen mind and heart. Why, asks this Frenchman, should we scandalize the Siamese "by suddenly opening all the mysteries of Christianity? Teach them first a knowledge of God, but do not begin by requiring an assent to the doctrine of Incarnation. The mysteries of the redemption, of imputed righteousness, of the atonement, will be invincible stumbling-blocks, if presented in the shape usually employed by missionaries." But facts have not proved that these were invincible stumbling-blocks. At hundreds of mission stations to-day, the preaching of the Cross is manifesting itself to be the power of God unto salvation. Thousands are believing the Gospel message, whose first hearing of it was in the language of Calvary. When Francis Xavier found the Japanese were horrified at his preaching the doctrine of retribution, he gave it up; and thus he kept on modifying his message to adapt it to the tastes of those islanders. But God did not give abiding prosperity to his mission. It failed to commend itself, as the missionary efforts of Protestant christians to-day in Japan to preach the pure full Gospel. Persecution practically annihilated Xavier's Jesuitism; it could not do so with the Church of Christ set up during the last score of years in the empire of the rising sun. It is true, there is a progress of doctrine in the Sacred Record, and there were successive stages in the application of revealed doctrine to men. But it is also true, that in the very garden where our first parents fell redemption was promised. Blood sacrifices, the Messianic psalms and clearly outlining prophecies kept up prominently the doctrine of the Atonement, even during those introductory and preparatory ages. When the apostle Paul visited Athens, and his spirit was thoroughly aroused at the idolatry of the city, he did not listen to any suggestion of dealing with heathen religious tastes in acceptable quantities. He began his address, indeed, with great prudence. He complimented his audience upon their very religious disposition. But then he struck promptly and fearlessly at their idolatry, and proceeded to preach the crucified and risen Christ.

Roman Catholic missions in Siam, from 1662 down to the present century at least, had their purposes well described by the great Portuguese poet, Camoens:—

> "The law of Christ they bring,
> New customs to establish, and new king."

Great efforts were made through them by Louis XIV. In 1780 all Catholic missionaries were banished from Siam. Since 1830, however, the work has been undertaken afresh, modified in spirit and aim by the varied circumstances, and to-day it is a strong and aggressive power in the country. It is probable that, including all their adherents in the different provinces, both Siamese and Chinese, there is a Catholic population of ten thousand.

The first Protestant missionary to Siam, Dr. Gutzloff, was of too sanguine and credulous a temperament. He was sure the fields were white, already to harvest, and believed that every object was vocal with encouragement. He reported of the first king — "he acknowledged there was some truth in Christianity." Of the second king he wrote — "he is a decided friend of Christianity," Of one of the leading noblemen — "he greatly approved of christian principles." And he described the priests as "anxious to be fully instructed in the doctrines of the Gospel." His successor, Mr. Abeel, was compelled to modify these glowing expectations. Much wisdom is ever needed in reporting from any mission-field. Especially in these days, when missionary literature is multiplying on all sides, and voluminous correspondence is expected from every station to fill the columns and satisfy the reading public, great care and discrimination are required to avoid both optimism and pessimism. No one's work should be either written up or written down. Let the simple facts be given, and if the reports philosophize and moralize upon them, such moderation is desirable as shall carry the reader's judgment and heart. There is not a missionary on the field but has facts, many of them, which millions of readers would gladly devour to-day, but they must not be burried under the debris of undue elation, or undue depression, or of religious commonplace remarks.

The American Baptist mission has at present four hundred and fifty Chinese converts in communion. Its headquarters are at Bangkok, and it has five out-stations. It has been proposed to abandon this mission, when its venerable missionary, who commenced it forty-six years ago, shall have passed away. It is questionable whether any mission station, occupied thoughtfully and prayerfully, should ever be abandoned. Because, in a battle extending over a vast range of country, some one battery or detachment of infantry is not doing any apparent execution, there is no excuse for disobeying orders and moving to some other position. There are, indeed, plain indications, occasionally, that it is the Great Commander's will for mission forces to be transferred to other stations, but missions should be very careful against interpreting thus when the providential occasion is only for the development of waiting graces and the ultimate accomplishment of grander results.

The delay of years for a single convert, and even of several generations for marked success in a given station, have now become such familiar lessons, that seldom if ever should the thought be entertained of abandoning a post for success elsewhere. Individuals may be moved, but a vantage-ground once occupied and then surrendered to the enemy is a serious matter.

Reinforcements need to be sent to mission stations in time, before age or overwork have begun to disqualify the laborers in the field, before there is probability of the native churches being left shepherdless, and before the opportunity is lost not only of acquiring the language before responsibility, but also of deriving benefit from the experience and counsel and example of the older missionaries. I was glad to see that even the Chinese christians of Bangkok are appreciating the value of their aged, worn-out brethren and sisters, since they have built a house, and support it for their use. The Presbyterians are keeping their Siamese mission tolerably well supplied, and much special interest is gathering around their far-off work among the Laos at Cheang-mai. Though in all the country, after so many years of so much work, they can report only two hundred and six communicants, and less than four hundred scholars, yet neither missionaries nor home Board dream of abandoning the field. Rather the spirit is for reinforcement and advance. And such, I am persuaded, it should be, even though another generation should mark no larger numerical results.

At both Singapore and Penang I had pleasant breaks in the long journey around from Siam to Burmah. The former city has a population of one hundred and fifty thousand, the latter forty thousand. Chinese and Eurasians are very numerous. At both places the most active missionaries are of the Plymouth Brotherhood. But it was painful to see so much piety and consecration and toil compromised by impracticable views of faith, labor, and christian association. English Independents, Presbyterians, and Episcopalians are also making some movement at Singapore. There I became especially interested in the mission work within the colonial prison, containing nearly eight hundred convicts. Its superintendent is a christian, a most important qualification for such a position.

I shall ever retain, even as my family from a fortnight before me, very pleasant memories of the Island of Penang. It is a charming mountainous retreat, with a large, thriving city, and great variety of beautiful scenery. From an excursion into the Wellesley Province opposite, in the Malayan Peninsula, I was glad to return to this gem of all the islands of the Bay of Bengal. But more beautiful the christian lives we met here, among English, Eurasians, Chinese, and Malays. Christ's spirit drew several of all these races and us Americans together, and the various attentions and cordialities, following to the very deck of the steamship, made us feel as if we were leaving home. Especially delightful was a social gathering in our honor at the elegant residence of Mr. Vansomeren, whose life is proving at this important mission outpost, that even in the legal profession christian character is not impracticable.

CHAPTER XVII.

BURMAH AND ASSAM.

BURMAH has about the same latitude and reversed longitude as Mexico. The British portion, which, since 1852, includes the whole southern half, has 1,000 miles of seaboard upon the Bay of Bengal, an area of 98,881 square miles, and a population of 2,463,484. Upper Burmah, the independent remnant of the formerly extensive empire, extends north and south 540 miles, and has an average breadth of 420 miles. The population is estimated as high as 4,000,000, but it is doubtful whether there are more than 3,000,000; while so rapid is the emigration southward, and so numerous and powerful are other lessening influences, that within five years, if not already, the British portion of Burmah will have the largest number of people. There are four rivers rising in the hilly up-country and the mountains beyond, all having a southerly course. The chief are the Irrawaddy and the Salwin, large rivers navigable for many miles—the former in the rainy season for ocean steamships as far as Mandalay. For nearly a hundred miles from the sea the country is a low, damp plain, as with the corresponding portions of Siam and Anam. It contains a great number of small lakes. The chief products are rice, maize, millet, wheat, various pulses, tobacco, cotton, indigo, and sugar-cane. The teak forests are rich with this valuable timber. The minerals are abundant in the up-country and await the inevitable advance of British power and mining industry. The connecting link at the north, between Burmah, or farther India, with India proper, is Assam. This territory belongs to Great Britain, and includes the upper valleys of the Brahmapotra for 500 miles. The soil is very fertile. Tea is the most important article of commerce. The population is given at 2,412,480, of whom one and three-quarter millions are Hindus, a quarter million Mahometans, about two thousand Christians, and the remaining one-third million are hill-tribes of original Animistic faiths.

Both British and Independent Burmah are occupied by a variety of tribes or nationalities. The Burmans themselves are the most numerous, they, in turn, being divided into several sub-nationalities. These people are of a stout, active race; their complexion is brown; their hair is black, coarse, lank, and abundant. The Shans are closely related to the Burmese. They occupy the north-eastern portion of the country, and all likewise profess Buddhism. The Karens of different tribes, numbering several hundred thousand, are scattered all over the land. In the British territory they raise most of the rice crop. They have their own language and separate dialects, their own manners and customs, and the majority of them have never adopted the Buddhistic religion, clinging to the ancient, and probably their own, original Animism. In the past the Burmans exacted heavy tribute from the Karens, and virtually held them in serfdom. They were never allowed place in either the army or civil service. Immigration has brought many Chinese, Hindus, and Mahometans. Some streets in Rangoon quite reminded me of scenes in China, and I have watched hundreds of immigrants from India landed upon the banks of the Irrawaddy. In mercantile employ, in the British civil and military service, and in the missions are several thousand English, Europeans, Americans and Eurasians.

The present government of Independent Burmah is the worst in the world, with the possible exception of Dahomey and Ashanti. It is a despotism of the most stern, cruel, and unmitigated character. All the property of the realm and all the lives of the people belong to the savage upon the throne. Recently in "The Light of Asia" he massacred all his relatives to the number of three hundred, all who could by the most remote possibility interfere with his brutal sovereignty. These atrocities were right according to Buddhistic principles, and the time-honored customs of the ruling Buddhistic powers of Burmah. Whether a man is on the throne or in the most humble cottage of the realm, he has simply to look out for himself. As a rule, virtue and honesty are the best policy for his personal advancement; but, if vice and crime serve him better, he is under equal obligation to do the deed which brings the greater reward. The end self justifies all means. And the history of Burman rule, supported by the Buddhistic priesthood, is one long, black catalogue of usurpations, grinding tyrannies, assassinations, and unnatural massacres. There is no protection from immediate execution at the caprice of the king. In both the wars with the British, a number of native commanders of high social rank were at once beheaded upon return to the capital after defeat. The administrating council of state is called the lut-d'hau. The four or five members are titled woon-gyees. A deputy woon-gyee is called a woon-douk, and his assistant is a sara-dau-gyee. There is another council, whose four members are the king's private advisers, denominated atwen-woons. Then there are the nakandau, or spies upon the lut-d'hau. Yet such and all other details of government are of but little account, when all officials are the slavish instruments of the monarch's will.

British Burmah is ruled by a Chief Commissioner, residing at Rangoon, and responsible to the India Vice-Royal Government at Calcutta. It was our privilege to meet him on different occasions, and we gladly recognized one seeking to guide his important official life by christian principles. Especially will the name of this Scotchman, Atchison, be associated with a noble and almost unheard of stand against the notorious immoralities of sub-officials. To all he published a notification that, under his administration, such practices would be a bar to advance in civil appointment. The majority of the government employees denounced this as unwarranted interference with their private lives, and the colonial secular press ridiculed him unmercifully, but he was immovable in the stand he had so honorably taken. Deputy commissioners are located at other centres of districts, as Maulmain, Bassein, and Prome. At the latter city, over 300 miles up the Irrawaddy, or 162 by railway from Rangoon, we were favored by the hospitality and other services of one of them, son of the former missionary, Hough. He has since received promotion. We remember, also, with pleasure and gratitude to God the christian spirit and practical missionary sympathies of a chief of customs at Bassein, and of the superintendent of forests, resident at Maulmain, and of several others high in the British civil and military service. But yet christian life and evangelizing work do not always, by any means, find such official recognition and encouragement. Many occupying high positions have no sympathy with missionaries, and take every occasion to discourage them and their work. Particularly under their countenance some most unchristian and harmful practices are allowed. Thus, for example, the creation of a market for opium by free distribution of enough to awaken the deadly appetite.

The early history of Burmah was fabulous in the extreme. It claims before the advent of Gaudama or Buddha 334,569 kings. The earliest known seat of the Burman government was at Pri, or Prome, near the present boundary line between the native and English territory. In company with Commissioner Hough I rode out from this modern city several miles, to what are probably the ruins of that venerable capital, which may have been contemporaneous with the dawn of the christian era. For a long period their Buddhistic mythology tells us every king murdered his own father. During the last six centuries the Burmans have changed the location of their capital ten times. While it was at Ava they were first visited by Europeans. By the commencement of the present century, as the result of various bloody wars, the Burmese power had become established over Pegu, Martaban, Tavoy, Tenasserim, Arracan, Cassay, Cachar, Assam and Jainteea. This extension of territory brought them into contact with the power of Great Britain upon their north-western frontier. Collision was sooner or later inevitable, for the principles of this priest-ridden Buddhistic monarchy, though theoretically in part golden in the esteem of many modern religious philosophers in Christendom, were practically intolerable to that Anglo-Saxon enterprise and enlightenment, which had been received principally from the open Bible.

Both of the wars, of 1824 and 1852, against Burmah were unavoidable on the part of the English. In the presence of so many unjustifiable wars in which Great Britain has been engaged during the present century, as the opium war with China, that of the Crimea with Russia, that for a "scientific frontier" with Afghanistan, and that for territorial extension with the Boers of South Africa, it is pleasant to note how entirely blameless the English government was in both of these sanguinary conflicts with the Burman empire. It seems scarcely credible, but it was a fact that in the first war at least the Burmese were the attacking party, and expected to deprive England of her India possessions. Dr. Judson, who was at the time in Ava, and who was familiar with the prevailing sentiments of the court, testified that the war arose from jealousy of the British power, and from the belief that English soldiers could not stand before Burmese courage and strategic skill. The Burmese governor of Arracan sent an order to the Governor-General of India to deliver up the whole of Bengal. In two years the Court of Ava sued for peace, paying as the price five million dollars, and the provinces of Assam, Cachar, Jainteea, Munnipoor, Arracan, Yeh, Tavoy, Mergui, and Tenasserim. The terms should have included Pegu, and all Lower Burmah, in justice to the natives, who rendered the British assistance, and to guard against delusive hopes of revenge on the part of the barbarous court. On account of this and the unwise relinquishment of the capture of the capital, the renewal of the war was forced upon the English in 1852, when the present temporary limitations were given to the Burman rule.

It was interesting to visit the great Shway Dagon Pagoda at Rangoon, around which and upon whose lofty terraces so many battles of these wars were fought. This is an edifice of great antiquity, is the pride of Burmah, and will probably for many centuries yet lift its beautiful gold-covered spire toward the sky. The height of the "h-tee," or crowning umbrella above the terrace, is three hundred and thirty-six feet. The "h-tee" is placed on every sacred building of inverted cone-like form, and its raising and consecration always occasion a scene of special religious festivity. At these and at other times the Burmese exhibit a great deal of superstition, but without devoutness. With priests and temples everywhere, there is a prevailing indifference to religion. The temples are not equal to those of Siam in extent and display. The idols are much less numerous and artistic. The women are accustomed to a great deal of drudgery, yet pay considerable attention to personal adornment. In this they are more successful with dress and hair, than with their ears which they disfigure, and their hands which they powder with various colors. Their custom of chewing the betel nut gives to their teeth, mouth and lips a very repulsive appearance. It is almost as customary for the women to smoke as for the men. The Karens are a more simple, peaceful and tractable race. They have more virtues and fewer vices than the Burmese or than the Shans.

The most important event which has occurred in the history of Burmah, more eventful than the repeated success of British arms, was the opening of the American Baptist mission at Rangoon in 1813. Some previous efforts had been made there by English representatives of the same religious denomination. But they were so transient and unwisely directed, that to these American fugitives from Madras belong the honor of being the pioneer missionaries to Burmah. They were also the occasion of the great modern missionary revival in their native land. Their denomination in America had heard of the names of Carey, Marshman and Ward in India, and of Fuller, Ryland and Sutcliffe in England, but their evangelizing energies were largely dormant, until Judson and his companion awoke them to the work of missions. True, it was seven long years before these pioneer missionaries in Burmah welcomed their first convert, but before that they had done more for the christian churches they left behind them than any score of the most able and faithful ministers. They had kindled a new flame of consecration, had formed new bonds of union, and had largely increased the circumference of sympathy and prayer. Indeed all foreign missions have paid a thousand-fold in the good they have done alone to home Christianity. It is fearful to contemplate what would undoubtedly be our present religious condition, had no missionaries during the present century gone forth to heathen and non-christian lands from Protestant England, America and Europe. There would not be half as much spiritual power for the evangelizing work among our own populations. The churches would not be nearly as numerous, nor the Sunday schools so flourishing, nor the various home missions so enterprising and successful. Yes, we owe a debt of unspeakable gratitude to foreign missions for their benediction upon us at home. What stimulating examples they have given us of self-sacrificing devotion! What holy ambitions they have kindled in millions of hearts to be more Christ-minded toward a lost and ruined world! What numerous occasions they have been for blessed christian fellowship! Over against simply what we have and are enjoying in the Lord, the sum total expense of foreign missions, during the present century, weighs as but the dust in the balance.

To give the remarkable spirit of the man whom God had chosen to break ground for missions in a new heathen field, and to arouse the dormant religious life of millions in America, I will transcribe a part of a letter he wrote from Rangoon in 1816. "If any ask what success I meet with among the natives, tell them to look at Tahiti, where the missionaries labored nearly twenty years, and, not meeting with the slightest success, began to be neglected by all the christian world, and the very name of Tahiti began to be a shame to the cause of missions; and now the blessing begins to come. Tell them to look at Bengal also, where Dr. Thomas had been laboring seventeen years (that is from 1783 to 1800), before the first convert, Krishna, was baptized. When a few converts are once made, things move on; but it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again: What prospect of ultimate success is there?—tell them: As much as there is in an Almighty and faithful God, who will perform his promises and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come, and to give us our BREAD; or, if they are unwilling to risk their bread on such a forlorn hope, as has nothing but the Word of God to sustain it, beg of them, at least, not to prevent others from giving us bread; and, if we live some twenty or thirty years, they may hear from us again."

Mrs. Ann H. Judson possessed the same heroic self-sacrificing spirit as her husband. Her missionary character also was a rich legacy to the Church Universal. It was not meant of God that any denominational limits should set bounds to consecration so thorough, service so loyal and fearless, views of world evangelization so intelligent and practical, and to experience so peculiarly thrilling and full of inspiration. Those, who have read her memoirs, remember well those months at Rangoon of dejection and distress while her husband was supposed to have been lost at sea; those nearly two years of war and horrid cruelties, when as an angel she ministered to Dr. Judson and his companions in prison, the only foreign lady in that brutal heathen capital, cheering the captives in their despondencies, feeding them when starving, alleviating their pains, supplicating officials in their behalf, and supporting them down into the waters of death. It will be remembered with what unfaltering heroism she followed her husband to Oung-pen-la, how there she contended successfully against the most fearful odds, how distressing her experience on return to Ava, and how triumphantly at last she surmounted all her afflictions. We shudder at the recollections of that death-prison, of its branded criminal keepers, and of its murderer chief who would affectionately caress his prisoners while they were suffering under his cruel torturings. We remember her hiding in a wretched pillow the manuscript translation of the New Testament, and thus preserving Heaven's bread of life for millions of souls. We remember the mince-pie she made from buffalo meat and plantains, and how this tender touch of love almost broke the heart of the chained and imprisoned hero. We remember her first-born cradled for its last sleep in the billows of the deep; her second, resting in the jungle graveyard at Rangoon; and her third, twenty days old in her mother's arms, at the barred door of the death-prison for the crawling chained father's first sight, which prompted those verses,—

"Go, darling infant, go;
Thine hour has passed away;
The jailer's harsh, discordant voice
Forbids thy longer stay.

"God grant that we may meet
In happier times than this,
And with thine angel mother dear,
Enjoy domestic bliss."

It was a privilege to visit her grave at Amherst, and there to contemplate a character of such christian consecration, such pious heroism, and unfaltering faith in God. With her record every christian should be familiar. To all readers it cannot fail to prove a blessed benediction.

The mission work in Burmah, thus so gloriously inaugurated, was sustained and prospered, and from time to time strengthened by missionary reinforcements. No foreign field has been better furnished with christian working material. Of those who have gone to their rest and whose works do follow them, many outside the denomination which supports this mission recall the honored names of Wade, Boardman, Kincaid, Mason, Binney, Vinton, Haswell, Abbott, Thomas and others equally deserving of mention. Some have labored exclusively for the Burmese, others for the Karens, and still others for other tribes. Among these various people, chiefly the Karens, there are at present not far from twenty-two thousand members of christian churches, scattered throughout the provinces of British Burmah. The present generation of missionaries is not behind the fathers and mothers, who have fallen asleep. They are as intelligent, as consecrated, and though the storms of persecution which burst upon those of former days have entirely cleared, other and equally stern trials have succeeded, and the same heroism and faith and patient waiting are being illustrated. Of this we were impressed by the work of Rev. D. W. Smith with his Karen Theological Seminary at Rangoon, of Rev. C. H. Carpenter with his grandly successful educational establishment at Bassein; by that of Mrs. Thomas at Henthada, of Miss Sheldon at Maulmain, and by the work of others equally difficult, important and successful.

Descending the Irrawaddy, we stopped one evening at Ma-oo-ben to see how the new missionary Bushell and his wife, whose acquaintance we had formed at Rangoon, were beginning their work among the Pwo Karens of that district. At once we seemed to be taken back more than a half century to experiences of the utmost self-denial and discomfort. Could we have remained through the night, a Buddhist idol-house would have been our only shelter. The missionary had not yet completed his dwelling, though with two or three men he had been driving work for almost a month. But $150 were to be expended, a sum not sufficient to encourage luxurious tastes. His temporary quarters in an adjoining native house were dilapidated in the extreme. So numerous were the mosquitoes, and their sting so extraordinarily painful and vexatious, that we could not converse in the open air without building a bonfire and sitting close to it. For the same reason in the little boat we were compelled to fill the tiny cabin with an almost suffocating cloud of smoke. The surrounding country is low dead-level, and destitute of any attractions save to the rice-cultivating natives, and to the missionary who loves their souls. Not quite so bad, indeed, as the death-prison of Ava, and the cruel walls of Oung-pen-la; but then Dr. and Mrs. Judson endured there what unexpectedly came upon them, while here the missionary and his wife prospected the field before entering upon it. And when, on a subsequent occasion, we saw them with their little child, waving to us on the river from their bamboo bird's-nest up in the air, more dismally located than it would be possible in America, we realized that the self-denying and heroic age of missions had not passed, and that the close of the present century, as well as its opening, has opportunity for martyrs.

And that the romance of missions still can be found, if search is made away from the Europeanized commercial ports out among the country villages, where the masses of the heathen populations live, we realized when visiting with the missionaries Vinton and Coleman of the Rangoon Sgau Karen district. A large portion of their time is spent in the jungles, travelling by boat or elephant, living with the natives, mingling with them in their daily humble and rude experiences, a day in this village and the following in another, thus, with every season, making the circuit of all their outstations. We had a taste of it in the Bassein district, spending a few days with boats and elephants among the jungle villages. It is evident that the tendency is, as missions advance, to do too little of this outlying native visitation work. Not that the missionaries become indolent, or lose in any measure the desire to evangelize the people; but, when comfortable homes are built, and central schools are established, it is so easy to see that the more pressing work is there than elsewhere. Undoubtedly the itinerating pastoral and preaching duties of a missionary must become modified by the demands of the station schools, by the translation and other literary work in the native language, and by his own family cares, which, under God, are his quite as much as if he had remained in his home land. But, then, rarely should such modification be allowed to become a substitute for the rule. Rarely should the missionary, under ordinary circumstances, limit his own personal activities to his own compound, while there are hundreds of surrounding accessible centres of population unvisited. Schools need to be taught, but very often it has seemed to me that native instruction would answer quite as well, while no native evangelist could go off and do what the missionary could during the week with that neighboring cluster of villages. Books must be made, but sometimes that is overdone, and time consumed that might be more profitably spent in itinerating and preaching. We do not forget that everywhere in these vast heathen lands the pressing demand is for a thoroughly-equipped native ministry. As then the material is furnished, the missionary's time will necessarily be more and more occupied in instructing and in providing materials. And, as the work grows upon the hands of the mission station, it will be wise to assign missionaries specially to the departments of instruction and translation; but, even then, it is questionable whether the laborer should be deprived of frequent itinerating contact with the body of the native christians, and the masses of the heathen population. It is experience which the teacher needs to keep him qualified to render the most practical instruction, and often he can teach his pupils far more in the jungle village than in the class-room. And it is likewise an experience which the book-maker requires to keep him in his writing intelligible to the common people. The minister at home, who does not do a reasonable amount of pastoral work, comes in time to preach over the heads of his congregation. His language is bookish. He spins out beautiful theories, and elaborates profound ideas which are of no practical value. Likewise the missionary cannot safely forego, under whatever pressure of other duties, his pastoral work among his flock. Would he keep in trim for the most effective service, he must frequently leave his class-room and accumulating piles of manuscript, and go out into the homes of the people, preaching in their chapels and streets, and preserve to himself for his station-work a living practical knowledge of the masses for whom he is laboring. Such will find that the novelty of mission life is not yet all gone; that there are worlds of more than romantic interest awaiting discovery; and that carrying the Gospel to the heathen is far yet from dropping back into dull tread-mill drudgery.

The Karens are a peculiarly interesting people for mission labor. Though given to drunkenness and of filthy habits, they are more moral and more teachable than Burmans and Shans. They have some ideas of a Great Being who governs all things, and a tradition that they should eventually become acquainted with Him, through white-faced foreigners from the west. They are generally very averse to idolatry, with which probably the oppression of their Buddhistic Burman masters has had much to do. Yet it would be a great mistake to suppose that the large measure of evangelization among them has not required much hard and often discouraging missionary work. They are bound by many absurd traditions and degrading superstitions. Their worship of spirits is a powerful hold to keep them from embracing the Gospel. The first convert was a redeemed bond-servant in Rangoon, whose debt was paid by a Burman christian at the time of the first English war; and this Ko Thah-byu became a real apostle among his Karen fellow-countrymen, and after him they have named their celebrated school in Bassein. It is worth a voyage around the world to visit the eight thousand Sgau Karen christians of the Bassein district, and to see what marvels they have accomplished out of their extreme poverty for the sake of the thorough education of their children. We have passed through many of their villages, looked into many hundreds of their homes, and, with but scarcely a half-dozen exceptions, all the household furniture was not worth over ten dollars in the bazaar. Yet they have spent thirty thousand dollars upon their high school buildings, and in addition have invested in America fifteen thousand dollars as their beginning of an endowment fund. Such measure of giving, yea, one-tenth of it in America and Protestant Europe, would banish for ever the missionaries' terrible fear of retrenchment.

It was a gratification to see the Baptist college building at Rangoon, and the English Protestant Episcopal—S. P. G.—boys' school across the way, as also at Maulmain the girls' seminary, all permanent beautiful structures for christian educational purposes; but, then, the expense was borne by the home churches. It was American and British gold. But here at Bassein the Karens did it all themselves, after that the missionary society had purchased the ground; and to look upon the grand results of their independent enterprise under the embarrassment of such abject poverty gives the far greater pleasure. How could they do it? There is no human explanation. The giving has been out of range of all natural promptings. But God's spirit has breathed upon those converts from the lowest heathenism, and through them He has taught a rich lesson upon benevolence to the Universal Church. We will stop our boat at this village. The elephants are waiting for us a little beyond.. The houses appear unusually dilapidated, and we express surprise at the squalor and wretchedness around, although for nearly a year we had become accustomed to the unsightliness of Asiatic dwellings. The explanation is given, that soon the village is to be abandoned, on account of the multiplication of rats in the surrounding jungle for the previous seven years. Last year half of the rice, their only crop, was destroyed; and this year the inhabitants will reap only a third harvest. As a consequence, they have been brought to extreme destitution, and though formerly they had endeavored to exterminate the rats by poison, now they find it necessary to trap them or spear them for food to keep from starvation. We seek out the minister and deacon, and a little company gathers around the missionary in the chapel. Sorrow and sympathy and prayer are mingled, and then we separate. But the deacon draws from his tattered garment a handful of silver,— ten rupees,— five dollars. "This is our contribution for foreign missions among the wild tribes in the mountains." The tears gather in the eyes of both the missionary and his guests. Money from starving people to send the Gospel to heathens seven hundred miles away! "No, we cannot take it. God does not ask this now at your hands." The missionary entreated them to place this contribution, at least temporarily, in their church poor fund, to save some of their number it might be from death in a few days. Impossible, said the minister; and the deacon added these words, which I wish all home christians could have heard, as he spoke them while thrusting the silver coins into Mr. Carpenter's hands,—"We can live on rats, but the Ka-Khyens cannot live without the Gospel!"

The work among the Burmese has never yet in its results seemed commensurate with the missionary labor bestowed upon them. No other five millions of population in all heathendom have been blessed with so many able christian teachers. Dr. Judson gave them a most admirable translation of the Bible, and they have had it for over half a century. To-day Dr. Stevens of Rangoon, Rev. A. T. Rose assigned to the important endeavor to open a Mandalay mission, and others at Bassein, at Prome, at Maulmain, and at other stations, are faithfully following up the evangelistic labors among the Burmans, in which so many have engaged before them. But the work drags. The numbers in the churches very slowly increase. Why is it? Principally, it seems to me, because it is not God's way to begin with any country christianizing the upper classes. Dr. Judson made a mistake not to commence with the Karens. Especially as he had come directly from India, with a knowledge of its caste system, and of the fact that thus far almost all success had been among the lowest classes, he should at once have inquired in Burmah for the corresponding ranks of society. Had he not left it for mere chance nine years afterwards, that christian sympathy was excited for the Karens, and had he interested himself at once in this serf population, passing by for the time being the proud, ruling Burmese race, he might have escaped Ava and Oung-pen-la, and that early grave at Amherst might not have been. And then might have been anticipated by a whole generation what we are witnessing to-day,— the arresting and impressing of the Burman mind by Karen Christianity in a more emphatic and practical way than has been possible through direct missionary effort. Burman evangelization has been waiting, according to the Divine rule laid down in the first chapter of first Corinthians, for the leadership of Karen evangelization. And now at last the proud race is beginning to inquire generally and seriously, —What is this power, that is lifting those, who were so far below us, now so far above? Time and Providence have thus readjusted the order of mission work in this land, and the immediate future is therefore vastly more hopeful.

It is an interesting question whether these races should be educated together. There is a mutual repulsion. The wrongs inflicted and suffered for centuries have created feelings not easily suppressed. Some serious difficulties have arisen in the endeavor to associate them in the same schools. But looking into the future, it would seem to be the wisest policy to continue the effort. It is to the interest of all the various populations in Burmah, whose ethnological differences after all are vastly less than between the whites and blacks in America, that their social distinctions give way to the advance of British protection and of christian evangelization and instruction.

There are a number of natives in Burmah, who have been educated in America. The missionaries, who were responsible for this denationalizing of promising youths, doubtless acted conscientiously and according to their best judgment. But it is nevertheless very evident that they were mistaken. I have seen many illustrations of this in many lands, and with very rare exceptions it has proved a disastrous experiment. When brought to responsible life, and thrown upon their own resources, among their own people, they are seldom contented, practical and thoroughly useful. They have been spoiled by the curious attentions they have received in christian lands. They are disappointed in not finding at home the same social recognition among the foreign community, and they realize that they are above their own people. Of one of these America educated Burmans I inquired, if he would encourage others to go abroad for their school privileges? — and he replied, most sadly, and emphatically — "No, no, indeed!" Likewise from careful observation in several cases, I am as strongly persuaded that it is unwise to adopt native children into missionary families. The relief given to lonely missionary hearts, and the good done to the child are far more than counterbalanced by jealousies awakened, by the arousing of false expectations, and by the dismal future prepared for the ward.

In visiting the various schools of Burmah, it has seemed to us that the principles of self-support should receive more attention. It costs little indeed to support each boy or girl in the station schools. But that is an additional reason why they should be counselled and encouraged to contribute as much as possible of the means themselves. All this requires extra ingenuity and labor on the part of already over-burdened missionaries, and perhaps at present, with the inadequate force on hand, this is an improvement that must still be postponed. But, for example, with that boarding school of over a hundred Burmese girls in Rangoon, one of the very best things the American Baptist Women's society could do, would be to send a strong christian woman, accustomed to manual work, and with funds sufficient to establish a laundry as the industrial department of that seminary. I am familiar with all the objections, yet believe such a plan practicable and wise.

Care should be taken not to over-crowd schools. Applications will be numerous, especially where the mission provides support. The temptation is constantly to yield to the home demand for large statistics. But the efficiency of many schools is thus diminished. Rigid rules may not be applied at first, but as applications increase, the standard should be lifted, and quality especially should guide the plans of administration. The government "grants-in-aid" may not be refused, but too much reliance should not be placed upon them. Whenever the very life of a school enterprise has come to depend upon government appropriations, rather than upon the mission interest of the home churches and native support, the situation demands a special prayerful consideration. The extent to which mission schools should provide for the children of heathen parents will be considered elsewhere.

One lesson, which the past has taught in Burmah, seems to be quite forgotten by the large denomination of christians which, in the providence of God, is chiefly responsible for the evangelization of this great population. It is the need of providing reserves for advance movements. Previous to the last war with England, the missionaries were chiefly limited to the Tenassarim Provinces. For a while it seemed as if there were too many, at least for the stations they were occupying. But God had them in training for the opportunity, which the success of British arms suddenly threw open. Where are those to-day qualifying for the inevitable calls soon throughout Upper Burmah, and among the hills toward China and Tibet? The work already done at Mandalay and Bhamo is but the beginning of a vast labor that will be required before the close of the present century. But to say nothing of advance, the present stations of British Burmah are hardly manned. The special need to hold the ground is more *male* missionaries. Moreover, Shans, Talings, and other tribes are demanding new stations.

In Assam there is reason for encouragement. There are here sixteen hundred and sixteen gathered into the churches of the American Baptist mission, principally from the hill tribes. The work among the Garos is especially prosperous. Among the Nagas' hills war with the British power of late has temporarily checked evangelization. The stations occupied by the fifteen missionaries upon the ground are Tura, Gowahati, Nowgong, Sibsagor, Amguri, and Samaguting. The tours among the extensive tea gardens are peculiarly interesting. The Church Universal must have an increasing regard for these missions to Burmah and Assam, holding as they do, right between India and China, the key to the situation in Asia.

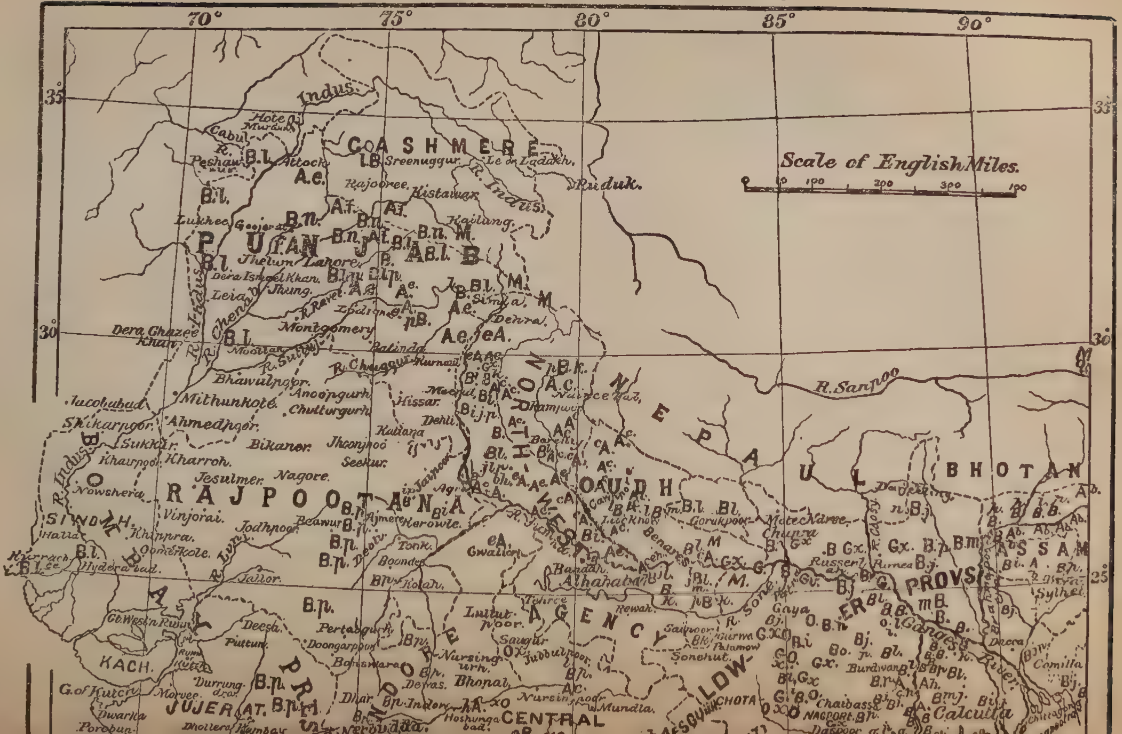
CHAPTER XVIII.

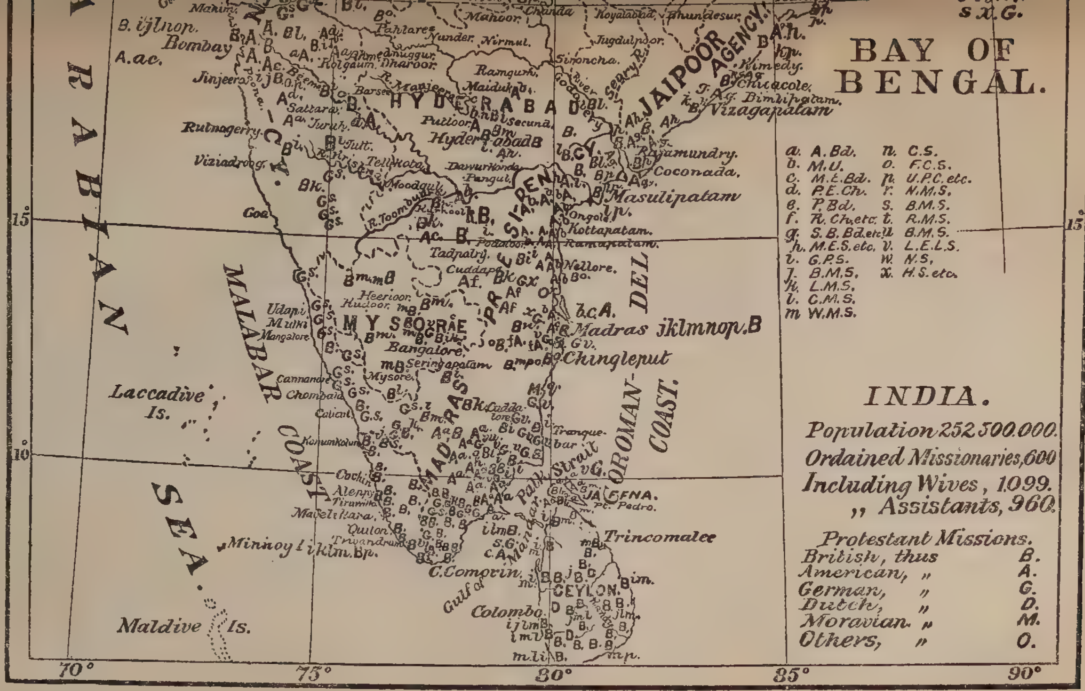
INDIA: THE COUNTRY, PEOPLE, AND RELIGIONS.

WE turn from Buddhistic countries, where the religious situation is well illustrated by a sight we witnessed in a temple at Maulmain. The chief priest was dead, and his body laid out in state. Working our way through a crowd mostly of women and of yellow-robed Buddhist priests, we found the corpse all exposed, without any clothing or drapery except over the middle person, every square inch of surface from head to foot being covered with thin bright gold foil. As the body had been there several days, and the temperature was very warm, mortification undoubtedly had quite advanced, but most of the evidence of the offensive corruption beneath was hidden from sight by the glittering tinsel, which however a touch would remove. We have been touching Buddhism at thousands of points all over its great glittering surface, and have found only a rotting corpse of religious faith and life beneath. The vision may be very bright and dazzling to the culture of unbelief in far off christian lands, but the grave is the only fit place for the whole system. The gold is not worth the disgusting and unhealthy process of removal. Let it go. Clean hands have better business in this little life of eternal issues.

But though we leave behind Japan and China, Siam and Anam, Burmah, and many Buddhistic isles of the sea, we shall yet meet some of the followers of Siddhartha scattered over India, and still represented by large numbers in Ceylon. We will frequently be re-

INDIA MISSIONS.




BAY OF BENGAL.
ARABIAN SEA.
INDIA.
Population 252,500,000.
Ordained Missionaries, 600
Including Wives, 1099.
,, Assistants, 960.
Protestant Missions.
British, thus B.
American, " A.
German, " G.
Dutch, " D.
Moravian " M.
Others, " O.
a. A.Bd.
b. M.U.
c. M.E.Bd.
d. P.E.Ch.
e. P.Bd.
f. R.Ch.etc.
g. S.B.Bd.etc.
h. M.E.S.etc.
i. G.P.S.
j. B.M.S.
k. L.M.S.
l. C.M.S.
m. W.M.S.
n. C.S.
o. F.C.S.
p. U.P.C.etc.
r. N.M.S.
s. B.M.S.
t. R.M.S.
u. B.M.S.
v. L.E.L.S.
w. N.S.
x. H.S.etc.
HYDERABAD
JAIPOOR AGENCY
MYSORE
MADRAS PRESIDENCY
MALABAR COAST
COROMANDEL COAST
CEYLON
Bombay
Jinjeera
Rutnagerry
Viziadroog
Goa
Sattara
Kolgaum
Dharoor
Ahmednuggur
Pahlares
Nunder
Nirmul
Mahoor
Chanda
Royalabad
Jugdulpoor
Sironcha
Ramgurh
Maiduk
Putloor
Hyderabad
Secunderabad
Dawurkonda
Pangul
Moodgul
Kurnool
R. Toombudra
Tellikota
Godavery R.
Seery R.
Chicacole
Bimlipatam
Vizagapatam
Kimedy
Rajamundry
Coconada
Masulipatam
Ongole
Kottapatam
Ramapatam
Nellore
Tadpatry
Cuddapah
Heerioor
Hudoor
Udapi
Mulki
Mangalore
Bangalore
Seringapatam
Mysore
Madras
Chinglepur
Cannanore
Chombala
Calicut
Cuddalore
Tranquebar
Kunumkolum
Cochin
Aleppy
Tiruwilla
Mavelikara
Quilon
Trivandrum
C. Comorin
Gulf of Manaar
Palk Strait
Jaffna
Pt. Pedro
Trincomalee
Colombo
Laccadive Is.
Minnoy
Maldive Is.
70°
75°
80°
85°
90°
15°
10°

minded of them by the closely related ascetic sect of the Jainas, and when down among the Singhalese of the great southern island we will carefully note the character of Buddhism, where of all places in Asia it retains the most purity of doctrine and life. But here the unfavorable impressions formed elsewhere are only deepened and strengthened. Said the Anglican bishop of Ceylon at a late missionary meeting, speaking of this system of idolatry from daily observation for years: "Buddhism is not like Christianity either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier; in practice, it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil-worship." In Ceylon, as elsewhere, much harm is being done by the superficial praise which Buddhism is receiving in England and America. Many of the Singhalese understand English, keep their agents in London on the alert for the publication of all such extravagant encomiums, and translate them for extensive circulation among the people. Buddhism has no scruples to turn every occasion to account without the slightest regard to the truth. For example, lately some French savans engaged two priests of Colombo to teach the Pali language at Lyons, and at once the Singhalese press announced that France was adopting Buddhism. Lately also, a few travelling Englishmen at Galle dropped some compliments in a temple they were visiting, and the enterprising Ceylon Buddhist literati at once translated and developed their acknowledgments into a pamphlet, which has been circulated over the island in proof that Great Britain is preparing to substitute Buddhism for Christianity.

The British empire of India has an area of 1,474,606 square miles, equal to all Europe outside of Russia, and contains a population of 252,500,000. The average is 215 to the square mile, but in the neighborhoods of the cities of Calcutta, Bombay and Madras the proportion rises to from 400 to 800, which is above that of England, or even Belgium. The Free Church of Scotland, in its Jubilee report of last year, states that for political and administrative purposes the Indian Empire is thus divided:—

Government.	Political Divisions.	Square Miles.	Millions of People.
Empress of India and Parliament.	10 Provinces, by British governors and civilians.	899,341	202
By the Viceroy and Governor-General in Council at Calcutta.	153 Feudatory States, by Hindu and Mohammedan nobles, assisted by British officers.	575,265	50½

Also that the whole two hundred and fifty-two and a half millions of India may thus roughly be classified as to creed at the present day: —

Demon-Worshippers (non-Aryans)	28¾	millions.
Hindus (Aryans), Parsees and Buddhists . . .	171	"
Mohammedans	51	"
Christians (of every tribe)	1¾	"
Total . . .	252½	millions.

This vast peninsula, nearly two thousand miles long from Kashmir to Ceylon, as also in width from Burmah to the Indus, almost equalling China Proper in extent, and containing five-eighths as large a population as the Celestial Empire or five times that of the United States of America, has come in the wise providence of God to be all practically British territory. Here the Aryan streams have reunited, the younger branch leading the way by force of higher civilization and stronger religious character. India is the old classical name, to which Hindustan is a modern designation, both of Persian origin. It is a land of great rivers, extensive forests, and vast alluvial plains. It must in all times have presented as to-day quite irresistible attractions to the populations of the dry, sandy, high table-lands of central and western Asia. A study of the natural features of Asia and its surroundings shows it was inevitable that, when the primeval nations began to emigrate from the neighborhood of the Caspian, they should flow in the largest numbers into the three directions of the provinces of China, Europe and India. The natural resources of the great peninsula are evidenced by the fact that all nations or cities have become rich, which have commanded the carrying trade for Indian commerce,— thus in succession Arabia, Tyre, Palmyra, Alexandria, Baghdad, Venice, Genoa; and, then, after Vasco di Gama's discovery of the Cape passage to the East, the Portuguese, Dutch, French, and finally the English.

India, or Bhārata-varsha, as it is commonly called in Sanskrit literature, introduces us to noble races of people, claiming to belong to the same stock with Europeans and Americans, and spreading before our astonished gaze a rich literature, and evidences of high civilization while as yet our English forefathers were barbarians. Before them, however, migrated from the north those numerous aboriginal tribes found to-day among the hills and jungles to the number of over fifteen millions, as also the great Drāvidian races to the south east of India, speaking Tamil, Telugu, Canarese, and Malayālim. These latter, though under the same Turanian classification, are of a much higher race order, probably came from the Aryan neighborhood, and were represented in the Sanskrit epic poetry by the celebrated Rāvanas and Vibhīshanas. Afterwards, somewhere in the neighborhood of two thousand years before Christ, the primeval, though not primitive, race of Arya, or the "noble," detached themselves into three branches, and peopled Europe, Persia, and India. Their language was the parent of the Sanskrit, Prākrit, Zend, Persian, Armenian, Hellenic, Italic, Keltic, Teutonic and Slavonic. Gradually these Hindu Aryans, as their Persian brethren called them after their separation, overran the whole country.

Alexander the Great touched the borders of India in 327 B. C. In the seventh century of the Christian era, before the advancing Mahometan hordes came the fugitive Parsees, expelled from Persia by Khalif Omar, a remnant of the old Zoroaster faith, still prominent throughout the country as next to the English the most enterprising in business. Then followed the successive Mahometan conquests by Arabs, Turks, Afghans, Moguls, and Persians, their descendants and Hindu converts numbering to-day a sixth of the population. At the close of the thirteenth century the Crescent was carried triumphantly beyond the Vindhya range into the Deccan. The famous Tamerlane was proclaimed Emperor of India at Delhi in 1398. Baber, the sixth from him, was the first Mogul Emperor, and this dynasty continually increased in power and splendor under Akbar, Jahāngīr and Shāh Jehān, culminating with Aurungzebe, and represented finally by the nominal leader of the Sepoy rebellion of 1857.

The British East India Company, though formed in 1600, had up to the middle of the last century only six factories scattered over the peninsula. The real beginning of English political ascendancy was in 1757, when Robert Clive, with a few hundred British soldiers, conquered the Mogul viceroy of Bengal. This was the celebrated battle of Plassy. Meanwhile colonies had been established at various points by Portuguese, Dutch, Danes, and French; and with them all the British were brought into frequent collision. The almost uniform success of the English Company attracted alliances with the native chiefs, and gradually the British Empire became extended over nearly the whole country. The influence of the other European nations lingers at a few isolated points; and some of the native states claim a measure of independence, which in any crisis that may arise would not be allowed to strain British interests; but practically all India belongs to the English. Not all the annexations can be justified, any more than the present government support from the opium trade, yet on the whole this vast extension of territorial sway has been a providential responsibility which could not be avoided. Step by step the dominion has mostly been forced upon the British government. And especially since, with the suppression of the mutiny, the power has been taken back by the Crown from out of the unworthy hands of the great commercial company, all Christendom has overwhelming reasons for gratitude that the sovereignty of England extends over India.

British supremacy over these two hundred and fifty-two and a half millions, during especially the last quarter of a century, has undoubtedly proved a rich blessing. Immediately after the awful events of 1857, Lord Lawrence, the viceroy, tells us that, in common with others, he was led to "ponder deeply on what may be the faults and shortcomings of the British as a christian nation in India." It was finally realized that what made England powerful and beneficent at home, the Bible, her Christianity, her evangelizing enterprise, was required for the permanency and benediction of British institutions in India. The days, which banished Judson to Burmah, and shut up Carey, Marshman, and Ward in Serampore, were passed forever. Recently the India Government laid before Parliament an official report, in which it frankly acknowledges "the great obligation under which it is laid by the benevolent exertions made by six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

It is generally said that a recurrence of the mutiny is unlikely, and even impossible. Surely, we felt as we visited the scene of the horrible massacre at Cawnpore, and roamed amid the ruins of the Residency at Lucknow, and recalled the heroic deaths at the Cashmere gate at Delhi, surely it is to be devoutly hoped that all this reign of terror may never again be inflicted upon both the foreign and native populations of India. But familiarity with the situation has served rather to awaken, than to allay anxieties. Increasing multitudes of the natives are becoming educated and consequently more and more self-reliant. Their education is chiefly secular, and practically anti-christian. The mutual jealousies and hostilities between the rival nations of the vast peninsula are being allayed by the constantly increasing commercial intercourse along the great public highways, railroads and canals. With each succeeding year British power can depend less upon these rivalries. The native press has thoroughly informed the masses of the frequent defeat of English troops in Afghanistan and South Africa, and the impressions of British prowess, made especially during the suppression of the mutiny, are being effaced. England for many years now has relied upon volunteers for the recruiting of her armies, which, though it may answer best in a great national emergency such as the American war for the Union, will not generally in ordinary times keep the ranks up to a high standard in personal appearance and efficiency. The British military force is not to-day what it is generally supposed to be by the nation it so proudly represents. There are too many boys and dissipated men. I should dread to have any corps of the British army as at present constituted meet an equal number of Germans or even French or Russians. And such views, particularly in the light of late events, are gradually working into the mind of India's millions. Here England's overwhelming superiority upon the seas avails but little. I have heard leading natives of Calcutta, Madras, and Bombay giving free utterance to the most disloyal sentiments. If all these threatening clouds are to clear away, it will be under the influence of Christian Missions. The ties, which bind converts to a christian government, are real, and they have proved to be above all others reliable. They will not lend their influence to the establishment of either a Hindu, a Mahometan, or an infidel dynasty. The wisest English statesmanship for India is the encouragement of evangelization in every proper way.

Ninety-eight languages, with a much larger number of dialects, are spoken in India. The principal are the Hindi, Hindustani, Bengali, Mahrathi, Telugu, Tamil, Gondwani, Punjabi, Sindhi, Canarese, Malayalim, Singhalese, Oriya, Kashmiri, Gujerati, Nepauli, and Bhotani. One hundred millions speak the Hindi, forty millions the Bengali, thirty-five millions the Tamil and Telugu, sixteen millions the Punjabi, fifteen millions the Marathi, ten millions the Gujerati. The differences in speech of these various nationalities are as great as among the different countries of Europe. Yet almost entirely by the labors of christian missionaries these various languages have been mastered, and into them have been translated the Bible and a great variety of christian literature. It is estimated that in nine of the Indian languages have appeared severally the following number of christian publications of various sizes. Hindustani, six hundred; Hindi, three hundred; Bengali, five hundred; Punjabi, fifty; Marathi, three hundred and fifty; Singhalese, six hundred; Telugu, two hundred; Malayalim, two hundred; and Tamil, twelve hundred. It is really bewildering to contemplate the already accomplished literary work of the missionaries in India. In this way alone, missionary investments in India have paid politically and commercially, many fold. But the labor is by no means complete. A christian literature for all India is task sufficient for hundreds of missionaries for another century, aided by thousands of natives. The Bible, and Butler's Analogy, and Paley's Evidences, and Bunyan's Pilgrim's Progress, and the Imitation of Christ by Thomas à Kempis, and a few other well-known translations have made a grand beginning among these two hundred and fifty millions of people. But it is only meeting the commencement of the demand on the part of those accustomed to enormous quantities of literature. They have a single epic poem, entitled Mahā-bhārata, which fills eight large volumes. Moreover, much of the work of the past needs to be revised in the light of better acquaintance with the languages; and unquestionably, even if there were no preaching and teaching requiring attention, there is book-making enough on hand in India to command all the strength and time of the whole missionary body, at least for the present and next two generations.

The architecture of India is enough of itself to interest the Christian world in this land and people. Upon its pages they have written their history, described their religious principles, and set forth in plain contrast their various national characters. In the North and South, in the East and West, everywhere the architectural book lies open, and I could read of Dravidian, and Hindu-Aryan, and Mogul, and British conquests; of Brahmanism, Mahometanism, and Christianity; of an elaborated caste system, of the condition of women, of the need of foreign domination — and much else upon their records of stone and masonry. Indian architecture expresses original thought; it is not the mere copying or plagiarism of European architecture. As Mr. Fergusson observes, "There is no country where the outlines of ethnology as applied to art can be so easily perceived." Writing of Indian buildings, he testifies truly — "They display an exuberance of fancy, a lavishness of labor, and an elaboration of detail, to be found nowhere else. They may contain nothing as sublime as the hall at Karnac, nothing so intellectual as the Parthenon, nor so constructively grand as a mediæval cathedral: but for certain other qualities — not perhaps of the highest kind, yet very important in architectural art — the Indian buildings stand alone." We can never forget the Jumna Musjid, the Hall of Audience where stood the famous thirty-million-dollars peacock throne, and the Kootub Minar, all in Delhi and vicinity: nor the mosque of Aurungzebe at Benares; nor the palace, Pearl mosque and tomb of Akbar, in and near Agra; nor especially the often described, yet indescribable Taj, the chief architectural pearl of India, well named the "Koh-i-noor of its beauty." The structure is of purest marble, and estimated to have cost at least ten millions of dollars. Here rests the beautiful empress of Shah Jehan, and he also who promised her on her deathbed that he would erect to her memory the grandest mausoleum of the world. Upon one of our repeated visits to this matchless shrine of art, we dismissed the attendants, and standing beside the sleeping forms of loving and beloved royalty, we sung together,—

"Love divine, all love excelling —"

Brahmanism is the dominant religion of the country. It is the offspring of the Vedic and grandchild of the Aryan. The Vedic religion gave birth to the Brahman hierarchy not later than the fourth century before Christ, and perhaps much earlier. The oldest of the sacred writings of the Hindus, the foundation of their religion and literature, is the Veda, or the four Vedas, consisting of hymns to the deities and commentaries upon them in prose. The oldest and most important is the Rig-Veda, compiled probably about fourteen hundred years before Christ. The monotheism of those ancient hymns, notwithstanding their accompanying worship of the powers of nature, their theory of inspiration superior to that of Mahomet and all other religions save Christianity, the absence of that gross idolatry, since universal among the Hindus, and the simplicity of the ritual, all take us back close to the original revelation of God to mankind. Still the pantheistic and polytheistic tendencies are very plain, and there is much in the old Vedic religion which carries me back to the imperial altar of heaven worship at Peking. A few lines from the Rig-Veda will interest the reader. They are translated by the Sanskrit Professor Williams of Oxford.

"What god shall we adore with sacrifice?
Him let us praise, the golden child that rose
In the beginning, who was born the lord —
The one sole lord of all that is — who made
The earth, who formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is immortality,
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world —"

It is interesting to note evidence from the Veda that the Hindu mind anticipated to some extent our present astronomical knowledge two thousand years before

Copernicus. We read from the Aitareyabrāhmana portion of the Veda — "The sun never sets nor rises. When people think to themselves the sun is setting, he only changes about (viparyasyate) after reaching the end of the day, and makes night below and day to what is on the other side." But with all its acuteness the Hindu mind, in its first gropings after truth in the feeble flickering light of nature, saw no plain way of escape from the evils of this life. Its Sān-Khyā-Kārika frankly acknowledges that all their S'ruti Anusravika, or Vedic knowledge, is powerless for salvation. Likewise all world-religions have confessed, as did Brahmanism in its subsequent Buddhism, and significantly at about the same time, 500 B. C., the movement under Zoroaster in Persia, that of Confucius in China, and of Pythagoras in Greece. How strange that the culture of unbelief in modern times should so misinterpret the acknowledgments of the vast majority of the human race!

In the Code of Menu, nine hundred years before Christ, we see the great caste system of India developing, the priesthood strengthening their ascendancy in every possible way. The divisions of society are the Brahmans, Kshatriyas, Vaisyas, and the Sudras. The Brahmans are represented as the supreme of all created intelligences, for whom the world and all that it contains were made. The third and fourth castes have come to be divided into a great number of subordinate castes. The Brahminical religion, and consequently the vast majority of the population of India, is under control of this caste system. There is nothing like it in the social life of other people. It is a religious institution. There is more than the usual barrier between the different ranks of society. The varieties are in kind as among beasts and birds. We say that all men are equal before God, and that, while the various ranks are allowed in society, they are out of place in divine worship. This is a very abhorrent idea to Brahmanism, for, according to the Code of Menu, it is before the mind of God especially that the inherent distinctions of caste appear. By birth and divine right the Brahmans are at the head of all creatures. They are deities in human shape, who have proceeded from the mouth of Brahma, the great pantheistic spirit, even as the Kshatriyas from his arm, the Vaisyas from his thigh, and the Sudras from his feet. The Menu Institutes declare: "Brahmans must under all circumstances be honored, for they are to be regarded as supreme divinities (paramam daivatam)." One infallible pope is bad enough at Rome, but with hundreds of thousands of them scattered over India, the situation becomes indescribable. And especially so, since far more extensive power is allowed the Brahmans than ever Roman pontiff assumed. The Code declares again: "Who, without bringing destruction upon himself, can provoke those men (Brahmans), by whose imprecation all-devouring fire was created, and by whom the undrinkable ocean was swallowed, and the wasted moon restored to its full size." Many times I have seen them worshipped as gods, and pretending to perform divine acts. Occasionally they have caught my eye, and by their smile acknowledged the conscious deceitfulness of it all, even with the cringing devotees prostrate at their feet.

During a journey of several weeks and of several hundred miles, off the railways among the fields and forests and villages of Southern India, I came first to fully realize the strength of this vast Hindu caste system, its sovereignty over the religion of the people, and the fact that it is the greatest hindrance to Christianity among almost a seventh of the population of our globe. One day upon the Buckingham Canal I hired a boat, the owner contracting to take me by midnight to the vicinity of Ongole in the Telugu country, where an ox-team was awaiting me. It necessitated constant progress. The agreement was, that though he might take other passengers aboard, there must be no delay. Soon two high-caste Hindus joined me, but they were careful to avoid the terrible catastrophe of falling under my shadow. At noon they requested me through my interpreter to allow them to go ashore at the next village, and there to buy, cook and eat their food. I replied, I could wait only long enough for them to do their marketing, and offered them the use of my own cooking arrangements. This they declined, because it would break their caste, and for the same reason they would not touch an article of my food, though I had a superabundance and pressed it upon them, as the night came on, and they had eaten nothing for the whole day. How fearful it is thus and in a thousand other ways to break caste may be seen from this, also out of the Menu Code: "A Brahman neglecting his own appointed caste duty (dharmāt svakāt), will be born as a vomit-eating demon," (that is in his next state of transmigration;) "a Kshatriya, as a demon feeding on excrement and dead bodies; a Vaisya, as a demon feeding on putrid carrion."

A cultured Hindu remarked lately: "Properly speaking, we have now no religious belief; any one can believe what he likes, so long as he retains caste." This is doubtless true among the more accomplished classes of India. If the caste features were gone, the Hindu edifice would quickly tumble into ruins. Says the Sanskrit professor at Oxford: "It is difficult for Europeans to understand how the pride of caste, as a divine ordinance, interpenetrates the whole being of a Hindu. He looks upon his caste as his veritable god; and those caste rules, which we believe to be a hindrance to his adoption of the true religion, are to him the very essence of all religion, for they influence his whole life and conduct." That here there must be no compromise is the prevailing judgment of Christian Missions. Roman Catholics, the Leipsic Society, and a few others have adopted a very lenient course with the colossal evil; but it is wiser to attack it directly, since it is the very citadel of Hinduism. True Christianity can make no progress except over its ruins. It is too cold, and cruel, and crushing, and heart-hardening to warrant other than the most determined hostility on the part of the missionaries. And for such attitude and effort the assistance they are receiving in the providence of God in many ways surely emphasizes the duty. Railroads, with the refusal of government to construct them on the caste principle, are proving a great blow to the system. Christian family influence, the education of women, and all contact with better social life are surely and rapidly at work undermining the caste of the Hindus. The terrible power of the oppressor is being broken, and evangelization must co-operate without compromise.

We have spoken of the bewildering immensity of the Hindu Sanskrit literature, as illustrated by the two great epic poems — the Rāmāyana and Mahā-bhārata. These, written from three to five centuries before Christ, indicate the desperate efforts of the Brahman leaders to counteract the influence of Buddhism and win back the seceding millions. The Brahmans had distributed the deity among themselves, and monopolized him. Buddhism was a popular revolt against this. Its error was in going to the atheistic extreme. In recognizing at the beginning no supreme deity, in affirming the only god is what man himself can become, and in substituting mere contemplation for prayer, Buddhism left exposed a weak position which wily Hindu Brahmanism was sure to assault. Any quantity of superhuman gods were soon provided, commencing with the Triad,— Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer; continuing with giving Vishnu ten incarnations; and so on till the Brahmans claim to have provided over against the Buddhist atheism three hundred and thirty million deities. Against such rivalry Buddhism had to succumb, although it also resorted to the multiplication of gods. The chief reason was probably that they were kept in too subordinate a position, the Buddhist gods, after all, never rising above the rank of slaves to the ascetics.

In the Golden Temple of Benares we linger a moment. The revolting picture is the same we have witnessed at scores of places all over India. The sacred cows are strolling around the enclosures. A woman seizes the tail of one, and with the holy excrements bathes her face. Obscene idols are all around. The Linga surrounded by the Yoni are the most conspicuous objects of worship. Siva and Parvati or Durga are being propitiated by multitudes with libations and garlands. It is all unspeakably vile, and self-respect compels retreat. Yet we must acknowledge that, as we gazed upon the faces, attitudes, and gestures of the worshippers, there was not that sensuality of expression and beastly demeanor to be expected from the loathsome obscene surroundings. Indeed, at the Ganges bathings, along the Benares ghauts, as also at the great Allahabad Mela, we did not see among the devotees that abandonment of all decency in appearance we anticipated. No doubt all this Siva worship is grossly and vastly demoralizing, as evidenced in the Tantras and in the customs of the Sāktas; yet largely the sensual must be overborne by the intended symbolism of divine reproduction, of life from death, of creation from destruction.

The Monkey Temple of Benares contains hundreds cf these creatures as objects of worship. The all-pervading god is in them also, and thus renders them a suitable cluster of divinities for the devotions of the people. The same is true of the alligator pond and temple near Kurrachee. The most disgusting living features of Hinduism are the persons and habits of the multitude of fakirs scattered over the country, and gathered in great numbers at the Allahabad Mela. They are as loathsome objects as nakedness and filth and self-mortification can effect. The car of Jurganot, we were glad to see, had become a sadly dilapidated affair. The image itself is ludicrously repulsive. Indeed, it is very difficult for Europeans and Americans to see anything else than childishness and grotesqueness in the larger proportion of the exaggerated Hindu symbolism. Thus, for example, in the appearance sometimes given to Siva, with a trident, three eyes, a black throat, holding a crescent, a tiger's skin, an elephant's skin, a rattle, &c. But to the Brahmanists everything is designed as symbolical. The trident signifies creation, destruction, and regeneration. The three eyes mean past, present and future. The black throat is from the deadly poison Siva churned out of the ocean, which, but for his swallowing it, would have destroyed all living beings; and thus on, *ad infinitum.*

The Moslemism (blind obedience) of India, claims as many followers to-day as the entire population of the American Union. Under the English Empress, therefore, there are many more Mahometans than are governed by the Sultan. It is a cause for profound gratitude that, among so large a proportion of the followers of the false prophet, perfect religious freedom and full opportunity for evangelizing labor are guaranteed. Still, missionary work in their direction, even under these advantages, has been scarcely more fruitful than among the Moslems of Turkey and Persia. Difficult questions of comparative religions are presented right here. Has Islam (that is, submission) on the whole proved a benefit to Asia? In India, is it a greater or less obstacle than a corresponding amount of Brahmanism to the advance of Christianity? The one who first came to the front in this great world movement, Mahomet, "the praised" or "the desired," was born at Mecca in Arabia about 570 A. D. The majority of the tribes around him were grossly idolatrous. Largely the old Sabænan worship of the host of heaven prevailed. Most of the nominal Christianity of the time had become very corrupt. Its reproach on the one hand, and the prevailing idolatries on the other, with lawless habits and cruel customs, such as burying daughters alive, required, in the absence of anything better, such a mighty conflagration as was Mahometanism. There were not life and vigor enough in Christendom to meet the pressing necessity throughout Southern and Western Asia and Northern Africa. The Koran, even with its Kaaba superstition and its argument of the sword, were at the time a great blessing to the world. It swept into utter destruction a vast deal of false Christianity, and an amazing amount of the grossest superstitions and idolatries. This bible of the Moslems was a compilation of Mahomet's sayings, made after his death by order of Caliph Othman. Of scarcely secondary authority are the collected traditions of the false prophet's words and actions, called the "Hadis" or "Sunna." It was because of the hostility of Mahomet to idolatry, that he was compelled to flee to Medina in 622 A. D. This flight is called the Hegira, and from it the Mahometan era is dated. Henceforth soon the alternatives were given to all "the people of the book" (that is, Christians and Jews), the Koran, tribute, or the sword; and all idolaters were to be slain.

In about a century Mahometanism extended from the Pyrenees to the Himalayas; and we have seen how the conquering religion spread beyond over the vast peninsula. Of its influence in India, we can agree in part with Sir William Muir, in his standard "Life of Mahomet," when, from his long experience in that land, he testifies: "We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the peninsula. Idolatry vanished before the battle-cry of Islam; the doctrine of the unity and infinite perfections of God and of a special all-pervading Providence became a living principle in the hearts and lives of the followers of Mahomet, even as in his own. An absolute surrender and submission to the Divine Will (the idea conveyed by the very name of Islam) was demanded as the first requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated toward all within the circle of the faith; infanticide is proscribed; orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited, and Mahometanism may boast of a degree of temperance unknown to any other creed." But, when Sir William Muir argues that these benefits have been purchased at too costly a price; that, because of the perpetuated polygamy, divorce, and slavery, the religious intolerance, and the added elements of hostility to Christianity, Mahometanism has not been, on the whole, a benefaction to the human race, I cannot agree with him. It has been a part of the all-overruling wisdom of the centuries. It holds up to-day one hundred and seventy millions of our race in a civilization above that of the heathen world. And, though evangelizing success among them is delayed, the times are maturing for the grand utilizing of their monotheism, obedience, and social virtues. Culture is sure in some respects to strengthen unbelief, but ignorance is not, therefore, a desirable handmaid for Christianity. I may add right here the interesting Moslem prayer, the First Sura of the Koran, that which serves to the world of Islam, as Dr. P. Schaff observes, as the Lord's prayer to Christendom, and which every pious Moslem repeats five times a day:—

> "In the name of Allah, the Compassionate, the Merciful.
> Praise be to Allah, Lord of the worlds!
> The Compassionate, the Merciful,
> King on the day of reckoning!
> Thee only do we worship, and to Thee do we cry for help.
> Guide Thou us on the right path,
> The path of those to whom Thou hast been gracious—
> With whom Thou art not angry,
> And who go not astray. Amen."

The Parsees, residing mostly on the western coast, have none of the Moslem aggressiveness. It is interesting to meet these believers in Ormazd and Ahriman, to look into their Vendidad Sadé or Avesta books, and to see their Towers of Silence upon Malabar Hill. We shudder at their vultures, to which they commit the bodies of their dead. We hear Chunder Sen deliver his annual address before the Brahmo Somaj at Calcutta. It was a most painful spectacle; a great orator, master of the English, still loaded down with his heathenism, laboring at the impossible task of forcing an entrance through the strait and narrow gate into the temple of Christ. His movement in the sphere of Hinduism is proving the same miscarriage as many affirm of Hyacinthe in the church of Rome. More pleasant to note is that strange native "Syrian Church of Malabar," or "Christians of St. Thomas" as they call themselves, located on the southwest India coast of Travancore and Cochin. Here are many thousands, who can probably trace back to the preaching of the Apostle Thomas himself. We know that Pantaenus of Alexandria visited them in the second century, and they were represented at the Council of Nice in A. D. 325. They preserved the only manuscript complete of the Syriac Bible that is now in Europe, except that at Milan.

The great political question of India to-day is an educational one. Even the subject of its opium production is less vital, and herein the position of the government is equally indefensible. There are multitudes of Hindu and Mahometan indigenous schools. Government spends millions of dollars annually upon its vernacular, Anglo-vernacular and college schools. The elementary work is very much neglected, and higher education is suffering largely from rationalistic and anti-christian instructors. Says Professor Williams: "The faculty of faith is wholly destroyed at government high schools and colleges." A Bengal civilian, even without christian motive, testifies "Our state colleges are content with chaos." Time is hastening when the British power must abandon its neutrality, and return to its promise in 1854 to foster mission schools. The natives will have more respect for a christian power that has religious decision. English neutrality virtually attacks Hinduism with scepticism. "In truth," as Professor Christlieb says, "no policy is far-seeing which is destitute of character, and none can care adequately for the future of a people that is without the imperial idea, the firm belief in the ever-enlarging kingdom of God and the dependence of all human welfare on its progress." India should devote more of her educational funds to elementary instruction, carefully avoid the substitution of no-religion for the false systems demolished in part by science, and at least redeem its promise to mission schools.

CHAPTER XIX.

CHRISTIAN MISSIONS IN INDIA.

IN this vast eastern empire of Great Britain, modern Christian Missions have had their largest development. Here have been the greatest concentration of evangelistic forces; the most numerous body of foreign missionaries, unsurpassed for piety, intelligence and culture, the largest outlay from the contributions of Christendom, and the most enormous aggregation of facilities for the prosecution of mission enterprises. We spent four months of hard social labor in India, including its eastern extremity of Burmah; but the proposed delightful task of becoming personally acquainted with all the mission forces was too gigantic for any such limited period. Neverthelėss, there was opportunity for introduction to nearly two-thirds of the six hundred and eighty-nine ordained European and American missionaries, and of the four hundred and thirty central stations. Of these laborers two hundred and forty-four are from England, one hundred and thirty-one from Germany, and one hundred and seventeen from America. At Calcutta forty missionaries of the various societies were invited to meet us at the American Mission Home; and there, as also upon several like occasions elsewhere, many glimpses at the workers and their work were gratefully secured, that would otherwise have been impossible. It was a constant exhilaration to move among so large a number of the representatives of the thirty-five Protestant societies engaged in evangelizing India. Yet, often they seemed almost lost in the vastness of the population, averaging only a little over two missionaries to a million of the people. Nevertheless, behind them are many times their number of native preachers, teachers and catechists, leading on the rank and file of half a million of Protestant christians, against especially the mighty foe of Hinduism, with its one hundred and seventy millions of adherents.

The lamented missionary Sherring, of the London Society, whose profitable acquaintance we formed at Benares, the ecclesiastical capital of Hinduism, divides the work of modern missions in India into two periods. The one, reaching down to 1830, includes the work especially of gathering materials for future use; the other, chiefly the employment of those materials. This is a convenient division, although, as he observes in his late paper before the Mildmay Conference, much preparatory service is required even at the present time, and is inseparable from all new station work. The converse also is true, that during the earlier period in India much actual use was made of the collected materials by Carey and his companions at Serampore, by Rhenius in Tinnevelly, Mault in Travancore, Duff in Calcutta, Wilson in Bombay, and other eminently practical missionaries of the cross throughout the vast peninsula. The year 1813 was memorable for the cause of evangelization in India, in that then Parliament interposed in behalf of the missionaries, and largely removed the difficulties which Carey, Marshman, Ward, and others had encountered under the irresponsible administration of the East India Company.

It was a lifelong inspiration to visit Serampore, the scene of the famous labors of these last three mentioned missionaries. And it added much to the spiritual exhilaration of this never-to-be-forgotten day, for us to have as our host and guide, General A. C. Litchfield, the American Consul-General to India, who has now for many years in Calcutta endeavored by varied humble and self-sacrificing services to prove that the spirit of those Serampore missionaries still lives and labors. We have seen him entertain sailors by the hundred in his home, that he might have opportunity to pray with them and talk to them of Christ. We have gone with him on shipboard, where, with one of the missionary ladies of the American Home to play his portable organ, he seeks to carry the message of the Gospel to the sons of the sea, who will not come to his home. And all this he has now kept up every week for the past ten years, at, we know, a constant strain of great personal sacrifice. In our civil war he sacrificed upon his country's altar a prosperous business and the prospect of large wealth; and now, there are few missionaries, who are giving up more for the cause of Christ in foreign lands. The small salary allowed by the American government does not enable him to sustain his family there upon the scale demanded by his official associates; and so he is there alone, held to his post, not by its great honor, not by its salary, but by a large variety of missionary responsibilities, which have accumulated upon him during his residence in Calcutta. The foreign mission cause needs such laymen at all its stations. They have special opportunities and facilities for commending Christianity to the unbelieving and idolatrous masses around them. We remember another at Yokohama, another at Kobe, another at Maulmain, another at Bassein, and still others, who, notwithstanding their secular employments, are as full of the missionary spirit as any under regular appointment. And when the great day of harvest reckoning shall come, their names will appear high upon the honored roll of those who have lived and labored for the cause of foreign evangelization.

The great Serampore buildings, erected at such vast expense and personal sacrifice, remain; but the school is languishing. Lack of home support, and conflicting views between the home authorities and the partially independent missionaries, have conspired to the present lamentable situation. For the sake of hallowed memories, it is to be devoutly hoped that present efforts will succeed in restoring the educational institution to its former prosperity. The location is admirable; only a few miles from Calcutta, just across the Hoogly from the Viceroy's summer palace. The most serious embarrassment is the erection of a closely adjoining manufacturing establishment; but generous grants could easily remove this annoyance. At any rate, this institution is not the only monument of the labors of those pioneer missionaries, who were compelled to take refuge here under the then Danish flag. Their work laid the foundation of the great India national system of education. Their example was followed and their advice was sought by the general government. In a little cemetery not far away we lingered beside their graves, and thought of their marvellous toils and sacrifices. With government salaries each of six thousand dollars per annum for many years, they kept back from their varied benevolences but four dollars per month for each member of their home circles, thus contributing over three hundred thousand dollars to their mission work. Experience has taught that such extreme economy in living is not wise, as also that secular employment and the consequent missionary independence of home support are not conducive to the most successful evangelization; and, yet, there are lessons from Serampore which many missionaries do well to ponder. At the risk of incurring the censure of some of those whose hospitality we have enjoyed, and therefore against whose views of mission housekeeping economies we may seem barred from taking any exception, we repeat there are some lessons from Serampore worth pondering. The past three generations of missionaries gathered up some wisdom on the living question, deserving the special consideration of their successors.

The home churches do not ask their missionaries to starve themselves down to four dollars each person a month. They do not require any such close figuring, as in the case of a good brother and sister I met in the interior of China, who use only one quarter of their salary for their own living expenses—three hundred dollars a year,—and direct the treasury to remit the other three-fourths to their children in America, that they may be entirely independent of all benevolences for their educatiou. But there is a growing demand for more consideration on the part especially of that large proportion of the missionary ranks, which in the matter of a mere living are doing quite as well as is very evident they could do in the christian ministry at home. Twelve hundred dollars and a house, say fifteen hundred dollars a year, with perquisites, is twice the average income of ministers at home, and of the home missionaries scattered through destitute parts of our own country. True, it costs more to live as our missionaries should live in heathen lands than in America, but never double, as I can testify from considerable experience in hiring apartments and in purchasing food and clothing in a majority of the countries of the world. There are other and great sacrifices, which foreign missionaries cannot avoid, the long far-off separations from kindred, banishment in part from congenial christian and civilized associations, and generally the substitution of a far less comfortable, healthy and bracing climate than that left behind. This the home churches can appreciate, but there is a prevailing judgment that in the simple matter of a living the majority of these missionaries are being dealt with, as they should be, generously. It is true that occasional travellers, accepting their hospitalities for a day, are liable to remain totally ignorant of the customary culinary sacrifices of a foreign mission home. But on the other hand it is also true, that missionaries, supported during their two years' vacations at average ministers' salaries from the treasury, and gladly welcomed and feasted at all our best homes, and with the best we can provide at whatever sacrifice after their departure, they also are liable to over-estimate the living indulgences of the vast majority in christian lands. Let there be no discouraging young people enlisting in foreign mission work on the score of an inadequate support in regard to their own living expenses. The prevailing judgment of the home churches is that they should fare at least as well as the average of their own ministry. The uniformity of salaries will require many of our first-class men and women to live lives of sacrifice in regard to home comforts also; but, on the other hand, many of equal piety but less capacity for getting on in the world will be favored by the arrangement. In all departments of life there are those who will be embarrassed, no matter how large their income. The cause of missions suffers from their improvidence. Generosity to the many calls upon a missionary's benevolence does not excuse him for denying himself and family the necessary food and comforts of home. Let the letters to the friends at home, and the addresses and conversations of returned missionaries, be very considerate on the salary question. The spirit of the churches is to treat foreign missions more generously than home missions, and they want it recognized. There are no rights to be demanded. A home missionary, living with his family on four hundred or five hundred dollars a year, hundreds of miles in the interior of one of our territories, may talk of rights; but not a foreign missionary with three times the salary in India or China. No, there is a romance in foreign missions yet. Christianity is not in a mood to place heathen evangelization upon strictest business principles. The service is not hired but given. Gratitude expresses itself in generous gifts. My father, a clergyman, who brought up a family of six children and largely educated them on a salary of eight hundred dollars, taught us all to give especially to foreign missions. Thousands of our home ministers and laity, like circumstanced, will do the same, but their hearts require appreciation and gratitude.

The situation in India in 1830 was very encouraging. Nine missionary societies were at work in the country. Twenty-seven thousand Protestant native christians had been enrolled, including those of Ceylon and Burmah. With the aggressive activity now manifested in the use of the missionary materials which had been collected, the following ten years saw this number more than doubled. The same was true of the succeeding decade. In 1861 the christian community of India numbered two hundred and thirteen thousand three hundred and seventy; in 1871 three hundred and eighteen thousand three hundred and sixty-three; and at present there are at least half a million, with over one hundred and twenty-five thousand of them in communion. These results represent some of the most heroic mission work in the world, such as that of the London Society in Vizagapatam for thirty years without a single convert, that of the American Baptists at Nellore for twenty-one years with but twenty-three converts, that of the two missions at Cuddapah for thirty years with only two hundred converts; and that of the six German missionaries among the Kolhs of Chota Nagpore for five years without one conversion, during which four of these brave christian soldiers fell at their post. Episcopalians cannot forget that the Church mission, after twenty years in Masulipatam and vicinity, numbered only two hundred and fifty-nine adherents. When I crossed the Kistna a little above, it was with grateful heart that I observed how richly God is honoring such fidelity and patient waiting, as likewise a few miles beyond to the south, in the neighborhood of Guntur, where the mission of the American German Lutherans, after about the same twenty years, numbered but three hundred and thirty-eight converts. We need frequently to recur to these old heroic records, to realize the rapidity with which the mission cause thus started is moving forward at the present time. It has been calculated that at the rate which has now held good since 1830, there will be one hundred and thirty-eight millions of Protestant christians, with thirty-four and a half millions of communicants, by the commencement of another century, in India.

Other results are apparent quite as important as these numerical ingatherings. The dormant conscience of the people has been aroused. A general quickening of thought has been experienced. An almost universal unrest has been created, and vast multitudes are abandoning their idolatries and superstitions. Said Mr. Sherring at the Mildmay Conference: "The moral growth of the nation and the radical changes for the better which are taking place in native society throughout the length and breadth of India, and which even our enemies recognize, are, as evidences of improvement and progress, verities from which no appeal is possible." I met constant evidences of deep and wide-spread intellectual ferment among both Hindu and Moslem populations. Western scholarship has been opening to Eastern research the long closed avenues to the old Aryan sources of religious faith. Hundreds of thousands of educated Hindus are examining for themselves into the far purer principles of Vedic philosophy. They realize that they have drifted far away from even the imperfect theism and anthropology of their own ancestry. And they are discovering fatal weaknesses in their traditional foundations. The Brahmo Somaj is a symptom of this intellectual ferment.

Of the almost universal unrest among the masses of India, which we have noted, and which gives great encouragement to further evangelizing labor among them, secretary Jenkins, of the English Wesleyan Society, testifies: "The people who do not think are disturbed by those who do. There is an impression that every active power in their midst, or which threatens presently to be in their midst, is forcing upon all India a change of faith; that Hinduism cannot be pressed into the progress of modern life; that in the light of science idols cannot continue to be the objects of national reverence, and the inspiration of national morality; that in an age when the pre-eminent force is intellectual, and the doctrine of abstract social equality is nearly indisputable, caste, as the Hindus understand and enforce it, is an anachronism. The people see that these things are going, and they do not see what will take their place."

Though not yet to the same extent, there is a corresponding agitation of thought and religious disquietude among the fifty millions of Mahometans in India. The political bands of Islamism are being severed, and the faith of multitudes in the Koran is being shaken. When the Sultan of Turkey has lost his temporal power, then the lingering political hopes of India's Moslem populations will largely vanish, and there will be a fair encounter with no uncertain issue between the principles of the Cross and the Crescent. Already a goodly number of them, sufficient to prove the power of the Gospel, have been converted, especially in the Punjaub. And a visit to the Church Mission Divinity School at Lahore shows that they are beginning to furnish themselves with a native ministry.

It is interesting to trace the development of mission work under each of the societies operating in India: thus of the English Church mission, whose work, even as that of the Propagation Society, may be said to have begun with the missionary zeal of Chaplain Henry Martyn. His labors in India, from 1806 to 1811, were the seed-sowing of a great harvest of evangelizing activity; and when in the vicinity of Serampore, we eagerly sought out the little pagoda which was the study of this pioneer missionary. Agra was the first station formally occupied by the C. M. S., and that in 1813. Now it has seventy-four principal stations in India, with over one hundred missionaries, nearly two thousand assistants, and one hundred thousand christian adherents. Their labors have been especially blessed in the districts of Tinnevelly and Travancore. In the former this mission has over fifty thousand adherents, scattered among seven hundred and seventy villages, among which the native pastorate has been developed as in no other field of the mission world. Their work in Travancore is specially interesting, since largely among the descendants of the ancient Syrian Church. The effort at first was to reform the venerable ecclesiastical community, but it was a failure. Even now the greater success attends labors for the surrounding heathen. This mission has here twenty thousand adherents, belonging to the Malayalim part of the ancient kingdom. The other, or Tamil portion, contains forty thousand under superintendence of the London mission. Ellore and Bezwada, which I visited, are stations of the C. M. S. among the Telugus. Evidently the work here is being blessed, yet not so much, we felt, as if less deference to caste prejudices was paid. In the neighboring city of Masulipatam, Rev. R. Noble long stood at his post as head of a high caste school, never returning to his home for twenty-four years, and at his death his theory was in part justified by the fact that his six christian bearers were an Englishman and (had been respectively) a Brahman, a Vellama, a Sudra, a Pariah, and a Mussulman.

The other English Church mission, that of the Propagation Society, numbers in India over 50,000 adherents. Notwithstanding its aristocratic bearing toward other Societies, and its often quite exasperating habit of ignoring the many times more of evangelizing service performed under other auspices, its work is evidently being largely blessed. Although the temper of the Propagation Society is not yet up to the mark of adopting such a rule as the thirty-first of its sister organization, the Church Mission Society, — requiring that "A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ,"— the missionaries and friends of the other missions should resist the temptation to undervalue the services of the S. P. G. in India and elsewhere. Its missionaries number to-day 593, and during the 180 years of its history this society has expended twenty-five millions of dollars. Especially should Americans not forget their debt of obligation to this society, for from 1702 to 1783 its principal sphere of operations was in our land; and largely from the seed thus sown has sprung up American Episcopalianism, numbering 1,000,000 souls under the pastoral care of 62 Bishops and 3,000 other clergy. S. P. G. mission work in India has been especially blessed in Tinnevelly and Chota Nagpore. In the former district the accessions since 1877 have been over 20,000; and the gospel is being preached regularly to-day in 631 of its villages. In the latter district, a province of the Bengal Presidency, among the aboriginal tribes of the Kolhs, this society has enrolled 10,000 converts, the large proportion of whom however were transferred from the German Gossner Mission.

Of the other English missions, the London Society has 50,000 native adherents, with 45 ordained missionaries. Only 4,500 are communicants, showing special and commendable care in regard to encouragement to full membership. The richest blessings seem to rest upon the labors of this society in Travancore. Its late establishment of public lecture courses in English upon religious topics at Bangalore is sure to effect important results. The Wesleyans support nearly 100 missionaries in India, including Ceylon. They enroll upwards of 4,000 members among 20,000 adherents. Many of their schools, particularly in the Mysore district, are in a very prosperous condition. The English Baptist Society carries on its most important mission in India. It sustains 39 missionaries, whose adherents number not far from 20,000. The report at present from many portions of their field is of increasing vitality and independence on the part of the native churches. In many places the women have adopted the custom of setting aside for church expenses a handful of rice at every daily meal. Their missionary Rouse, whom we met in Calcutta, has lately published a "Life of Carey, Marshman, and Ward," in Bengali, which promises to be of great service to the cause.

Fifty years ago Scotland began to be stirred in the cause of foreign missions by Drs. Chalmers, Inglis and Duff. Long before, as far back as 1560, John Knox had promised that the Reformed Kirk would "preche this glaid tydingis of the Kyngdome through the haill warld;" but not till 1830 was Dr. Duff, its first missionary, enabled to begin his celebrated educational work in Calcutta. It became the centre of many mission stations, extending to the Santal uplands, and the instrumentality of gathering a goodly number of noble converts from among the Brahmans and Hindus of all castes. It cannot, however, be denied that the actual evangelizing results of the vast education enterprise of the Scotch mission have fallen far below the expectations of its founders. A similar work to that at the India capital was inaugurated in Bombay and Poona by Dr. Wilson and his associates, and its oversight was transferred to the Scottish society in 1835. We were pleased to meet their useful convert from the Parsees, Rev. Dhunjeebhoy Nourojee, and their other from the educated Brahmans, Rev. Narayan Sheshadri. From this centre of mission activity other denominations at home were induced to enter upon neighboring work; particularly the Irish Presbyterian Church in Gujerat and Northern Bombay, and the United Presbyterian Church in Rajpootana. Two years after, under Rev. Anderson and his associates, the Madras educational institution was founded. It has become a great power and is deserving of its present beautiful buildings. The disruption of 1843 threw great financial loads upon the Free portion of the Scottish Church, but under the stimulating appeals of Drs. Duff and Wilson the needed sacrifices were made, and the whole Christian world received a benediction. Immediately the Free Church Society occupied a new mission at Nagpore in Central India, under Rev. Hislop, worthy to be ranked with the other founders. To-day the one centre of 1830 at Calcutta has grown to 31 stations, with 40 missionaries and 208 assistants. Their adherents, including those of all the other Presbyterian missions, number at present 10,000.

The five Lutheran societies operating in India, the Leipzig, the Gossner, the Danish, the Hermannsburg, and the American, have forty-two thousand adherents. Some of these, as also the American Baptist mission, have lately gathered largely from the results of christian relief among the late terrible famine sufferers. According to the London "Times," there perished on account of this famine in the Presidency of Madras 3,000,000 of persons; in Mysore 1,250,000; and in the Bombay Presidency 1,000,000. A relief fund of $4,000,000 was sent from England; and public work on a large scale, such as the Buckingham Canal, was furnished to the destitute poor. Such philanthropy was in striking contrast with the selfishness and indifference of the heathen priesthood and laity. Multitudes were impressed by it. Christian truth, with which they had been made familiar through the preaching of many missionaries, and the instruction of many christian teachers, and the circulation of a vast amount of Gospel literature, now germinated, and a large and genuine spiritual harvest has resulted. Hundreds of thousands of idols were thrown away as useless. Inquirers thronged the mission stations, especially after the famine had passed, and the sincerity of their motives could not be denied. They were not "rice christians," like those multitudes of Buddhists in Ceylon who so deceived the Dutch missionaries. The large majority of them were undoubtedly honest seekers after the light and power of the true God. Repeatedly they said: "We can understand christians giving sympathy and help to their fellow-christians in time of need, but it is indeed wonderful that they should show such great and noble compassion to the heathen. There must, indeed, be a mighty power in their religion!" Under these quickening influences, the American Baptists have increased their numbers six-fold during the last three years, having among the Telugus to-day 20,000 communicants, and 80,000 adherents.

During my visit to Ongole, two hundred miles north of Madras, I was greatly strengthened in confidence that these marvellous ingatherings have been of the Lord. Twenty-eight years ago, Dr. Jewett, a missionary from Nellore, still living at Madras, and in the service of the American Baptist Society, was touring in this densely populated region. Upon the summit of a mountain, near Ongole, he prayed that God would send a missionary there. For thirteen years that prayer remained unanswered, largely doubtless because of the delinquencies of home ministers and churches. But God had not forgotten it, and with Mr. Clough, the missionary sent, it was my privilege to kneel upon the summit of that same mountain, and thank God that He had answered that prayer, and added blessings which have thrilled all Christendom with amazement and gratitude. I was present at the examination of a number of these late Telugu converts, when they presented themselves as candidates for church membership, and I can candidly testify that they passed the ordeal fully as satisfactorily as the average at home. In their great congregation, and in private conversations through my interpreter; in their theological seminary at Ramapatam with its two hundred students, and in many little meetings, scattered along my four hundred miles' interior tour of Telugu land, from Coconada to Madras, I prayerfully studied the character of the great harvest-work that is still going on, and all the while the conviction strengthened that the work was divine, and therefore genuine.

An early episode in this Ongole mission has bearing upon an important question for all India. When Mr. Clough came to this new station, he was at once waited upon by citizens of the higher castes, who expressed their gratitude at his arrival, and promised him every needed support. They were true to their word, immediately placing under his instruction sixty-two of their sons, and furnishing all funds required to carry on his school enterprise. No restrictions were placed upon his religious teaching, and his heart was full of rejoicing at the large doors of usefulness opened before him. Other missions had established high caste schools in other parts of India, which had been well attended; but never had he heard of such a spontaneous cordial demand for christian education coming from the highest ranks of native society. Thus most encouragingly the months passed on. But one day unexpectedly three men of low caste presented themselves as converts. The missionary's welcome sent a chill through the school and the aristocratic community. An indignant committee waited upon him immediately with the threat of withdrawing all support, if he had anything more to do with Sudras and Pariahs. After a few weeks two more of a low caste professed conversion. The crisis had come. Mr. Clough went to his study for prayer and thought; and for the same purpose his wife retired to her own room. "O God," was his tearful supplication, "direct us in this extremity of our mission!"

Upon his table were a few Testaments, sent by the British and Foreign Bible Society for distribution among the Eurasians. He took up one of them, and it opened of its own accord to the first chapter of first Corinthians, and he read: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." "Ah! yes, I see it," he said; "I have not been building on God's plan. It must tumble down, and I must begin anew." During the same moments in the adjoining room, his wife rose from prayer, and, taking up one of those same Testaments from a little pile also upon her stand, it likewise opened of its own accord, and for the first time probably since it left the bindery, to the same first chapter of first Corinthians. And, as soon as she read those same verses, she rushed into the study to show them to her husband. "But did you not know that I had been reading them?" he inquired. "No, indeed." And thus their way was made clear by this most striking coincidence. Plainly God meant them to build upward from humble beginings, not downward from the rich, and learned, and proud. The next morning their obedient purpose was announced, and every scholar left, and all the support of the upper classes at once changed into bitter hostility against them and their mission. But there, as all the Christian world knows, God has since most signally honored work done according to his plan. And among the eighty thousand christian adherents, including twenty thousand communicants, there have been more upper caste conversions than could have been expected under the previous exclusive method of labor.

Did not God thus speak, as again from the Mount, to all his people Israel engaged in India evangelization?

In nearly every part of the land I was impressed by an over-deference to the caste system, on the part particularly of the educational work of the various missions. Not only are there many distinctively high caste schools, but the practical arrangement in multitudes of others is calculated to favor the native aristocracy. It is a weak point in the otherwise largely admirable plan of the zenana mission enterprise. All honor to Miss Hook and her noble band of co-laborers in Calcutta and vicinity, as also to Miss Lathrop and her assistants in zenana work at Allahabad. They are carrying the Gospel to women and children in many homes otherwise inaccessible. Theirs is not the almost constant encouragement of other missionaries, of seeing the fruits of their labors gathered into visible churches, but many gleams of sunshine cross their pathway amid their secluded toils. And often they know rays of heaven's own light beam forth responsively from the minds and hearts of the little groups they have sought out in the harems of the proud Hindus. Nevertheless it is a deference to the caste system, which will not allow that promiscuous instruction in accord with the genius of Christianity. At present this is not enough to discourage zenana effort among the secluded high-caste families, but it should encourage special fidelity to the Bible teaching, that in religion all are equal before God. Greatly is it to be desired that as rapidly as possible every encouragement to the Hindu caste system, which is the great support of its idolatry, should be removed from the plans and operations of the various missions. And, from a general survey of the field, it does seem evident that, in proportion to the absence of this deference, the largest spiritual blessings accompany the labors of God's servants. Much can be said on the side of carrying the blessings of the Gospel to the upper classes, and of making concessions to accomplish this object; but it should be remembered that such considerations are those to which the heart of man naturally inclines; and, when Christ's life and the history of missions are studied, the true way, the way of divine architecture in the building of the spiritual temple, would seem to be, first in the dirt and darkness, and afterward aloft with the glitter and display; first down where much of the ground we work is trodden under the feet of society, and afterward amid the pinnacles and towers of human life.

Both the American Congregationalists and Methodists are doing largely successful mission work in India. The former have over 1,200 church members among the Mahrattas, 2,500 in Madura, and nearly 1,000 in Ceylon, or in all some 24,000 adherents. We can never forget the Parks of Bombay, as also the Humes of that city and of Ahmednuggur. Their varied work is faithful, intelligent, and successful. The following is the course of study at the Ahmednuggur Theological Seminary: "*First Year.* — Exegesis. — Genesis and part of Exodus, with Introduction to the Old Testament; Matthew and Acts, with Introduction to the New Testatament. Natural Theology. — Evidences of Christianity. Outlines of History (English and Marathi). — Old Testament History, with Biblical Geography. Astronomy, Logic, Rhetoric (English only). Practical Homiletics, including weekly rhetorical exercises, frequent preaching, the care of a particular district of the city, and keeping church records. (This to be continued through the whole course.) Sanskrit Quotations, Music, Medical Lectures (through the course as may be practicable). *Second Year.* — Exegesis. — Leviticus or Daniel, Romans. Systematic Theology (English books). Church History (English books). Natural Philosophy. Practical Homiletics (As in the first year). *Third Year.* — Exegesis. — Psalms, Pastoral Epistles. Systematic Theology. — Especially Controversial Theology, Hinduism, Mahometanism, Deism, and Materialism (English books). Church History. — Especially Missions and Revivals. Homiletics. — Sermons. Pastoral and Evangelistic work. Hindu Philosophy." This I have found to be a fair sample of the courses of instruction at the many theological seminaries, which at many mission stations throughout the heathen world to-day are seeking to train up an efficient native Christian ministry. Evidently they deserve general confidence and generous support. With the Methodist Theological Seminary at Bareilly, under the able missionaries Thomas and Scott, I was especially pleased. This society supports in North India 66 missionaries and foreign assistants, and has nearly 3,000 church members, or 12,000 adherents. In South India its 36 missionaries are almost entirely supported on their fields of labor. They have nearly 10,000 adherents, with 2,000 communicants. The Methodist press establishment at Lucknow appeared to me remarkably enterprising and useful to the cause. American Presbyterian missions in India have four centres, Lodiana, Furrakhabad and Kolapoor, sustain 30 ordained missionaries, with 48 American assistants, and number nearly 4,000 adherents, with 1,000 communicants. The foreign mission society of the Friends, or Quakers, has four missionaries in the large district of Hoshangobat. The Swedish Fosterland Institute sustains four missionaries in Marsingpore and Sagar, and two among the Ghonds. The Free Baptists have eight mission stations in Orissa, with 17 male and female missionaries, and nearly 600 communicants. The Moravians have two stations, with 34 native christians, in the Western Himalaya on the borders of Tibet. The American United Presbyterian Church is supporting extensive mission work in the Punjaub. Its six ordained missionaries, with their wives and assistants, are very much encouraged in their labors among these interesting three millions of population. Their central stations are at Sealkote, Gujranwala, Gurdaspur, and Jhelum. The celebrated Sikhs of the Punjaub are deists, holding a middle ground between Brahmanism and Buddhism, and are followers of Naneka, who flourished toward the middle of the fifteenth century.

CHAPTER XX.

MISSIONARY OUTLOOK IN INDIA.

LARGE as is the missionary force in India, it is still very inadequate. What would be adequate is an important question, though we fear it will not be pressingly practical until the present generation at least has passed to its final account. Every great centre of population should have at least six married male missionaries and two unmarried female assistants. Two of the male missionaries should have general pastoral care of the itinerating work; one should be a physician, another a teacher, and still another a printer. As a rule these should all be married. Moreover, another should always be held ready as a substitute in vacation and death. The unmarried women missionaries need each other's companionship, and can do an important work none others can do in the schoolroom and in the homes of the natives. This is needful to adequately supply every great centre of heathen population. Such a centre we would reckon as the commercial focus of every half million of people. We would say every million, if throughout Asia, Africa and elsewhere in heathendom the facilities for travel were equal to those in Christendom. Surely it would not be too much to ask for Massachusetts, if it was pagan territory and deprived of most of its railroads and public highways, that it should have four of these mission stations, or the two which would be equivalent with its present travelling facilities.

This is not reckoning wildly, but within reasonable and practicable limits. The demand of the field thus stated is not beyond the present resources of the Christian Church. It means one twelfth as many missionaries as ministers, and an average contribution of one dollar and fifty cents per member for their support and the prosecution of their evangelizing enterprises. It would give to India's two hundred and fifty-two and a half millions of population three thousand missionaries, or four and a half times the present number; to Burmah by itself, with its eight millions, all included, ninety-six missionaries, three times the force of to-day. This estimate of adequacy would supply to the one thousand millions of the heathen world twelve thousand missionaries, or, including wives and single women, twenty-eight thousand. America's fair proportion at present of this adequate supply would be a little over one third, or ten thousand missionary laborers, which would be one missionary, or wife, or unmarried female assistant from each one thousand adult members of the evangelical Protestant churches of the American Union. This is not too great a call to-day upon the sons and daughters of our privileged Christianity. The financial cost to Protestant Christendom would be $28,000,000 annually, at the average of one thousand dollars total yearly support of each missionary laborer. Fifty per cent, however, must be added for travelling expenses, buildings, printing materials, collection agencies, and other incidentals, making America's proportion fifteen millions of dollars annually, or one dollar and fifty cents for each adult member.

We have seen that the Protestant Christian Church of these United States is spending at present eighty-five millions of dollars every year upon the support of its ministry, the building and repairing of its sanctuaries, the development of its educational enterprises, and upon other varieties of labor which cluster immediately around home interests. This is a vast amount, but evidently it does not impoverish the Zion of our God. Nor, in addition, would the foreign mission claims of the whole world lead to any financial disaster. Indeed, if the mission demands of the destitute parts of the home field be considered equal to those of foreign evangelization, then all that universal missions ask at our hands is one-third as much as we spend upon ourselves. In the midst of our luxurious religious privileges this is by no means a preposterous measure of benevolence to consider. Thirty millions of dollars is a large amount of money, but it is only one-fortieth of America's annual liquor bill. Almost every week our population consumes as much upon intoxicating drink. Verily, it is practicable, and what an enlargement of spiritual power it would guarantee, for every christian church throughout our land to say: We will spend one dollar for missions for every two dollars we spend upon ourselves. This within five years, if the example was followed in other Protestant lands, would adequately furnish the entire world with missionary laborers.

Here in India, especially, we have occasion to recur to the missionary children question. What is to be done with them? It is one of the most difficult problems which our christian laborers in foreign fields, who are parents, have to encounter. Many of their constituency in home lands, and a still larger number whose contributions have not yet enrolled them in this honored number, often consider, or at least talk much upon the subject of — what is to be done with missionaries' children? Roman Catholics solve the difficulty by insisting that missionaries never should have any children. Their priests are never allowed to marry, and their various orders of sisterhood are compelled to take the vows of celibacy. These missionary laborers are never troubled with infancy and childhood in their dreary homes. They lose no night's sleep with the sicknesses which so multiply with the little ones in most of the far-away heathen lands. They are never hindered by parental responsibilities from itinerating in the surrounding districts, or from going off for weeks and months upon tours to distant regions. They never have to dread the immoral influences around upon their own young and impressible offspring, nor to watch the wilting effect of the climate upon the physical and mental, yes, and moral constitution also of youth dearer to them than life, nor to break their hearts in sending them home to be reared among strangers. Roman Catholics do not have to return, often years before they would otherwise, for the sake of their families. They do not have to divide, as Protestants so frequently, mothers staying behind for years, while the fathers return to their distracted work. They do not have the extra expense of so many more mouths to feed, so many more bodies to clothe and shelter, so many more for whom to pay the enormous travelling bills. Nevertheless, we believe in missionaries' children, and in as large a number of them as God seems willing to give. We believe in them as second only to the missionaries themselves in their enlightening influence upon the surrounding darkness of heathenism. They are needed to give the christian home its fulness of benediction.

But it is commonly said that it is absolutely necessary that the children of missionaries be sent home early — very early, for the sake of their physical, mental and moral education. This is true as a rule, but with many exceptions. I have elsewhere emphasized the rule, and dwelt upon some of the practical questions growing out of it. Here for a moment profitably the other side of the problem may be considered. We met in Lucknow, India, a missionary mother, almost down sick with discouragement because all her plans had failed of sending her little children to America, and of finding there for them homes and school opportunities. But in the neighboring city of Benares we became pleasantly acquainted with our English hosts, Dr. and Mrs. Lazarus, to whom business has brought wealth, and who are successfully rearing a large family of children amid the greatest physical and moral discouragements to be found in all the heathen world. Several years ago I saw a missionary family from India broken up in heroic obedience to the supposed exceptionless law, and years have proved that those children, left behind, did not gain enough to compensate for the loss of immediate parental guardianship. While, on the other hand, we recall again the seven children of the Gulick family, who until maturity were retained by their parents amid the influences of the then heathen Sandwich Islands, and are all to-day efficient missionaries of the American Board and Bible Society, in Spain and Asia, save one self-supporting. We ourselves lost — no, not lost — one naturally strong and healthy child in America, but took another of a very delicate constitution to Asia, where a year established him in health. And it was among Asiatic influences that his christian principles seemed to gather up and crystallize. Yes, missionaries and their friends need to remember that dear children weaken, sicken and die in the home lands as well as on foreign soil; that immoral and worldly influences around the paths of youth exist in America also, not quite so gross and glaring, but perhaps as powerful, because of their refinement and subtlety and modest veiling. May God open many christian homes in christian lands for the children of foreign missionaries! May home-like institutions be established, especially for those whose parents die on the field of heathen toil. But let not missionary parents consider the destiny of their little ones fixed as inevitably as fate. As they encircle them with loving arms, let them not feel that they are also in the embrace of an iron law that has no exceptions. Let the providence of God be studied in each several case without fear. Abundantly has the good Lord, over all, shown that His shepherd arms can carry along the lambs in Asia and Africa as safely as in England and America.

A vast deal of foundation work has been accomplished in India; but now, as quite generally labor upon the superstructure has been reached, there is increased need of missionary fraternization. Above ground the lines of masonry in the temple of evangelical Christianity require to be blended into much more perfect symmetry of design. The interesting and profitable conference lately at Bangalore, the Mysore capital and sanitarium for Southern India, attended by all the church and denomination varieties of missionaries, was a very hopeful evangelizing sign of the times in the great peninsula. It is even the more gratifying than the Shanghai conference, for the India evangelizing forces seem the most disintegrated of any mission field. On account of climatic influences, of church aristocracy tendencies, and of the lack in many sections of the American element, there appear more in India than elsewhere of divergent views as to the true principles and methods of missionary labor, more even of clashing interests and of the spirit of antagonism.

The greatest need of Christian Missions in India today is spiritual power. There is an immense amount of machinery, strong, complicated, and of beautiful design, but, except at the south, it moves sluggishly; at many points there is hardly any perceptible movement. The picture is before me of an engine I saw subsequently upon the right bank of the Tigris, below Baghdad. It was of very perfect construction, and there was evidently vast need upon the adjoining Mesopotamian Shinar plain of the irrigating services for which it was designed. But it had no power, and the custodians seemed not to understand the secret of its use. This appeared to me true of half the mission stations I visited in India. Particularly throughout the north there was seldom to be seen that wrestling of spirit for the Divine indwelling, that we had frequently met in China and Japan. In one of the missions of Fuchow, at the time of our visit, all the missionaries had been devoting the evenings of the preceding week to united prayer, simply for power from above upon their labors. It was evident they were receiving the desires of their hearts. Never shall I forget a prayer-meeting in Yokohama, the tears that were shed, the groanings which could not be uttered.

In ancient times a favorite method in the capture of walled cities was simply to build towers for assault higher than the walls of the enemy. The evident advantage thus secured would often bring compliance to the demand for surrender, without the hurling of one stone, or the shooting of one arrow. Many of the mission station towers over against the enemy in India are not high enough for irresistibly impressive purposes. The missionaries are true christians, far above the average, and self-sacrificingly consecrated to their work. But many of them are not where they should be for the most effective service. There is too much deference to worldly social demands. Too many are listening to the siren song of intellectual ambition. There is too much manœuvring for, and reliance upon government support. So frequent is the communication with Europe, that India missionaries are especially diverted by the politics of home, and are more taxed than others by correspondence. They do more general visiting with travellers than those stationed in any other heathen land. These influences have their effect. Christian character is impressible among missionaries as well as among the ministry and laity at home. This should awaken the solicitude, and enlist the prayers of all interested in world evangelization. The Church Universal needs to earnestly pray, and that continually, for a large measure of supporting grace upon its missionaries, that they may be kept from their surrounding worldly influences, and that before the great walls of idolatry and superstition, they have gone forth in the name of the Divine Master to overthrow, they may present the highest attainments of christian character, the most impressive illustrations of holy living, of unselfish motive, of heavenward desire.

Evangelization in India is reaching the upper classes. There has not hitherto been success enough among high caste people to unduly elate foreign missions. It is to be devoutly hoped that the lesson of humility has been sufficiently learned, for there are various indications that the power of christian convictions is being very largely felt among those ranks in society, which have hitherto held aloof from intercourse with the missions. There is growing dissatisfaction with mere secular training, a reaction from the newly reviewed wisdom of the past, and a dawning appreciation of the secret of the superiority of Christian nations. While this is in part, doubtless, the result of the extensive school enterprise in India, inaugurated by missions and carried out in a measure by the government, it is chiefly, we are convinced, the incidental effect of largely successful evangelizing labors among the lower classes. At Coconada I richly enjoyed an acquaintance with a converted Brahman. At Lucknow I heard another one deliver an address to university students upon the character of Christianity, so satisfactory that I secured a copy for publication. At Bombay we were privileged to dine with a converted Brahman and wife, whose hospitality was ornamented with all the charms of a christian home. Over his change of faith his parents had burnt the funeral pile, and every agony had been manifested at his violation of caste; nevertheless the Gospel has proved the power of God unto his salvation, and the benediction of his home recalled that of Professor Neesima at Kiyoto, Japan. These are droppings of the plentiful shower that is gathering. The pride and culture of India are rapidly preparing to bend lowly at the feet of Jesus.

No where more than in India does it need to be reaffirmed, that the primary object of all missions is the evangelization of the people. No doubt all these six hundred and eighty-nine missionaries would conscientiously affirm that this is the grand aim of their lives of toil and sacrifice. But an ultimate good may be made so remote as to bring it practically into a very subordinate place. A tree is to be judged by its fruit, causes by their effects. And at many of the mission stations in India by far the most apparent results are secular and not religious, scientific attainments instead of the convicting and converting triumphs of Grace. When a mission school takes fifty young men and educates them in the modern sciences, and all but two or three of them graduate infidels and scoffers alike at their old heathenism and the new Christianity, it is very questionable whether the evil is counterbalanced by the incidental conversion of the small minority. One soul saved is indeed worth more than the whole physical universe, but may not pay the cost of scores of young men armed with thorough mental training and high scientific attainments to resist the advance of the Redeemer's cause. Science, indeed, is truth; and all truth finds its home in the heart and mind of Christ. But the most serious conflicts of to-day are those in which the enemies of Christianity handle the weapons of truths or half truths. It is not the question whether all this emphasis upon education, made by so large a proportion of the missions in India, results in a few conversions. Certainly it does. Baboo Ran Chundar Bose, to whose lecture before the government university students at the Methodist Mission chapel in Lucknow, I listened with such interest, is a trophy of Grace, won through the Duff college in Calcutta. But I have seen graduates of that same school, as also of the London and of the English Church missions, officiating at the most abominable altars of Hinduism. I met one at Kali Ghat, and shamelessly he affirmed, that "the religion of Jesus answered very well for college speculations, but now he had come out into life, and must earn his bread.". With another I became acquainted in Madras, who could speak twelve languages, but said he: "There is nothing in the world so detestable to me as Christianity." The question is that of a comparison and balancing of results. The legitimate sphere of the missionary teacher is where his labor will contribute the most to the cause of evangelization. "In our opinion," says Professor Christlieb, "it is making too great demand on the missionary exchequer at home, when money is asked from it for the support of purely scientific institutes, where the missionary has to act as professor of philosophy and mathematics, etc. Several English societies possess institutes of this kind, as in Calcutta and Madras, but a convert almost never comes forth from them, because, amidst the mass of scientific subjects, instruction in Christianity is pushed into the background. If secular science cannot and ought not to be excluded from a course of education, still the chief aim of mission schools should be, not the propagation of such knowledge, but that of the kingdom of God; not to train young men to be government officials, but to become active church members, teachers, and pastors. *Missionary interests*, as such, do not extend beyond this. Nor should it be forgotten, that, when the catechetical school in Alexandria became through time a purely scientific institute, it ceased to flourish."

It is in part very pleasant to see the India government patronizing mission schools as the proved nurseries of loyalty. It is cause indeed for devout thanksgiving, that the day has passed so evidently, when missionary activity is to be discouraged on the plea of public insecurity. But there still is a measure of suppression under the secular power of India, as real as when Carey was driven to Serampore, and Judson to Burmah. Conditions to "grants-in-aid" more and more destructive to the proper work of christian foreign missions are being imposed. War debts accumulate, as frightfully during the late Afghanistan campaigns. Expenses must be cut down. Government, which did not hesitate to misappropriate two million pounds sterling from the famine relief fund, and to levy income tax upon the missionaries, in its emergency, has not been slow to economize in the line of its educational responsibilities, and by the makeshift of tempting missions to do the work at one-third the cost. We have met quite a number of missionaries, so indignant at official interferences, that they refuse the "grants-in-aid," and prefer to plod along at their own legitimate work with more limited resources. I cannot appreciate the refusal of government funds on the principle itself, unless the thoroughly consistent position of entire independence be taken by the mission station, and the full share of the taxes be paid upon all mission property. But the tendency to official interference should be resisted. That apparently the grand aim of many mission schools in India is to be ready on appointed days to please an examiner, who holds the key to the royal treasury, and who is more than likely to be a skeptic and a libertine, is very deplorable.

No act is being more severely censured in our day than any breach of trust. Whenever money has been given to an object, to that object it must go; and the public conscience execrates the hands by which any part of it is diverted from its own proper channel. However worthy be the cause to which trust funds are misappropriated, the act remains essentially the same, inexcusable and criminal. Now, the large proportion of the money raised for foreign missions is for the distinctly stated purpose of sending the Gospel to the heathen world. The day laborer contributes his dollar, and the poor widow casts into the treasury her two mites, with the sole purpose of helping to make christians out of pagans. Direct evangelization is the touchstone to their benevolence. Most sacredly should the trust be guarded. Better carry such limited contribution in the shape of a Testament or tract to some mud hut upon the bank of the Ganges, than with it to put a tile on the roof of a palace in Calcutta, erected by mission funds, but pre-empted by a conscienceless government for the cause of mere secular education, and depending for its very life upon the continuance of official support, whose professed aim is to treat christians and heathen alike.

But are not government "grants-in-aid," even when without interference distributed to the mission schools, themselves a breach of trust to the heathen population which pays almost all the taxes? They would be, if the government of India was a representative government of the people of India. Rather it represents Christian England, which has conquered this vast peninsula, and which is accountable to its God and the christian conscience of the world, for the faithful discharge of the enormous trust. As the Bonn professor, just quoted, observes: "When statesmen repeatedly inquire, 'Are we at liberty to take the money of the natives of India, to undermine their own religion?' — we answer, The people of India are now entrusted to a christian government, which must in every way promote their welfare. If the government have the honest conviction, that this is done in the best and most lasting manner, by means of the blessings of the Gospel, then it is their duty — however little understood by the present generation — with regard to the future, to grant free access to these blessings, and, though of course without compulsion, to prepare the way for the extinction of the old religions."

Neutrality on the part of the British power in India is impossible in the nature of the case. Between English civilization and Hinduism, there is essential and deadly antagonism, and the weaker must go to the wall. Faith in the Shastres is doomed, not one of every hundred educated Hindus believing in them to-day. British influence in India is inevitably undermining the old idolatries and superstitions. It cannot avoid these consequences by any attempted neutrality. The only alternative left the government is to foster infidelity, or to encourage Christianity. It must contribute to the deprivation of all faith, — a cruelty to the people and a peril to itself, — or it must frankly, generously, and without officiousness, cherish christian missions. Well remarked Rev. J. Johnson, of the Free Church of Scotland, before the last Mildmay Conference, — referring to government instruction at present in India, — "To train young men thus is as dangerous as it is cruel. Under the law of Moses, the rich man was denounced who took the rags from the poor man, which covered him from the cold of night. What shall be said of us, if we take from the youth of India their only shelter from the cold blasts of unbelief and scepticism? It is cruel of us to take the husks of false religion from the starving heathen, and refuse them the bread which we have in such rich abundance to give; to leave them at a time when the character is being formed for good or evil, in a dreary void without a prop for the soul to lean on, or a ray of light to guide them through the gloom. To do this is as dangerous to the State as it is perilous to the soul."

The great and growing demand for a christian literature is far from being supplied in India. Not only are multitudes being educated, but their new literary cravings are being met by vast quantities of vile native productions, and by enormous translations from European skepticism, rationalism and materialism. Hegel, Strauss, Renan, and even Paine, are names well known throughout India. Multitudes are familiar with Darwin's development theory, with Comte's positivism, protoplasm, and with the vagaries of Huxley, Tyndall, Spencer, Mill, and Emerson. All prominent attacks made upon Christianity in Europe are translated and largely circulated among these teeming millions. On the other hand, the Bible and Religious Tract Societies, and the Christian Vernacular Education Society, and more than a score of other missionary presses are doing considerable to stem the tide of anti-christian literature. But neither enough money nor brains are given to the work. Little, comparatively, is accomplished, and much of this little is of a transient character, since, for various reasons, it lacks ability to meet the intellectual demands of India. Many missionaries have been too hasty, immediately after learning the language, to commence the writing of Christian apologetics. They have presumed too early from their own schools to cross theological swords with long experienced Hindu controversialists. Consequently their work is of limited and temporary value. Many undertake too much. Even the celebrated Serampore triad would have done better, had they attempted less. Nowhere in all the world have my own first impressions of the native intellectual ability proved to be more at fault. Their skin is dark, but their features and mental powers are kindred to our own, and this fact of ethnology is constantly appearing upon the arena of Indian thought.

Industry for the sake of a living, conducted upon christian principles, is proving in India an invaluable help to the proclamation of the Gospel. During the late famine in the South, Mr. Clough of the Ongole mission organized and superintended his people in the construction of several miles of the Buckingham canal. The fulfilment of the contract secured official and general commendation, and a moral influence was created, that contributed largely to the subsequent ingathering of many thousands of converts. In many sections of the country I have met native christians, carrying on business consistently, hallowing the Lord's day, strictly honest in their transactions, and every way trustworthy; and they are doing much along such lines of influence to help on the cause of evangelization. So many converts are thrown out of their livelihood by their change of religion and violation of caste, and so impossible is it for the ordinary missionary to give them the needed attention, that it would be well for pious farmers and mechanics and tradesmen to improve the opportunity of setting examples and superintending industries in their own line among these poor and perplexed converts from heathenism. Rich blessings from God would rest upon manual labor consecrated to the cause of Christ among distressed native christians in foreign lands.

It is evidently wise to construct, especially in southern Asia, good permanent mission buildings. Here the elements rage with the most destructive fury. I have seen many ruins of mission buildings, because put up too cheaply and poorly to withstand the fierce winds and rains of that climate. The ordinary native styles of dwelling-houses are entirely unfitted to the necessary requirements of our missionaries. Then it is poor economy to take several months of a missionary's time every few years for house repairing or rebuilding. I met a missionary, who had been required by his society five years previously to reduce his estimates five hundred dollars; but since then he had lost to his legitimate and valuable evangelizing work at least ten months in repairing roofs and walls, which but for the retrenchment would have been unnecessary.

Outside the central stations the buildings to be used by the natives should be erected by the natives chiefly at their own expense. The European or American missionary should have in connection with his own society's premises, immediately adjoining or in the vicinity, a chapel or sanctuary corresponding in cost and comfort to the mission dwellings and school-houses. On a few occasions I have gone from well-built mission homes to chapels, the best at the station, which were not fit for stables. In one the roof leaked so badly I had to hold up my umbrella the whole time during service. In another, not two hundred feet from a $2,000 missionary dwelling, the little old $500 chapel had leaned over an angle of fifteen degrees, and was kept from falling only by a small forest of bracing-poles. Another station chapel had its timbers and floors so eaten by the white ants, that I was in constant fear at least of broken bones. The adjoining dwelling of the missionary cost three times as much, and was in perfect repair. In one of the chief cities of India, near just such a building as is needed for the home of the missionaries, is a little insignificant affair, which I took for one of the outhouses of the establishment, perhaps a shed for garden tools, until there upon the following day I preached to the native congregation through an interpreter. Now such harmful contrasts are not agreeable to any of the missionaries. They would not permit them if they could help it. Generally they are encouraged to go forward and provide themselves with the needed mission station buildings, and by the time they have housed themselves remittances stop. Then they have to manage along with temporary chapel structures, all out of keeping and constantly falsifying their interest in the worship of God. But while every central station should have its comfortable, commodious and beautiful chapel, the chief ornament of the mission premises, and requiring generally to be built with mission money, it is asking too much of the home churches to build chapels for the natives at the out-stations. There, as a rule, it is best to throw the little clusters of disciples entirely upon their own resources. I have been in little mud huts with thatched roofs, which they have themselves built for divine worship, at about twice the cost of their own ordinary hovels, and it was evidently better for them than if the mission had erected them a building at a thousand dollars expense.

Some of the mission school buildings in India are too luxurious. If it were desirable to Europeanize or Americanize the natives as rapidly as possible, then they are most admirably adapted for that purpose. But results abundantly prove that this effect the missionaries need carefully and constantly to avoid. How can nine tenths of the youth from the christian families of India spend years in some of those grand school palaces, far better than the average of our own colleges and seminaries, and then return with any measure of contentment to their own mud hovels, where there are no chairs, or tables, or bedsteads, and no ornamentation save a few daubs of whitewash upon the dingy walls! Not that our mission school architecture should come clear down to this wretched beastly level, for there are corrections in personal habits and surroundings that should at once be made with all the youth, especially of the poorer classes, who come under the influence of the missionary teacher. Some externals should be placed in the way of improvement, but the grand mission aim is the internals. Missionaries are sent not to denationalize, but to christianize. Wisely the building design evidently, in a majority of the mission schools of India, as at Bareilly, Nagpore, Ongole, Ahmednuggur, Lahore and elsewhere, is to elevate native civilization only so far as is thoroughly practicable, and in harmony with the tastes and resources of the average native society.

We were frequently asked by the missionaries to listen to the natives sing some of our familiar home tunes, very often the best known "Moody and Sankey hymns." Indeed there is a great power in song, and it is gratifying almost everywhere to find that our missions are making use of it in their various departments of evangelization. But I seriously question the wisdom of this Europeanizing and Americanizing of native song. Every people upon the globe have their own musical vernacular, even as their own ordinary language of social intercourse. Doubtless either the English or the German type of sacred song is superior to our American, but we are not going to generally substitute the grand and stately music from beyond the waters, for we are

Americans and prefer our jingling slap-bang style of harmony. Some of our better educated musicians are dreadfully concerned over this; but it is of no use—they might as well accept the inevitable. Every nation has its own singing tongue, in which it can best express its own emotions, whether serious or trifling, religious or secular. The best, or rather the most satisfactory singing I heard in all India was at Coconada at the Canadian mission chapel. Superficially to foreign ears it was almost a deafening discord of yells and shrieks and subterranean gutturals. The leader was a cross between a brass trumpet and a bass drum. But evidently that large christian congregation of Telugu natives expressed themselves fully and clearly in their service of song. It was a christian hymn to a native tune. I never want to hear it in America, but I did not want to hear anything else there. Mrs. Downie of Nellore has done a good work for the mission cause in lately gathering up a little volume of native airs, and in adapting to them christian hymns. She assured me that the natives much preferred their own melodies, and that they are far more useful in public worship than tunes imported from abroad.

But I cannot linger with my reader longer in India. Between the coasts of Tenasserim and of Malabar we have spent four delightful months, surveying the scenes where Christian Missions have reached their fullest development. Never shall we forget some—yea, many of these experiences; these sittings together in heavenly places in Christ Jesus with hundreds of missionaries and thousands of christian converts. I may forget the tomb of Akbar at Secundra, the Palace and Pearl Mosque in the fort of Agra, and the garden of the massacre at Cawnpore. I may forget the lofty walls of Delhi, its famous Broadway of Chandney Chook, and the Hall of Audience where the Great Mogul sat upon a peacock throne worth thirty millions of dollars, more than twice the cost thus far of all christian missions in India. I may forget the Kootub Minar, the Cashmere Gate, the Lucknow Residency, the lofty Himalayas clad in their everlasting snow. Yea, some time I may forget the Taj, that peerless architecture of the heart on earth, that Koh-i-noor of India's glory upon the bank of the Jumna; — but I never can forget many scenes of diviner glory around, temples of God's Spirit not made with hands, lavish displays of redeeming grace and dying love among these thronging millions of southern Asia. Our haste leaves much instruction behind ungathered. We might recall native illustrations of the doctrine of sacrifice, a starting point for evangelical truth. We might visit here in Bombay the Beni-Israel, or descendants of that remnant of the captivity, which fled into Egypt, and, as warned by Jeremiah, were sent captive to Arabia. We might note the proved wisdom of catechetical methods of mission instruction; the rapidly increasing pressure for a thoroughly educated native ministry; the supply of high schools outstripping the elementary; the increased attention given to village work — so wisely and full of promise; a growing emphasis upon personal labor from house to house; the prudence of requiring missionaries to pass examinations in the language at the end of the first and second years; that Roman Catholic influence in India is far behind Protestantism. But my family has preceded by way of the Red Sea and Egypt, and will await me three months hence at Beirut, Syria. Meanwhile before me lies the tour of Persia and Arabia, Baghdad, Babylon and Nineveh. Only too soon my ship weighs anchor in the harbor of Bombay. A day at Kurrachee near the mouth of the Indus; and, farewell to India!

CHAPTER XXI.

PERSIA AND EASTWARD.

THE boundaries of Persia, which exchanged Zoroaster for Mahomet in 641 A.D., though still extensive, are far from what they were under Cyrus and his immediate successors. Shah Nassr-ud-din, the present king, holds absolute sway over an area of 648,000 square miles, three times that of France. It is five hundred miles across from the Persian Gulf to the Caspian Sea, and fifteen hundred miles in the extreme length from the southern border of Beluchistan to the northwest corner of the province of Adarbaijan. But such territory is only a remnant of that vast empire, from 550 to 335 B.C., whose ruler could say: "All the kingdoms of the earth hath the Lord God of heaven given me." Then to the eastward were included, not only Afghanistan and Beluchistan to the river Indus, but also the Punjaub, with the Vale of Cashmere and Turkestan. To the north then, Persia's Caucasian provinces touched the neighborhood of modern Sebastopol. Westward were included all Armenia, Mesopotamia, Syria, Asia Minor, and Egypt. The boundaries were almost as extensive as those of the Roman empire under Trajan, three centuries and a half later. The population must have been at least one hundred millions. It furnished six hundred thousand men to meet the army of Alexander near Issus, one million at the decisive battle of Arbela, and five millions nearly a century and a half previously with which, under Xerxes, to attempt the invasion of Greece.

But how, indeed, is the mighty empire fallen! The power, which commissioned Nehemiah to rebuild the walls of Jerusalem, which could colonize Egypt with Syrian and Phœnician captives, and which ruled from the Erythraean Sea to the Euxine, and from far beyond the Oxus to the mysterious boundaries of Ethiopia, has become too insignificant for any influence among foreign governments. The frequently marked interest of both England and Russia is only in its territory, which blocks the shortest highway between Europe and the East. Turks and Turcomans, Arabs, Afghans and Beluchis have developed independent and aggressive powers all around Persia, and their representatives form the most valuable part of the population of the empire to-day. It is doubtful whether there are more than four millions of inhabitants at present, distributed about equally among the cities, the wandering tribes, and the village or country districts. Sir Henry Rawlinson allows, perhaps, six millions, but my own impressions, in different parts of the country, have been that this is a large overestimate. Ten years ago a terrible famine swept away nearly one and a half million of the people. Thus, and by frequent wars, and by most wretched misrule, the country is becoming almost depopulated. The old capital, Ispahan, was estimated to have seven hundred thousand citizens by Sir John Chardin, who visited Persia in the seventeenth century, but to-day there are only sixty thousand. During the same time the population of Tabriz has decreased from five hundred and fifty thousand to one hundred and twenty thousand. The present capital of Teheran has eighty-five thousand inhabitants. Shiraz is probably as large as Tabriz.

The richest portion of Persia to-day borders upon the southern shore of the Caspian sea, and includes many fertile valleys to the west around the great lake of Oroomiah. This is the field occupied by the missions of the American Presbyterian Church. Two thirds of the rest of the country is a dreary desert. But it should not be so, any more than half of Palestine, or of

Mesopotamia. The resources for irrigation are adequate, though not equal to those of Afghanistan and Asiatic Turkey. The traveller daily meets with watercourse ruins, which tell of former fertility, of wooded hills and cultivated plains, of a much more moderated temperature in the summer, and of either the absence entirely of any desert in the country or its limit to the eastern central district. Persia has no great rivers, but evidently in centuries long gone by the little streams as the Karin, the Kazil Uzun, the Atrak, the Feruzabad, and others were much larger. Under tyranny, waste and neglect most of the land has been allowed to fall out of cultivation, the forests have disappeared, the roots have gone which formerly retained the soil upon the numerous limestone hills and mountain sides, capital and labor have mostly vanished, and the climate during the hot season has become almost intolerable. Good government, industry and capital could yet repair this waste and neglect of centuries, could utilize all these bleak headlands and dreary lowlands, and, even as in Palestine, make the "desert springs of water," and the "wilderness blossom as the rose."

Russia first, and then England became interested by way of commerce with Persia in the middle of the sixteenth century. The Portuguese had preceded them by occupying the celebrated island of Ormuz at the mouth of the Persian gulf, and making it the port of a vast inland trade. But with English help Shah Abbas expelled them, and factories were established by the East India Company upon the adjoining main land, as also subsequently at Bushire. Agents from London and St. Petersburg usually resided henceforth at the capital. A terrible state of anarchy existed throughout the country during the last century. One after another dynasty was overturned, till the present was founded by Agha Mohammed. Twice since has Great Britain declared war against Persia. But for the firmness with which British interests have been guarded here, no doubt that ere this Russia would have absorbed the western part of the country, and either have annexed from Turkey the valley of the Tigris, or have united by a railway the Caspian sea and the Persian gulf. For the great northern power this attainment would be next best to the conquest of Constantinople and the mastery of the Bosporus and the Dardanelles. The present king, who has occupied the throne since 1848, has twice visited Europe, and has either been a dull pupil of Christendom, or finds his people too bigoted and fanatical to accept much reform.

The Persians did not impress me so favorably as the surrounding populations and their representatives within the Shah's dominion. The Kurds alone seem to have sunk to a lower level of physical, moral and intellectual force. The Afghan and Turcoman elements have lately proved through their neighboring kindred, that they can meet successfully upon the fields of battle even Anglo-Saxon and Slavonic courage. In the South and West Arab immigrants appeared to me as having quite monopolized all leading business. The inevitable tendency, even without European interference, would seem to be toward the speedy dissolution of Persian power. To this the division and hostility between the Shia and Sunnī sects of Mahometans will contribute. The city and village populations mostly belong to the former, who hold that Ali, Mahomet's son-in-law, should have succeeded to the Caliphate. They esteem Hussain, the son of Ali, as the great Moslem martyr, and his tomb at Karbela, two days west of Baghdad, as a principal shrine for pilgrimage. But the wandering tribes are nearly all Sunnīs, and regard as lawfully appointed the three Caliphs, Abu-bekr, Omar, and Othman. Besides this bitterly hostile division, there are many free thinkers in Persia, and the Sufīs or Moslem rationalists, the Daoudee dissenters, who regard David as greater than Mahomet, the Ismailites, or "assassins," the Bâbys who claim Mahomet's mission to be ended, and other sects. Outside the Moslem population are 26,000 Armenians, 25,000 Nestorians, 16,000 Jews, and 7,000 Parsees.

Christian missions in Persia were undertaken, though unsuccessfully, by the Moravians in the middle of the last century. During the first third of the present century various missionary efforts were made in the northwest, but they were unable to resist the hostility of the Russian Greek Church. In 1811 Henry Martyn, whose brief life-work in part we met at Serampore, India, with great heroism established a mission at Shiraz, where he translated into Persian the New Testament and the Psalms of David. The American Board, through Dr. Perkins, founded the Oroomiah mission in 1834. At the amicable partition in 1871, this was transferred to the Presbyterian Society. The work has been chiefly among the Nestorians and through the medium of the modern Syriac. In 1870 Mr. and Mrs. Bruce, missionaries of some previous experience of the C. M. S. in India, stationed themselves in Julfa, the Armenian suburb of Ispahan. They have met here with considerable success, having enrolled 150 adherents, 55 communicants, and over 200 scholars. The total statistics of the Presbyterian mission, including the stations at Oroomiah, Seir, Teheran, and Tabriz, are: missionaries 23, native preachers 87, scholars 1,923, communicants 1,321, adherents 5,500. The American Bible Society has one missionary in Persia.

Such statistics, forty-six years after the establishment of the American Mission, are, at first sight, far from inspiring. Not only have there been so many years, but also so many laborers. Last year the Presbyterian expenditure, on account of their mission in Persia, was $56,464. Probably there has been spent by this and the Church Mission societies in all upon this field not far from $800,000. But the average work of evangelization in christian lands, it must be confessed, presents even a less satisfactory exhibit. We do not relish the comparison. Indeed it should not be indulged in a moment, if the number of converts is supposed to represent all the gains for the pains and expenditures, and if it is forgotten that all contributed of life, labor and money are only placed as instruments in the hands of God, with whom alone is the power to make genuine christians, either in home or foreign lands. To compare, for example, the outlay of mission money per convert in Persia with the corresponding amount expended in America, may, without serious harm, quiet some of the anxieties of the statistically inclined, and encourage re-enlistment of practical interest in missions.

Take an American city of 100,000 inhabitants. There will be some 50 Protestant evangelical churches, with an average of 250 communicants, or a total of 12,500. In each church, besides the pastor, are furnished in the good providence of God at least an equivalent of three missionary assistants, whose gratuitous services in parochial visiting, public exhortation and counsel are worth more than half those of the minister. If the average running expenses of those churches be reckoned at $3,000, or in all $150,000 annually, we should credit the voluntary associate labor, above that to be expected from christians generally, as an additional contribution of $75,000. Then $50,000 more every year must be placed to the account of building and repair funds. The sum total then of the cost of maintaining the evangelical churches in an average American city of 100,000 population is $275,000. Except in times of extraordinary religious awakening and ingathering, not more than 10 converts per church, or 500 converts for the 50 churches, are usually reported. This is a sad commentary upon the efficiency of our home ministry and all their accompanying wealth of evangelizing instrumentalities. But it is a true one, and to it the attention of many needs to be directed, who are so ready to draw comparisons to the disparagement of foreign missions. The amount of money then spent in home evangelization over against each fully enrolled member of the church is $550. We must use this circumlocution, for it would seem so like blasphemy against the Holy Spirit to speak of such sum of money as the cost of each convert. On the other hand, in Persia at this rate of associated expenditure, the 1,341 communicants would call for an accompanying outlay of $754,050, almost the total amount actually spent of mission money upon this field since 1834.

But these are not all who have been gathered there into the Church of Christ. Many true native christians have finished their course triumphantly, and gone to the world of light, where no cavilling upon the economics of foreign missions have to be answered by any such wretched statistical apologetics as these. They would swell the number of genuine Persian disciples thus far to at least 2,500, and make the associated expenditure for each $320. This is only a little over half the accompanying outlay in the case of every convert in America. But when there is also taken into account the various social and educational advantages in our own christian land, the thorough equipment of our modern Sunday school enterprise, and the enormous amount of our evangelical literature, it is safe to reckon that the Church spends over twice as much money in connection with each convert at home, as in the case of each convert in Persia or in any other of the most difficult fields of foreign mission labor. The advantage is vastly greater in favor of foreign evangelization when we turn for comparison to the more highly favored mission lands, or even when the whole field is included and averaged.

It is important to remember, whenever we survey the battle-field abroad, with a heathen and anti-christian world arrayed against us, that all positions are not of equal strategic importance, and that there are places and times, when the capture of a few of the enemy are of the greatest possible consequence. In the last Virginia campaign of the American war, I saw three thousand Confederate soldiers made prisoners at one time; but of greater moment was it, that a certain battery should be silenced, that was located upon a very commanding hill and manned by only a single company. When finally, hours after, at great cost of life and ammunition, those heavy guns so bravely defended were spiked, louder huzzahs greeted the victory than when the several regiments from the open field had surrendered. Persia is one of those specially important eminences. It is one of the principal keys to the situation in Asia. Strategically considered, a permanently established mission there, with a hundred converts, is of more consequence than several mission stations and several hundred converts in Polynesia or Patagonia. It is certain to become again the home of a vast population, and at no very distant day. Turkomans, Afghans and Arabs, driven inward by the fortunes of war and the exasperations of tyranny, and encouraged by the continual decay of the native Persian element, are peopling the land, and ere long will quite generally occupy it with the best blood of western Asia. English and Russian interests are pressing in upon the Persian border more and more peremptorily. Great Britain has just annexed Bushire, and the northern power is almost at the gates of Teheran. The Euphrates Valley railway upon the west, — now surely not a very distant realization, — will speedily provoke Russian capital to one from the Caspian Sea to the Persian Gulf. A shore line railway will be demanded along the southern coast, connecting the Euphrates road with the vast India network at Kurrachee. I met parties engaged in the surveying of these routes. They are all practicable and sure to attract capital. Political interests are rapidly accumulating to hasten the day of their completion. What the American trans-continental railway is proving to the development of our hitherto sparsely settled and lawless western territories, these Mesopotamian and Persian lines will prove to the dominions of the Shah, or of his successors, whoever or whatever they may be. Wealth and population are evidently preparing for this long wasted and misruled country. Commerce first will feed the incoming people, but gradually the old lands, which have lapsed into infertility, will be brought back under cultivation. The population, composed of various nationalities, the most vigorous and aggressive of western Asia, and the most stalwart and enterprising of Europe, will be very important, not only in numbers and ethnological character, but also in their commercial and religious influences upon the surrounding nations. Hitherto the most intensely Moslem, it would seem that the various elements of influence at work will make Persian Islamism the most liberal in the Mahometan world during the coming century. The situation is peculiarly interesting to thoughtful evangelization. The Presbyterian and Church Mission societies are wise in establishing and liberally supporting their Persian stations. To superficial glance their statistics may not be encouraging, but considering the difficulties which have been encountered, the results are very gratifying, and the future is full of hope. Persia can probably never again rule the world, as it did under Cyrus and his immediate successors, but the wheel of history apparently will soon bring round the day, when its commercial and religious influences will again reach over a hundred millions of people. When the Sultan has been driven from Europe into Asia Minor, Persian power will outrank the Turk throughout the Moslem world. I was greatly surprised to find how high the Shah stands in popular esteem all the way from Calcutta to Constantinople, and from Egypt to the Caucasus.

Within the past three years Austrian military commanders have been employed for the re-organization of the Persian army. Under the superintendence of an Italian a police force has been established. The government has commenced the construction of gas works under French engineers and mechanics. Between Teheran and Casveen a wagon road has been made and furnished with a regular line of stages. The capital is located a few miles to the south of the Elburz Mountains, and, though seventy miles from the Caspian, is two hundred miles from Rescht its principal port. This mountain range attains the height of thirteen thousand feet, and is covered till midsummer with snow. An hour's ride from Teheran are the extensive ruins of the vast city of Rhei, once containing a population of perhaps 1,500,000. Nearly all the houses of the capital are built of sun-dried brick, the roofs being made of rushes, straw and mud supported by beams, and the interiors whitened and sometimes decorated with burnt-brick columns and otherwise. They are generally but one story high. The royal palace with its four or five stories is the most conspicuous object of the city. There are districts quite modernized, with clean, straight, wide streets, lit from iron lamp-posts. Gas is soon to be substituted, and a few electric lamps are already in use upon state occasions.

Beyond the walls of Teheran there is considerable religious toleration. It is not, however, to the credit of the law, which is repressive and cruel, but on account of the looseness of the police system, the conflicting feudal authorities, and the general misrule. Even in the capital the Persians do not take kindly to religious rules and regulations, adopted from Austrian and Russian codes, and Moslemized; so even there the missionaries find a measure of toleration, under which with great caution they can pursue their labors. Lately at Seena, a provincial capital, a missionary had every opportunity granted him for christian conversation and the sale of Bibles. The right of preaching throughout the country freely even to Mussulmans is coming to be generally acknowledged. The civil authorities are showing less deference to the mollahs, when these ecclesiastics of the State Church enter their complaints against the missionaries for preaching to Mahometans. Some time since when several arrests were made at Tabriz for attending christian services, the men were released by a telegraphic order from the Shah. Recently a list of Mussulmans in the habit of attending chapel was handed the Crown Prince, and he refused to give it any attention. Even the prominent mollahs themselves in Oroomiah have publicly declared that the missionaries had a right to teach their religion to whom they pleased. It is very evident that the influence of christian teachers is spreading throughout Persia. They need no longer remain on the defensive. The native priesthood is losing power, largely no doubt on account of its increasing ignorance and notorious corruption. "Every day," writes Rev. J. H. Shedd, "one may hear from noble and peasant wholesale denunciations of the mollahs. We are often amused to see how the people enjoy our Lord's woes against the Scribes and Pharisees, and their hearty application of them to the greedy expounders of their own law."

It is a very hopeful fact to Christian Missions that Persian Mahometans are considered heretics by their co-religionists. They are familiar then with the attitude of dissent, and with argumentation to justify their differences, in some respects very trivial, but in others quite fundamental to the Moslem religious system. Thus the Shia sect rejects the orthodox method of ablution before prayer, in that they insist upon the washing being done from the elbow to the wrist, instead of from the wrist to the elbow. But of greater consequence is the Persian Mahometan hostility to the first three Caliphs, even to Osman, the compiler of the Koran. The veneration paid to Ali, who is not recognized by the Sunnīs, is almost a denial of the pure Moslem theism. Here then in Persia Christian Missions find already a break in the great solid ranks of the false prophet's followers. There is an advantage here to be followed up, a weakness exposed to assault. With all his arrogance and intolerance no Shia can deny that Mahometanism, judged by the majority of its adherents, may be radically, cruelly wrong.

Several of the Persian sects are doing much to emancipate the Moslem mind from the absolute tyranny of pure Islamism. With all the triviality, and generally equally gross substitutions of doctrine and practice, the dissent gives a taste of religious liberty, which awakens some measure of disposition to listen the more attentively to our missionaries. Both they and the mission native helpers are always welcome for religious discussion to the social circles of these Moslem sects. Liberality is a cardinal doctrine with the Sheikhees. The Arifs, or Sufīs, whom we have mentioned, are very liberal, claiming that to the intelligent the precepts of the law are not binding. Thus one of them has illustrated: "The green husk and hard shell of the almond are necessary to the growth and preservation of the kernel; but to the man who has the kernel they are of no value. So the forms of religion are not necessary to those who have arrived at a full understanding of the truth." Such sentiments, while furnishing some increased difficulties in the way of the Gospel, are nevertheless a preparation especially among Moslem populations of very great moment to the missionary of the Cross, The Bâbys are very heretical, and they number many thousands to-day in Persia. Their leader, who appeared some forty years ago claiming to be the Bâb, or Gate of Heaven, was executed by the government for heresy and sedition. His successor is at present an exile at Acre, Syria, under Turkish surveillance. This sect is doing much to cultivate kindly feelings toward Christians, to unsettle Moslem faith, and to furnish our chapels with hearers. The large proportion of those who listen to our missionaries have been under the influence of the Bâbys. The Daoudees are very numerous, very hostile to strict Moslemism, and claim to be nearer christians than the followers of any other religion. But they consider the incarnation of Ali to be quite equal to that of Christ, and cherish considerable paganism among their ceremonies. While eager to study our Bibles, it is questionable whether their purpose is above that we have noted of Chunder-Sen in Calcutta, the leader of the Brahmo Somaj. The mission of all these sects in Persia is plainly to liberalize the public mind, and to prepare the way for the evangelization of Shia Islamism.

Unquestionably every year indicates increased access to the Moslem population. More of the children are admitted to our mission schools, and more of the harems are opened to our women missionaries. A Turkish Pasha remarked lately concerning the influence of mission schools in Asia Minor: "When a girl comes back home from the seminary, say not a girl, *but a school has come*." The report from Tabriz is that work among Moslem as well as Armenian women is limited only by time and strength. A great impression has been made by christian philanthropy in connection with the late famine. The affliction was not equal in extent to that of 1871 throughout the eastern and southern portions, but it was sufficient to carry off, for example, twenty per cent. of the population of Oroomiah. In this district alone $40,000 were distributed by the missionaries, and many thousands of lives were saved. Totally neglected by the Moslems and their co-religionists in other lands, the wretched people learned to appreciate the strongly contrasted christian charity, and many are convinced that there is a power in the Cross not to be found in the Crescent. It has greatly increased the unrest with their own religious system, and a goodly number of Mahometans have professed conversion. Were not the missionaries very careful not to unduly encourage those who have been influenced through famine relief, hundreds, perhaps even thousands, could be reported as having given in their adherence to Christianity.

Up to 1870 the special mission labor in Persia was among the Nestorians, with the plan of reforming the old church. For more than thirty years the most earnest and intelligent efforts were made to revive a body that was spiritually dead. Glorious were many of the Nestorian traditions. Twelve hundred years ago richest Pentecostal blessings rested upon Nestorian churches and their foreign evangelizing enterprises. Here the encouragement was much greater for reform than in either the Roman or Greek communions, or in any of the other fragments of the old Eastern Church. The plan, upon which so many Protestants build hopes at present, of reinspiring with divine life venerable ecclesiastical organizations, had here a faithful trial with many special advantages; and it was unquestionably a failure. The missionaries found it necessary to establish a separate church organization. The lesson was costly in life and treasure, and all branches of the true spiritual Church everywhere should learn it. The hope need not be extinguished of the ultimate resurrection to evangelical life and influence of some at least of these ancient ecclesiastical bodies. He, who called forth Lazarus from the tomb, is able here also to speak the resurrection word. And that He will, I acknowledge is my own firm and prayerful expectation. Still I have no faith in human manipulations of the corpse. The power must very manifestly be of God, and not of man. No contriving, compromising wisdom of this world is to effect this object. Not diplomacy, but the revelation of spiritual power can realize our hope. Meanwhile, in the light of Scripture and history, the path of Christian Missions is plain. Let every evangelical society establish among its converts its own church organization. Let the aim be to build exactly according to what is conscientiously believed to be the model furnished in God's Word. The temptation must be resisted to step aside from any partnership entanglements with any venerable formalism that is but the relic of an old church life. Isolated humble beginnings of christian organization have not the *éclât* of direct undertakings to reform Roman, Greek, Armenian, Nestorian, or other communions, but quite evidently it is the Master's way for our patient waiting, till He is ready to call forth from the tombs.

The Roman Catholics are very active both in Persia and in Afghanistan. They spend largely in their propaganda, and often unscrupulously. They avail themselves frequently of the extremities of the people to hire them to join the "Holy Mother Church." The Persian taste for intrigue furnishes them with large opportunity for the exercise of what history has proved to be their favorite gift. The priests have no hesitancy in pledging their converts all civil protection they may need for the advancement of their own interests. Still here undoubtedly, as in so many other nations outside of Christendom, there are conscientious, faithful, and on the whole useful missionaries of the Cross within the Papal communion. In Afghanistan lately, as illustrating enterprise which Protestant missions do well to emulate, even before the publishing of the treaty between Yakub Khan and the British India government, four Roman Catholic missionaries were on their way to the important centres of Jellallabad and Candahar.

There is a remarkable awakening among the Persian Jews in Hamadan. From their community of five thousand, many of the leaders in character and wealth have professed Christianity. They are meeting here, as also at Sesnah, Kermanshah and elsewhere more persecution than any other class. The Moslem hatred of the Jew in Persia is very intense. Alas, that in nominal christian lands public opinion, and civil customs, and even statute laws in some cases are not calculated to teach the Moslem any better! During the past year the treatment of the Jew in Berlin has been quite as bad as in Teheran. To Israelites Christian Missions have a debt of obligation, because of centuries of ill treatment received from peoples professing the religion of Christ. He prayed upon the Cross that his Father might forgive them, declaring that they were sinning ignorantly in demanding his death. But christian nations have acted as if there was no forgiveness for the Jew, that the guilt of Calvary must ever rest upon his head, and that no lawfulness of conduct, no enterprise in business, no generosity in philanthropy should shield him from general contempt and imposition. Modern missions are beginning to undo the wrong. Their labors among these people in far-off lands, both to evangelize them and to secure them civil rights, have arrested the attention of christian governments, and legislators, and populations. Inconsistencies are being removed. A better public sentiment is being created, and unworthy statute and social laws are being removed. Whatever the geographical future of the widely scattered Israelitish race, they are certain to be recognized as belonging to the great brotherhood of man; race prejudices are to vanish as allowed only to past ages of superficial sentiment; and for these results Christian Missions are to be credited, as also for their complete evangelization, which is as certain as time.

There is a missionary lady residing in Oroomiah, lately from London, who has a brother in Australia, and two sisters in Newfoundland, all three missionaries also, and the four are entirely supported by their father. What a privilege that father enjoys! What an example to parents of large resources! In homes of elegance and refinement, where almost unlimited means were at disposal, I have known of children ready to respond to the foreign mission call, but held back by proud impatient parental discouragements. Much better the example of that London father, Mr. Good, who sends and sustains his children on the foreign field at his own expense. He has given them the best possible settlement for time and eternity. Their family greetings are less numerous here, but infinitely enriched are they preparing to be above in the mansions of light.

The Afghans are well named from their turbulent disposition. They call themselves "Beni-Israel" (Sons of Israel), claiming this descent; and it is allowed by many that they may belong to the lost Ten Tribes. Their own histories relate that many of the captive Jews were banished by the Babylonians to the mountains of Ghor, lying between Herat and Kabul, where they vastly increased in number. They were early to join the followers of Mahomet, and fought under his standard against Mecca. Their features, as I have seen them in the valley of the Indus, have certainly a strong Jewish cast. There are the aquiline nose, the dark eyes, the Shemitic complexion. Then their tribal form of society, differing in this respect from the immediately surrounding nations, is quite similar to that which existed among the Jews in Palestine. The Afghans are treacherous and revengeful, but they are also hospitable and generous. The world knows that they are brave. A good translation of the New Testament has been made for them, and they have some other valuable christian Pushtu literature. The mission stations of the C. M. S. among them are across the border in British India territory.

No brighter examples of the transforming power of Gospel truth can be found than in Afghanistan. Many have heard of Dilawur Khan, the converted Afghan robber. When the English captured Peshawur, they offered a reward for his head. But he was preserved to become a trophy of Grace, a bright example to his companions of the British army in time of war, and one of the most able and successful advocates of Christianity among the Moslem populations. Two hundred were led by him, at least intellectually, to renounce the faith of Islam, and to accept the teachings of God's Word. He was not a preacher, but simply a native christian, and his straightforward consistent life spoke even more eloquently than his conversations. Indeed in regard to the work of the missionaries themselves, there is generally too little value placed upon their simple christian living in effecting religious impressions. If home churches hear of a missionary becoming bodily infirm, or from any cause unable to continue his preaching or other routine labors, it is too hastily assumed that he is incapacitated from any further usefulness. Some of the most useful missionaries I have met have been invalids from sickness or old age. Their lives in the presence of death are brightest possible lights in the surrounding heathen darkness. Their daily counsels and prayers and examples are an invaluable benediction to the other and so-called active missionaries of their stations. When I recall the usefulness of this Afghan's consistent life over and above his verbal testimony, and that his example increased with value clear up to death, I seize the indirect opportunity to record my impressions that there should be more readiness at home to support in foreign lands those missionaries, who have come from sickness or age to be unable to do much more than live bravely and sweetly for Christ in the presence of the heathen and unbelieving world; again that many of these missionary invalids are of incalculable help to the other missionaries in the way of example and counsel, and in their varied enrichment of the home life, which ordinary vigorous employments would not have allowed; and, still again, that missionaries in broken health or advanced age are often too hurried in leaving the field of their life work, when their very weakness may be the strength of the divine blessing needed in their stations, and their triumphant deaths upon their own battle-fields their most valuable contribution to Emmanuel's cause.

CHAPTER XXII.

BABYLON, NINEVEH AND JERUSALEM.

A VISIT to Bible lands is not foreign to our mission purpose of this around the world tour. Even if among them there were no important evangelizing agencies at work, we would do well to turn aside here for six months, as we have, including a former visit, and gather up the missionary lessons and inspiration which they contain for all nations and for all time. As Christian Missions need continually strengthened faith in the fulfilment of prophecy, familiarity with Bible lands should be acquired, for they contain volumes of testimony upon stone and landscape, upon stately ruins and venerable customs, and upon the topography, ethnology and philology of the varied nations, that the promises contained in Holy Scripture are certain to be performed. The "Lo, I am with you alway" of the great commission, and the "Unto me every knee shall bow" and "every tongue shall confess that Jesus Christ is Lord" sound with more emphasis and assurance to those who have reverently studied prophecy upon the sites of ancient Babylon and Nineveh, along the valley of the Nile and the shore of Gennesaret, under the shadow of Sinai and within the walls of Jerusalem. Amid these scenes, where the religious desolations are even greater than those of civilization, and where in centuries past Christian Churches and peoples have had the most marked prosperities, the missionary and his friend will find the best of schools in which to study the causes of church declension, and to learn how elsewhere to give permanency to evangelization. Here also, on the other hand, have been put on trial some of the highest Godless civilizations the world has ever known, and overwhelming is the proof of their utter failure. The rise and fall of these mighty empires should enlist in the mission cause every philanthropic mind throughout the world, for so plain is it that human power and wisdom are not sufficient to lay the foundations of true and abiding national prosperity. Familiarity with Bible lands kindles special desire that they may again be evangelized; that ground, which prophets and apostles, yea, which the Master himself hath trod, may once more be illuminated with gospel light and christian institutions. And next to the Scriptures, as their own best interpreter, there is no commentary in the world equal to "the lands of sacred story." Egypt and Arabia, Syria and Phœnice, Mesopotamia and Palestine, they pour a flood of light upon the history and poetry, prophecy and doctrine of Holy Writ. And as the Bible is pre-eminently the book of Christian Missions; as in the nature of the case it must be more to the missionary than to the clergy and laity of christian lands, I wish right here to enter a most earnest recommendation for the permission and needed funds, to enable our missionaries, in going or returning hitherward, to visit briefly the more important of the most accessible Bible lands. It would be a richly paying investment to give them all at least one month to divide between Judea and lower Egypt.

When, leaving Persia behind, I reached Baghdad, the famous city of Haroun-al-Raschid, and "of the thousand and one nights," it seemed rather like coming home again, for the sights and sounds now met had been made very familiar during a former tour of several months through European Turkey, Asia Minor, Egypt and the Holy Land. There were the same mosques and minarets, the same green and white turbans, the same crescent flags and Turkish coins, the same bazaars and narrow covered streets, and the same manners and customs. And, indeed, it was two thousand five hundred miles nearer America than at Bombay, and it has really been homeward ever since we rounded the Malay peninsula at Singapore. Baghdad is by no means what it was under the Abbasside dynasty, when its royal palace, founded by Al Mansour, was three miles in circumference, and an empire reaching from the Great Wall of China to the Pillars of Hercules, and from the Indian to the Arctic oceans, poured such treasure into this same caliph's hands, that, after expenditures upon his capital quite comparable with those of Napoleon III. upon Paris, he left behind $150,000,000 in gold. Turkish misrule has accomplished more destruction here than either the Tartar Hulaku Kan or the Mogul Tamerlane. Still there is a population of some seventy thousand, lying mostly upon the eastern bank of the Tigris, and there are many points of interest in the city and suburbs, which, however, we must not be tempted here to describe.

Turning from mosques and bazaars, from palaces and more humble homes, from the tomb of Zobeida and the shrines of Kathimain, and from the neighboring ruins of both Seleucia and Ctesiphon, we give our attention now for a few days entirely to preparation for a more than twelve hundred miles' horseback journey through Mesopotamia, Kurdistan and Northern Syria. An American traveller has joined me for part of the distance—indeed, where are they not to be found? We are guests at the English Residency, where every assistance is rendered in the purchase of horses, the hiring of men and mules, and the arrangement of an interminable number of official introductions and favors. A letter from the Foreign Secretary of the India Government has largely prepared the way for the Baghdad Pasha's services, and any lingering ennui or reluctance to interest himself in our journey was overcome by a telegram from the Porte at Constantinople, directing that for a few weeks now every additional precaution should be taken to secure travelling Europeans from any possibility of robbery and molestation. It was just previous to the overthrow of the Beaconsfield Cabinet, and diplomacy was much embarrassed. The Turk was anxious to fortify the threatened English Government by proving that, according to promise, reforms had been introduced into Asia Minor, and to such extent that travel had become perfectly safe. Therefore we had military escorts detailed every day for the ensuing two months, the number ranging along from ten to fifteen and reaching even above thirty. However there were two drawbacks to so much official attention. The guards were the very Basha Bazouks who had committed the most horrible of the Bulgarian atrocities, and, therefore been banished by the Powers from Europe; and it was necessary sometimes to guard ourselves against them with a display of the only arguments they consider conclusive. Moreover they all wanted their backsheesh, which we gave the more readily since the government was in arrears to them for over a year, and the accumulating promises would probably never be paid. Once, probably twice, and possibly upon other occasions, their display of force saved us from attack by Kurdish and Arab bands of robbers.

The outfit for the tour of Babylon and Nineveh was very much less grand and expensive, barring the escort, than the one which previously my wife, a lady companion and self had arranged in Beirut, Syria, for a seven hundred miles' journey through the Holy Land. Then we did as others do; secured three tents, a dragoman, a cook, a baggage caravan superintendent and table servant, a hostler, and four muleteers, and for the use of all fourteen horses and mules. At times Turkish soldiers or Arab sheiks were engaged as guards, the more frequently as our route was much of the time away from and beyond the lines of ordinary travel. But such extravagance is unnecessary in touring Bible lands, our kindly advising friends in Beirut and guidebooks generally to the contrary notwithstanding. A bevy of servants, a cluster of tents, and enough impedimenta to set up housekeeping comfortably is, indeed, a very luxurious way of travelling; but, after two months of it, in Syria and Palestine, I determined to put this experience to some account, and to be my own guide-book in preparations, when the time should come around again for arranging another journey through other lands of sacred story. So at Baghdad we discarded tents, expecting to use native houses, khans and shelters; bought one horse each, mine selling at the end, at auction, for only seven dollars less than I paid for him; hired one servant at a moderate price, furnishing him with a horse, and then arranged for mules and their driver one-third of the way, but one mule to be used the second third of distance, and for the last third of the journey it was thought that generous saddle-bags would hold all that remained of clothing and provisions. It proved that this simple arrangement substantially worked admirably, the cost not being over a third that of the Palestine tour, and the comfort most of the way not very much less.

Still previously the preparations of this same Palestine party at Cairo, for a Nile journey, also help to an understanding of Bible scenes. As, through an interpreter, I bargained in Arabic, and Coptic, and Nubian, and Abyssinian, among the little forest of shipping for a suitable dahabeeah and captain and crew, determinedly oblivious to the modern invention of steamboats; examined the three-cornered lateen sails as if the ship-rigging of the days of the Queen of Sheba and of Jonah and of Paul were the most lately approved styles; and then on starting made more ado over this river excursion than over the departure from San Francisco upon the voyage across the great Pacific; we seemed as if transported to old Scripture times, and many a page of Holy Writ spoke to us more freshly and intelligibly than ever before. Starting upward from Cairo on a dahabeeah the traveller can easily picture Joseph or Moses likewise skirting these verdure-covered banks with their colossal architecture, or the appearance of the ancient commercial fleets of Tyre and Sidon, or the boats our Divine Master himself so often used upon the Sea of Galilee. In Bible lands the ways of travel, as well as methods of agriculture, of house-building, of clothing, of hospitality, and otherwise generally, are as they were thousands of years ago; and familiarity with them draws aside the veil of sacred history, and the persons and events, that had seemed to be so long ago, live again in the present. We meet them face to face; we talk with them. Well, indeed, for those who can, to visit these lands, and then to enable others to realize as vividly as possible what the eyes can see to-day of the old imagery of Divine Revelation. In this direction there is need still for other contributions, and the author of these pages is expecting soon to make one by a volume entitled, "From the Garden of Eden to the Isle of Patmos,—A Complete Tour of Bible Lands."

Quite confident am I that it is the veritable site of the Garden of Eden I visited, before ascending the Tigris and arranging at Baghdad for the tours to the ruins of Babylon and Nineveh. Here, at the southern extremity of Mesopotamia, where the Kerkha, Euphrates, and Tigris unite in forming the Shat-el-Arab, the conditions of the second chapter of Genesis are much more nearly met than in Central Armenia. There the sources of the several designated rivers—at least where they are large enough to begin to be called "rivers"—are from one hundred to two hundred and fifty miles apart; here those mentioned mingle their waters within five miles square, which is just about equal to the apparent demands of Eden, as a territory Adam was appointed by the Lord "to dress and keep," as ground sufficient "to grow every tree that is pleasant to the sight, and good for food," and as room enough for the bringing together for Adam to name of "every beast of the field and every fowl of the air." Moses describes the location as "eastward," not northward. There would seem no possible appropriateness in designating the Armenian Araxes as the Gihon "that compasseth the whole land of Ethiopia," since it flows into the Caspian, and not a drop of it could reach Africa except through the clouds; while the great Shat-el-Arab, which our ocean steamship ascended to Bushra, flows directly thitherward. The Havileh, compassed by the Pison, "the gold of which land is good, where is also bdellium and the onyx stone," is much more likely to be Western Persia with its rich mineral mountains than the district of Armenia lying to the east of the Joruk. This region, known at present as the Persian provinces of Khuzistan and Luristan, was the richest portion of the ancient Susiana. The river Kerkha or Choaspes, the present Joab, formerly, it is evident, having a much larger volume of water, drained the opulent neighborhoods of Shushan and Ecbatana. In that eastward direction, as I noted a vast extent of country overflowed by the spring freshets and doubtless impassable for most of the year, I could not but surmise whether this watered plain of a hundred miles east of Eden, and which under the sun was too glaring for the eyes, might not be the "flaming sword which turned every way to keep the way of the tree of life." There are other confirmatory hints in Scripture as to this being the actual site of the Garden of Eden, as also in Babylonian and Assyrian records lately excavated. But we can linger here only to say that the picture is perfect of the heathen world to-day in the presence of Christian Missions. The river of divine truth and life reaches out its branches in every direction, and its waters also are rich enough to restore verdure and fruitfulness and beauty to all the surrounding sterility and dreary waste. As I watched the feeble efforts of the inhabitants of Kurnah, the Turkish village on Eden's site, to irrigate their land from the river bank, it seemed so like the best the world can do with Christ unaided by other wisdom and other power. Let this eastern Chaldean plain be enabled to utilize the richness of these waters, and again it will be the garden of the world. I know of no location comparable to it in its agricultural possibilities. And so, though it may be a somewhat humbling thought to our American and European pride, it is evident there are among heathen and anti-christian peoples intellectual and moral capacities lying sterile and waste, that can, yea, and they will, under the influence of divine truth and life, make the garden of this spiritual world, its peerless Eden. The leadership at present in christian character and enterprise is wisely intrusted of God to Anglo-Saxon, Teuton, and Latin races, but in coming time we may anticipate demand for other qualifications in leadership to higher pastures on the mount of God, and it has seemed to me very probable that they will be found among the Shemites and Mongolians.

We are roaming to-day amid the great ruins of Nebuchadnezzar's palace in Babylon. From their summits our eyes range again and again over the vast plain upon both sides of the Euphrates, which was once covered to the extent of sixty miles in circumference with one of the most magnificent cities the world has ever known. I could trace at many points the remains of its enormous wall, 350 feet in height, and endeavored to realize how that it contained twice the amount of masonry of the great wall of China. There are numerous mounds in sight, evidently artificial, that probably contain treasures of inestimable value to the archæologist and the student of God's Word. A gang of workmen beneath us are quarrying brick for building purposes in Hillah, the modern city five miles to the south, and occupying, perhaps, the neighborhood of the great bridge in ancient Babylon. Thus probably it has been going on for 2,000 years, and from these fifteen miles square have the materials been furnished for the construction of Seleucia, Ctesiphon, Baghdad, and many other cities. As, over the great heaps of rubbish and banks of drifted sand, rooms and halls, corridors and vestibules of this royal palace are searched, anon we seem to hear the proud footsteps of the monarch; yes, and from this archway, facing the hanging gardens, still beyond the palatial government buildings, and yet further on to the southwest the tower of Babel, he may have been gazing, when he uttered those boastful words which God so signally rebuked — "Is not this great Babylon that *I* have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" And this was the same heaven over our heads, from whence the voice instantly fell, saying, "O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee . . . . until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Passing from the southern to the western portion of the palace ruins, where, facing the river, it seemed most likely the banqueting-room was located, in which Belshazzar gave his great feast to a thousand of his lords, it was easy with Bible in hand to reanimate the scene, to range around the royal tables the bacchanalian throng with the king, his princes, wives and concubines as the central group. Perhaps through yonder archway the servants brought the golden vessels, which Nebuchadnezzar had taken from the temple at Jerusalem. And, as therefrom they impiously drank, these very walls heard their shouts of praise to the gods of gold and silver and brass, and of iron and wood and stone. Above this very spot may have stood the candlestick or candelabrum, over against which, right there, the words —"Mene, Mene, Tekel, Upharsin." Through yonder vestibule Daniel is ushered to read and to interpret the strange writing of Jehovah's hand. But already the Medo-Persian army has entered the city. Three walls surround the palace and its drunken blasphemous revellers; an impregnable fortress. The like of these walls has never been built; the outer six miles in circumference, and towering to a giddy height; the two within covered with pictures in stone, and meant to bear record for all time to the glories of the Babylonian dynasty. Surely, though God has spoken, and his servant has interpreted, the impious heathen feast need not be disturbed. Nevertheless — "In that night was Belshazzar the king of the Chaldeans slain."

The structure of the "Hanging Gardens," ranked as one of the "seven wonders of the world," is a more complete ruin than Nebuchadnezzar's palace. It is simply a massive pile of broken brick, fifty feet high and covering several acres. When in all its glory, it stood a thousand feet on each of its four sides, the walls of twenty-two feet in thickness rising, terrace above terrace, to the height of four hundred feet. It was an artificial mountain, covered with flowers and trees, to reconcile Nebuchadnezzar's queen Amytis to her new home in the Chaldean plain, so different from the mountain scenery of her native Ecbatana. In this building probably was the den of lions into which Daniel was cast by the command of Darius. It is marked by an immense block of granite statuary, lately discovered, representing an unhurt man of Jewish features between the paws and under the closed mouth of an enormous lion. This for some enterprising nation is an acquisition of greater value than the Egyptian obelisk recently transported to the Central Park of New York. What a lesson was taught of faith in God here within perhaps fifty feet of where we stand, and in a dungeon beneath yet to be uncovered! Full well doubtless the prophet knew of this horrible den, and that to its savage monsters he would be thrown, if he persisted in obeying God rather than man. How he was to escape, or whether he was to escape at all he had no assurance, but he knew he was safe in the line of duty, and that there were eternal interests of far greater moment than flesh can feel or mortal eye can see. Strengthened by the example of Daniel's faith many a missionary has entered the fiercer dungeons of heathenism, and lived to testify — 'God has sent his angel, and no harm has befallen me.' This mountain-like structure, where, despite all its idolatries and sensualities and pride and horrors, God's keeping angel spent that memorable night, was referred to in the words recorded by Jeremiah — "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

A little over half a mile still farther south are ruins even more extensive than those of either the royal palace or the hanging gardens. Layard has identified them as belonging in part to Daniel's official residence. Here scientific explorations are going on at present, and it is reasonable to expect that much valuable information will be found regarding the Jewish captivity in Babylon. This is probably the site of a cluster of government buildings, all easy of access to him, who under Darius was the chief of the presidents over all the princes of the realm. The most likely place for Daniel's palace, as opening out toward the royal residence, the river and the hanging gardens, is the northwest corner of these several acres of ruins. Here his windows would have faced Jerusalem, especially those which to the west would the more probably have belonged to his private apartments, as being the most secluded. Upon the roofs of yonder buildings just below the wicked conspirators may have watched for the opening of the window of prayer. Did he see them? It made no difference. The associations of the spot on which I stood were so hallowing, that I closed my Bible, turned my face toward the upper — the heavenly Jerusalem, and prayed for a larger measure of the heroism of godly faith, and that the thousand foreign missionaries I had been visiting the year past might all have the continual support of the almighty arm as had Daniel, might as consistently live before their enemies and an unbelieving world, and might likewise realize that their times of greatest service to the cause are their times of greatest trial.

The Hillah pasha's hospitality was very acceptable, especially as it guaranteed additional safety among the lawless tribes, which, like wild beasts, lurk among the ruins of Babylon. A captain of his guards was detailed to accompany us everywhere until the return to Baghdad. The mayor of the city was constantly on the alert to see that every want was supplied, and many of the officials called to add their cordialities. All the way up, however, from bootblack to Pasha, it was evident that a liberal backsheesh was expected either in money or political influence. Affairs in government circles are plainly very much unsettled, and officials of all ranks are grasping at straws. The conviction prevails that the time is near when foreign power will become supreme in Turkey, and the acquaintance and gratitude of any passing European or American traveller may prove a wise investment. It was a relief at times to get away from so much attention, and stroll down along the quiet banks of the Euphrates. Here the captive Hebrews hung their harps upon the willows, and wept as they remembered Zion. How much recalling there must have been here of the way the Lord had led them out from Egypt, through the wilderness, and during their sojourn in the land of promise. How plain it must have appeared to the thoughtful, that the disasters which had befallen them were their own responsibility. How bitter must have been the tears here shed, how broken-hearted and contrite many of the vows, and how earnest the supplications. Is not God's spiritual Israel largely to-day in bondage to the great world power? Is not much of the Christian Church of the present to be found in Babylon? So much selfishness of worship; so little interest in world evangelization; so much neglect of prayer and of God's Word; so much compromise with sin in business, in society, in public amusements; so much vanity of dress and personal adornment; so much satisfaction with the mere superficial formalities of religion: — would to God that all our harps were hung upon the willows! Profitable, indeed, would it be to our modern Christianity, if largely for a while tears could take the place of our giddy mirth, memories of Zion could supplant the frivolities of the world, and from the banks of a Euphrates, not far from multitudes of us, a new life could be begun in the freedom there is in Christ Jesus.

Birs Nimroud, to the extreme southwest of Babylon, thirteen miles in a direct line from the royal palace, conspicuous from all parts of the vast city, is the ruin of the oldest existing monument of man, the tower of Babel. It was 2,000 feet in circumference, and 600 feet in height, being 152 feet higher than St. Peter's at Rome, 196 feet loftier than St. Paul's at London, outreaching towards the skies the Strasburg Cathedral by 139 feet, and the dome of the Capitol at Washington by 250 feet. Nimroud commenced this tower, and Nebuchadnezzar finished it. Xerxes, and since him the still more despotic king Time have reduced the great eight-storied Belus-crowned sanctuary, mausoleum, and observatory to an almost utter ruin. I could see the stamp of Nebuchadnezzar's name upon many of the bricks, and watched with intense interest the extensive excavations which are in progress. Within some of these massive walls may yet be discovered records of incalculable value in connection with the Pentateuch. In sight, still farther to the southwest, is the great mosque, enclosing the probable tomb of the prophet Ezekiel. A half mile to the north of Birs Nimroud are other extensive ruins, presumably of palaces and temples. It is the traditional place where Shadrach, Meshech, and Abednego were cast into the fiery furnace. Their long venerated tombs will be shown us, together with that of Daniel, when we shall reach Ervil, the ancient Arbela, three hundred miles to the north.

We have passed it, and the neighboring battle-field where the colossal Persian empire was shattered by Alexander, and are spending a week amid the ruins of ancient Nineveh. Kuyunjek, Nimroud, Karmeles and Khorsabad, the four gorgeous palace-crowned corners of the vast Assyrian capital, how familiar have their names become. Within also this sixty miles' circuit of ruins, what impressive lessons upon the fulfilment of Scripture prophecy; what vivid illustration of the fatal defect of any national life, however advanced its civilization, if there be no knowledge and fellowship of the true God; what folly for man to live for himself, and to seek to build for lasting monuments with other than the imperishable materials of human minds and hearts and characters. The most humble self-denying missionary of the Cross, toiling for souls in the most lonesome station of all heathen lands, is building more grandly that did either Sennacherib or Asshur-bani-pal upon this vast mound of Kuyunjek. Here, upon the walls of their palaces, and over the stone records of their lives, so largely transported to the British Museum in London, I have studied for many days with intense curiosity. Nevertheless, what did they amount to, after all the immense power for good with which Providence had intrusted them? Almost nothing. A great many lion hunts, and slaughters of their fellow-men, and vain displays of power and wealth. God overruled the military ambition of these Assyrian monarchs to further his purposes toward his chosen people, yet how wretchedly poverty-stricken they entered upon the spirit life, when they left these gorgeous palaces and this city of such marvellous beauty of location and such prodigious expenditure of art.

Yes, beautiful indeed for situation was the proud capital of ancient Assyria. I never wearied studying this feature of the scene. Though the hospitality of the British Consul, son of the celebrated war correspondent, Russell, was most delightful across the Tigris, in Mosul, each morning I hastened away to some lofty point of the ruins of Sennacherib's palace, or other eminence, to study the site, unrivalled by that of any other inland city in the world. To the west flows the broad rapid river from Mount Niphates to the Chaldean plain, once laden with the commerce of Assyria, Babylonia, and Susiana. To the east, beyond Khorsabad and Karmeles, rise mountains, some of them covered with verdure, others most picturesquely barren and rugged, and still others crowned with snow. The spurs of this mountain range come down to the banks of the Tigris upon the north, while southward and westward the distant prospects are more open, a perfect picture of hills and valleys, mountains and plains, and at this time ripening fields of waving grain. At first the site of Nineveh, inside the walls, which are easily traced, appears to be a quite level plain, but this is chiefly an illusion from the great surrounding contrasts, which heightens the effect as gradually the extensive variety of lesser hills and valleys appears. As doubtless artificial streams from the river were made to flow through many of these windings of the city, and little lakes here and there ornamented the grounds of royalty, nobility, and of the wealthier classes, and as those hundreds of hillocks, dotting the prospect enclosed by the walls of 12 by 18 miles, were crowned by villas and stately palaces, the prospect must indeed have been enchanting. No wonder that proudly it was looked upon by Asshur-izir-pal, Shalmaneser, Tiglathpileser and Esar-haddon, from Nimroud, as well as by Sennacherib and Sardanapalus, from Kuyunjek.

Excavations under competent direction continue, though confined at present to Sennacherib's palace. Other libraries in the cuneiform character upon clay tablets, fully as extensive as that of Asshur-bani-pal, and other records equally valuable to those of the Assyrian traditions of the deluge, in all probability, are waiting in these vast mounds to be uncovered. Under what great obligation, after all, is the Christian world to those old Assyrian despots, — nay, the rather to God, who overruled their pride, so that in our day, when most needed, the dust of 2,500 years is yielding up volumes of Bible evidences which cannot be refuted. It is not, however, our purpose or opportunity to linger here over the deeply interesting and invaluable results of Assyrian research. We can only in passing alight a moment in the vestibule of this great temple of antiquity, and, recalling Herodotus, and Ctesias, and Diodorus, and thinking of the researches of Layard, and Rassam, and Smith, open our Bible, the best guide-book in Bible lands, and take a glance over the familiar prophecies of Isaiah, and Jonah, and Nahum, and Zephaniah. "Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, 'By the strength of my hand I have done it, and by my wisdom. . . . And my hand hath found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth.'" "And the word of the Lord came unto Jonah the second time, saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.'" "Thy shepherds slumber, O King of Assyria;

thy nobles shall dwell in the dust." "This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me! How is she become a desolation, a place for beasts to lie down in! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God."

The last good-by to Nineveh I never can forget. Others had said cordial words. A goodly company had followed us from the consulate, through the bazaars, over the bridge, past Jonah's tomb and the ruins of Kuyunjek. But they had all turned back, excepting one, who still walked by my side. He had no horse — too poor to own one; therefore I had not yet mounted. Our hearts had become knit together, as the hearts of David and Jonathan. He was the native missionary of the American Board, the only one within 150 miles from Mosul. With him in his humble home, in his schools, and in the dwellings of some of his parishioners, I had learned to love him and his work. At last we came to the northern limits of the ruins of Nineveh. "I must go back now," he said, "to my work among the ruins of my fellow-countrymen's souls. Pray for me that my work may be God's work, and not man's work. Pray that it may not be like that of these old Assyrian Kings." Then the good man, in Oriental fashion, kissed me upon both cheeks, leaving a moisture behind that was not perspiration, and we separated never to meet until in mansions of the Father's house above, infinitely more glorious than those of Sennacherib and Sardanapalus, and in a city infinitely more lustrous with gold and all manner of precious stones than ever was Nineveh or Babylon.

Memories of Ararat and Nesibis; of the home lands of Abraham and Job, of Rebekah and Rachel; of the terrible famine scenes in Kurdistan; of nearly fatal illness at Djizireh; of strange experiences at Bijirek; of the extensive and mysterious ruins of Veran Sheraz; of Aleppo — which certainly should be reoccupied by the American Board — and Antioch, and from memory and note-books full of other like data we must turn to facts and observations bearing strictly upon modern Christian Missions in these Bible lands.

Yet one glance at Jerusalem, and from this summit of Olivet, which has been our tented home for a week. Other scenes throughout the Holy Land have had their interest, but none to compare with this. From Lebanon to Carmel, from Joppa to Hebron, from visions of Petra and Sinai to those of Pisgah and Hermon, scores of places and prospects of thrilling interest to the Bible student, but here is the culmination of all. Here the impressions from so many clustered associations of matchless import are absolutely overwhelming to the devout spirit. It is needful to take them singly; — for one passing moment only one — Christ weeping here over yonder Jerusalem. Perhaps he was passing around this very mound on his way from Bethany, and his tender, loving heart was recalling those words he had uttered, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!"

"He wept that we might weep."

There are not tears enough in world evangelization to-day. The question is not one of temperament, for the strong-minded apostle Paul, capable of extraordinary self-mastery, testifies of his "many tears" over inconsistent christians and ungodly people. The terrible condition of hundreds of millions in heathen and anti-christian nations, yes, and of scores of millions in Christendom living without God, without hope, and soon to die, is contemplated by the Church with too much composure. The "body of Christ" is dealing with the question of the salvation of lost man too professionally. Much of the preaching, which is most scriptural and sincere and intelligent, is not tender enough. There is pathos of sentiment, but not enough of the pathos of heart. The burden of both home and foreign missions rests far too lightly even upon the majority of the ministry and the most pious of the laity. If they only — the Gideon band of the Universal Church — felt as Paul felt, and as Christ felt over sinners: if it was their experience "out of much affliction and anguish of heart" to communicate "with many tears" regarding the wayward and the lost; if their hearts would almost break as did the Master's, and they would "weep" over the multitudes neglecting so great salvation, a vast increase of spiritual power would come to all evangelization. The world might call it weak, but it would be a marvellous increase of efficiency. This has seemed to me to be better appreciated by the missionary body, than by the home laborers. And thus largely would I account for the greater relative success of their efforts to win souls. It is not that it is easier to win a heathen soul. Oh, no! The facility is on the other side. But away in the darkness of paganism the missionaries are thrown more on God, and they agonize more even unto weeping over perishing souls. They the more often have their sheaves, while we the more frequently only our gleanings, for they have learned better those two promises of God's Word: "They that sow in tears shall reap in joy." And—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

One moment more, and at Memphis in Egypt. Our dahabeeah lies behind us, moored to the left bank of the Nile. From the great Ghizeh pyramid yonder, a part of the necropolis of this once mammoth city, we have looked northward over Cairo and the broad verdure-covered delta, and southward toward Abydos, and Denderah, and Luxor, and Thebes. We pass the prostrate Colossus of Rameses II., his face in a pool of mud,—satire indeed, as it has been called, upon the great Sesostris, the tyrant over Israel. We enter the subterranean Serapenum, where the most sacred mummies of Egypt were interred. Fit symbols, these forms without life, these carefully preserved corpses, embalmed, and wrapt around so firmly, fit symbols of any church life, or individual christian life, that is so all wrapt up in self, and so self-preserved, as to be in no practical sympathy with home and foreign missions.

CHAPTER XXIII.

THE TURKISH EMPIRE AND ARABIA.

THE founder of the still lingering dynasty at Constantinople was Othman, or Osman, during the early part of the fourteenth century. His name attaches both to the ruling class and to the empire, in that the former always call themselves Osmanlis, and the latter is generally designated as the Ottoman. Othman's father and his fellow-clansmen were nomads of Khorasan, and came drifting westward into Asia Minor at the very time when the Sultan of Iconium, a Turk or Seljuk, needed assistance against his enemies. The reward for the valuable service rendered was the rule over a small territory in the neighborhood of the Hellespont. The enterprising son, taking advantage of the unsettled condition of surrounding tribes, gained considerable accessions by conquest, and made Broussa his capital. Othman's successors extended the supremacy of the Osmanlis across the Hellespont, seized Adrianople in 1361, and continued the conquest of the Byzantine provinces, until in 1453 Constantinople surrendered to Sultan Mohammed II. When we visited this latter city, and stood within the vast and majestic temple of St. Sophia, we recalled with burning indignation the bloodthirsty success of that terrible Moslem leader over this nominally christian capital, and his entrance through yonder portal, on horseback with drawn sword, commanding his followers to slay all the thousands of men, women and children, who had fled for refuge to this sanctuary. It was even more horrible than the massacre of Cawnpore. The animus was shown in the order Mohammed II. then gave to destroy every evidence that this grand religious structure had ever been used for christian worship. The mosaics, which doubtless represented saints and scenes of christian history, were plastered over, and every trace of the cross was removed. But there was one token of the piety of the imperial builder, Justinian, which Moslem fanaticism could not remove. Into the mortar, with which the stones and bricks of the sanctuary were laid, was poured a large quantity of fragrant liquids, even as upon Christ's head by the woman that alabaster box of precious ointment. This tribute of love to the crucified Redeemer is said by repairing masons still to linger in the walls of this principal mosque of the world of Islam. Pleasant thought that such fragrance should remain through all these centuries of desecration, to mingle with the incense of the sacrifices of grateful hearts, when in turn the Crescent shall give place to the Cross, and the true "prophet, priest and king" shall again be worshipped in St. Sophia.

Meanwhile the power of the Osmanlis was extended in Asia Minor. In the 16th century Selim conquered Armenia and Mesopotamia, Syria and Egypt. He secured also from the Sheriff of Mecca the formal authority for himself and his successors to be the head of the Mahometan world. Under Soliman "the magnificent" the Ottoman empire was greatly prospered, reaching the zenith of its grandeur a half century after the discovery of America. The fall, which has continued ever since, began with the victory over the Turks by Sobieski, in the battle of Vienna, 1683. Europe had not experienced a greater relief since the triumph of Charles Martel at Tours. The power of Islam was the sword, and that power at last was broken. In Europe it has ever since been on the defensive. Many years ago the Othman dynasty would have perished from its own inherent weaknesses and corruptions, to say nothing of Russian, Austrian and Greek aggressions, had it not been for the supposed political interests of Great Britain and other christian powers to postpone the inevitable collapse. To add the testimony of General Lake, an English officer: "The result of this has been to give to a small dominant class in Turkey complete impunity in maintaining an execrable system of administration, tainted by wholesale corruption and extortion, and to perpetuate the misery and degradation of a very large rural population, who, whether they are Mahometans or Christians, have suffered equally from the rapacity of corrupt officials, and the merciless extortion of the farmers of the taxes."

The present political and social condition of the Turkish empire is extremely deplorable. Its territory from the Danube to the Nile, and from the Black Sea to the Persian Gulf, is more richly furnished with natural facilities for agriculture and commerce, and probably for manufacturing also, than an equal amount located in any other part of the world. For beauty of scenery, mountain grandeur, variations of climate, and natural facilities for intercommunication, these lands of the Crescent are unsurpassed upon the globe. Under good government, and with a true christian civilization, vast tracts of waste land would be brought back to fertility, forests would again clothe the hills and ornament the plains, and the average climate would be rendered more salubrious than that of Italy. By travellers, who have simply sweltered in Egypt, visited the neighborhood of Jerusalem, and coasted along the barren headlands of Asia Minor, a very different impression is received, than when researches are extended into Kurdistan and Northern Syria, Armenia, Galilee, Lydia, Macedonia, and Bosnia. Notwithstanding the large tracts of waste territory under Ottoman rule, I observe that my note-books here contain far more exclamations of surprise and pleasure among natural resources of beauty and wealth, and comfort, than in any other countries around the world. But the wretched populations are not allowed to appreciate all these extraordinary, these unrivalled advantages. For centuries they have so suffered under tyranny and lawlessness, that they are reduced in the struggle for bare existence to the robbing of nature and the robbing of each other. Of the squalid poverty and beastly wretchedness of the vast majority of those under Turkish dominion, the outside world has very little conception. The average of American hogs are better fed and sheltered, and an ordinary negro cabin in our southern states in slavery times would be considered a luxurious palace in the majority of the rural villages.

The present scantiness of the population can thus in part be explained. There have been periods when these lands of the Porte included not far from a hundred millions of people. But to-day with a territory of nearly 800,000 square miles, almost four times the size of France, there are not quite 25 millions of population, or 31 inhabitants to the square mile. Of the 8,314,990 left under the Ottoman rule in Europe, since Roumania with her 5,073,000, Servia with her 1,377,068, and Montenegro with her 190,000 were set off, but 3,600,000 are Mahometans. The Armenian Bishop at Orfah assured me that his people, numbering but 2,000,000 now, included a century ago fully 5,000,000; and that the loss through our Protestant missions was trifling compared with the results of Turkish misrule and social influence. Physicians of large experience among the Osmanlis have told me, that from forty to sixty per cent. of the men can never become fathers. This is a rate of impotency, which points, at no very distant period, to the complete extinction of the race. The morals of the so-called christian populations are not much better. Among the Arabs and the Bedouins, however, virtue is quite generally esteemed and practised, yet evidently it is virtue without self-restraint. While in Arabic and Bedouin society, being often entertained in their mud hovels and black tents, I have never noted the lascivious glances and wanton gayeties, met among Turks, and Bulgarians, and Armenians, and Greeks; and yet it was a continual surprise to find so few children. When good government shall come to these lands, and the depressing influences of the centuries have been lifted off, undoubtedly it is the Arab race which is prepared to take the lead in repopulating these waste regions. Their men and women have impressed me as naturally qualified to take hold vigorously of any work that is noble and ennobling. They are evidently not in their element, wallowing in the dirt, the women making drudges of themselves, and the men lounging around smoking. I have sometimes asked them, if they did not know that they were capable of living nobler lives, and of taking their place more nearly alongside of Europeans? "Yes," they have generally replied, "but not under the present government, or any rule of the Turk."

In Arabia itself, especially, I have been very much impressed with the lingering nobility and capacity of the Arab race. The farther we find them away from direct Turkish influence, and from contact with the decayed Oriental churches, and the blasted political and social life of Egypt, the more it is evident that their manhood and womanhood are deserving of another great and responsible lease of life in the history of our world. Arabia has many surprises for mankind within the not distant future, quite as great as those lately of China and Japan. That vast territory is by no means altogether a desert, and there are populous nations there of advanced civilization, maintaining their isolation from the outside world more completely than for so many centuries did those other nations of eastern Asia. Among some of the interior populations of Arabia considerable advance has been made in the fine arts, particularly in sculpture. I have seen native work in wood and iron, and brass, that would not do discredit to Belgium. The crown prince of one of the little Arabian kingdoms on the coast, which rejects with disdain all Turkish authority, escorted me through the streets of his capital, and along the shore. I never saw throughout the Ottoman empire, except within the immediate circle of influence of the Christian Missions, so many signs of good breeding. Again and again I stopped before the ornamented gateway entrance to a dwelling, exclaiming —"Is it possible that this is Arabia?" The market was very orderly. Though the people are extremely poor, there appeared to be no beggars. A like occasion in a Turkish city would be sure to be improved by a whole pack of wretched paupers. There were no dogs, another favorable contrast. And the docks and breakwater to the harbor would help materially many a city upon the eastern shore of the Mediterranean. The information I could gather from the interior, off the ordinary caravan routes, was very meagre. But I learned enough to convince me that Arabia has some startling surprises for the world, and to confirm me in the impressions formed elsewhere, that the Arabs are the coming leading race in Bible lands.

Nevertheless, as long as the natural tribal instincts of the Arab race are so strong, they will need in their collective capacity and foreign relations the guiding hand of other power than they are themselves capable of furnishing. That not much longer the Turk will be allowed to lay claim to such sovereignty, became more and more evident to me, as upon my journeyings I drew out the people of the various nationalities and classes upon the question of the government. It was a surprise to find such universal freedom in conversation upon this subject. There seemed nowhere any hesitancy to express sentiments of such thorough disloyalty, as under any strong government, at least of monarchical form, would insure conviction and punishment for treason. Indeed I never heard any other expressions than those of disloyalty. The wretched government of Turkey seems to have lost all its friends, even among its own highest officials throughout the provinces. The introduction from the India foreign secretary, and the temporary strain of the diplomatic situation regarding the promised reforms, to which reference has been made, secured us the most unbounded hospitality from all the officials throughout the country. Wherever there was a kamerkam, pasha, or waly, the best rooms, table, attendance, and stables were at our disposal. Many a time have I eaten with my Turkish host out of the same dish, in token of the utmost cordiality, and pulled with him the roasted fowl or lamb to pieces with bare hands and simultaneous movements, in evidence of the same disposition to be entertaining and appreciative. Surely under such circumstances it seems very ungracious to questiôn the motives of hospitality, and to report treasonable sentiments uttered in such confidential interviews. But it was too evident all along that there were axes to grind; and as to telling what they said, that was exactly what they wanted to have done. At least in those far-off provinces the officials have lost all fear of Constantinople, and, as they are expecting the English to come in soon and take possession of the country, they are anxious for reappointment under the new government. They think that any attention they can draw to themselves, as persons fully anticipating the crisis, and profoundly indignant at the stupidity and wickedness of the Sultan and all his court, will increase their chances in the British civil and military service of Turkey.

A part of my experience at Bijirek, a city of 12,000 population upon the Euphrates, will illustrate the political and still prevailing religious situation. Never upon the Babylon and Nineveh portion of my touring of Bible lands, except when in the close companionship of a missionary, would the natives believe me when I said I was a christian clergyman from America. They knew better. I was a British official personally inspecting the country as preliminary to its annexation to the English Crown. The large body-guard of native soldiers, and the constant official telegraphing back and forth regarding our movements, allowed them, they affirmed, no other explanation. After a while I gave up what they were 'evidently bound to consider as lying. A mile outside of Bijirek six venerable Arab sheiks met me and presented an opening rosebud, as token of the beautiful hospitality opening to welcome me. All the city was out in its gala dress. It had been preparing for two days to extend cordiality to the outrider of the British delivering power. I was paraded through each of the principal streets, and required to review a regiment of soldiers. Everywhere eyes were full of gladness and gratitude. Here was a ray of English hope through the long oppressing darkness of Turkish night. The best house of the city was placed at my disposal. Crowds of dignitaries flocked to my reception. There seemed to be no end to the coffee drinking and smoking. Just then my servant overheard that there was another foreigner in the city, and that he was a missionary. I hastened to send my card, begging that he would come immediately and save me from my Moslem friends. Soon entered the Rev. O. P. Allen, for twenty-five years the American Board Congregationalist missionary to Harpoot. Our mutual cordiality of the real christian sort, my breaking away quickly to go over and call upon his excellent wife, and a few words of explanation from him completely dissipated the charm. I was immediately dropped by the whole city full of Turks and sheiks and grandees and Moslem common people. They would hardly look at me the next day upon my departure. Indeed I had to threaten complaint to the head pasha of the district before I could get my needed guard. But oh! what a good prayer and conference meeting this missionary family and I had that night with a dozen native christians!

Very evident is it that the population of Turkey is ripe for a change of rulers, while the Moslems at least are far from ready to give up their religion. The political agent of a foreign power, English especially, though French or even Austrian they think would answer if they could not have their choice, would be welcomed everywhere; but the missionary, and those of his kind are yet only to be barely tolerated in deference to treaty requirements of the great powers. This utterly hopeless condition of political affairs throughout the Ottoman empire was unwittingly precipitated by the Crimean war twenty-five years ago. The supposed exigencies of Europe brought to the side of Turkey as her allies against Russia two of the richest nations of the world, England and France. They taught Turkey the fatal lesson of running up immense war debts, and then of paying by borrowing. Previously the Ottoman government had kept out of all such entanglement with foreign power, as the obligation to meet interest and finally principal of enormous paper issues. Its wars and home extravagances were guaged by the amount which could be forced immediately from the people by a great variety of cruel expedients. Centuries had accustomed the populations to such tyranny, and the government knew just about how much blood money the body politic could lose at once without collapse. But this new policy of unlimited borrowing in the money markets of Europe put everything at sea. After a few years of enormous outlays upon army, navy and palaces, and the squandering of numerous fortunes upon favorite officials, credit began to tighten. Banking institutions and the investing public became reluctant to lend money annually to pay their own interest. This burden of interest and of the maturing principal was too heavy for the empire. The people did not have the money, and so it could not be wrung from them. Confiscate everything, and still the national promises to pay Europe could not be met. Thus, between the millstone of foreign indebtedness and the nether stone of a vastly overtaxed and cruelly outraged population, the Osmanli dynasty and the entire sovereignty of the Porte are being ground to powder.

What government will succeed the Ottoman over these rich but wasted lands, is the other half of this great and complicated Eastern Question. It appears to me that the inevitable tendency, beginning to move with irresistible force, is for Great Britain to acquire Constantinople and the regions adjacent to the Bosporus and the Dardanelles, for the remaining portions of European Turkey to be divided up between Austria, Italy and Greece, for the suzerainty of all the region from the Black Sea to the Nile to be divided between England and France, for Germany to receive her compensation with cessions from Austria to the fatherland, and for Russia to be permitted in view of the increased guarantees to Great Britain and Europe to advance to the borders of India. Then will loom up the Persian question as the second great Eastern Question. To the present difficulty the key is the possession of Constantinople. The Turks must give it up. Europe will not allow Russia to possess it. Austria does not want it as much as she wants Salonica and intervening territory. And compensations are possible all around, if Great Britain takes it. And there can be no doubt that her fleet is able to take and hold it, despite any opposition which Turkey and Russia might offer. This arrangement would preserve the balance of power, and secure the payment of the Ottoman debt. To such a solution the mind of England and Europe are rapidly drifting. Since Beaconsfield's aggressive policy, British statesmanship has swung to the other extreme, from which such a reaction is sure, as will warrant the fleet again to the Bosporus, and, probably before the close of the present century, the complete re-arrangement upon the map of the eastern Mediterranean.

This solution of the Eastern Question is quite as important for Christian Missions as for European political interests. In many respects the situation for the cause of evangelization would be improved. Thus, in the first place, the needed greater religious freedom would be secured. The worship of God, according to the religion in which one is born, is guaranteed to every Ottoman citizen. This is what the christian world thought was gained by the alliances furnished Turkey in the Crimean war. But it was not full religious liberty in the sense in which it is understood by the most advanced christian nations; and as designed by the commissioners of the Porte it was scarcely more than the freedom allowed from the legislation of the prophet himself, and which had been formally declared in the Hatti Sheriff of Gulhané, issued in 1839 by Sultan Abdul Medjid. Three alternatives have always been offered a conquered population, the adoption of Islam, the payment of the heavy Jiziyah or poll-tax, or death by the sword. All but idolaters could continue to worship God according to their own custom. Some of the invariably accompanying disabilities were sought by the christian powers to be removed by the Hatti Humayun of 1856, which was also generally supposed to grant full religious liberty. A few of the stipulations of that firman have been carried out, but others have been completely evaded. The fact is, the Koran does not allow the Sultan to grant that full toleration, which it was hoped he had done. The law of Islam requires that an apostate shall be killed within three days unless he repents, his property going to those of his heirs who remain Moslems. Of the subsequent diplomatic controversy, Sir Henry Elliot wrote: "It must, however, be admitted that the arguments on the side of the Turks were not without weight. They said that while the free exercise of his religion was guaranteed to each of the Sultan's subjects, the right of making proselytes from the religion of the State neither had been nor was intended to be given." In the late treaty of Berlin it was sought as far as possible to secure civil and religious liberty throughout the Ottoman dominions, but the essential difficulty remains, and the way the Porte has evaded the stipulations regarding the Greek boundary, and the special reforms in Asia Minor, indicates how easily these new treaty requirements will be rendered a dead letter in as far as they essentially conflict with Islam. Not yet is it practicable to hold open religious services for Moslem congregations, though they also are invited to the public worship attended chiefly by adherents from the christian populations. A few accept such invitations; and, to especially encourage their coming, it is the policy of the missions to sustain wherever practicable one service every Sunday in the Turkish language. Restrictions linger also around the mission press on all publications, except the Bible. Thanks to God's blessing upon British influence, the hostile efforts of the Porte against the Holy Scriptures have all been thwarted, and to-day the Word of God is not bound throughout the Ottoman empire. Yet all other books and tracts must receive the signature of the Censor. This is now very seldom withheld, yet practically it is a constant prohibition against the most direct and perhaps telling assaults upon the doctrines of the false prophet. Not until the Sultan is deposed, and the legislation of Mahomet, as interpreted in Mecca and administered in Constantinople, is entirely supplanted, can true civil and religious liberty be secured to these fair lands. The Eastern Question must first be settled, and then the freedom will come, for which there have been such long waiting and such vain diplomatic endeavor.

The reflex influence of this benediction upon Turkey will be felt throughout Austria and Greece, and perhaps also in Russia. The civil and religious liberty guaranteed to all Ottoman lands must not be withheld from the districts ceded to the European christian powers. It will not then answer either for Austria or Greece to deny to their present populations rights and privileges accorded to the annexed provinces. The law of consistency will work with resistless force, compelling the abrogation of repressive laws, which have long hindered the evangelizing labors of our missionaries in those countries.

With the rapidly approaching settlement suggested of the Eastern Question, Christianity for the first time will come into fair conflict with Islamism. The doctrines and principles of both will be brought face to face. The Moslem will have to descend from his self-conscious superiority and arrogant conduct, and deal with the Christian as other than an object for mere pity or contempt. He will be compelled to open the question of the divine mission of Mahomet, and the inspiration of the Koran, doctrines which are, and always have been merely assumed, never discussed, never investigated. Rev. Mr. Hughes, of Peshawur, who is familiar with the literature of Islam, testifies that "in the whole range of Moslem divinity (which consists of many thousands of theological treatises) you will not find one work or treatise bearing upon either of those important questions!" On the other hand more generally, when the political pressure of Moslemism has been removed, the christian will have a more intelligent, and in some respects a higher appreciation of the religious system with which he is in conflict. He will see that, in the providence of God, the movement, which came to the surface under Mahomet, has been assigned a very important part in the regeneration of Asia and Africa. It will be recognized as a great iconoclastic power, raised up, as Dr. Schaff declares, "to destroy the gross idolatries of heathen nations, and to punish the refined idolatry of christian churches, which had practically forgotten the first and second commandments."

Moreover, when Europe has thus administered upon the estate of Turkey, the native christian churches will become more independent, healthy and aggressive. A leading difficulty with them has been that they have been so poor and dependent. Gathered almost entirely from the decayed christian populations, their members have been those generally the most crushed to the ground by the bigotry and tyranny of the Moslem power. They had nothing left after the cruel exactions of government and their furnishing themselves and their families with the bare necessaries of life, absolutely nothing for the sustaining of divine worship and christian schools. Nevertheless, so vital is the principle of self-support to the individual character and to the vigorous fruitful growth of the church, that during the last few years commendable progress has been made by the missionaries at several of the stations, notably at Harpoot, Aintab and Marash, in teaching the natives to support, in part at least, their own christian institutions. This has required personal sacrifices on the part of the native members, that would put to shame the large proportion of the benevolences in christian lands. It has often meant fasting and suffering, but the gains in vigor of life and in the moral influence over the surrounding communities have been worth the pains. Nevertheless, it will be vastly better when the load of excessive poverty shall be lifted, and the same spirit enable the native churches generally to be entirely self-supporting.

It is very important also to observe that the educational and translation work of Christian Missions in Turkey has reached the point of very complete readiness for enlarged opportunity. When I have looked at the Robert College at Constantinople, and the Syrian Protestant College at Beirut; when also I have visited the mission publication houses in each of those cities, and met representatives of the Turkish College at Aintab and the Armenian College at Harpoot, I have felt deeply impressed that consecrated intellectual forces and facilities have been gathered in the providence of God for a speedy and glorious advance of evangelizing activity. Unless we are on the eve of great political changes in Turkey, changes that will vastly enlarge the opportunity for Christian Missions, it appears to me that the educational and literary preparations in that country are in advance of the time, and disproportionate to those of many other lands of the missionary world. But undoubtedly God has not allowed any such mistake; and, in answer to so many prayers, his providence has wisely anticipated the demands of the closing years of this century. And, as the purposes of the God of nations ripen, and the coming necessities for native sacred learning and christian literature appear throughout these lands of intellectual and moral darkness, even largely increased resources will doubtless be strained to their utmost.

Probably, also, the appropriation of Turkish territory by Europe will allay an immense amount of that animosity and intrigue, which, however occasioned, monopolize a large proportion of the thoughts of the people of these debatable lands, increasing vastly the difficulty of engaging their attention with religious subjects. The situation is somewhat like the evangelistic efforts in the border states during the height of the late American war. The minds and hearts of the populations are preoccupied with present interests of the most exciting character. And how exacting upon the time and attention political affairs have been throughout Turkey, it is very difficult for those to appreciate, who live among daily newspaper facilities, and in a half hour every day can become reasonably posted upon all important news. But where information has to be gathered by hearsay, — a little from this traveller and a little from that; and then to be reported from neighbor to neighbor throughout the city or village (sure to be exaggerated, and then the more frequently needing correction), — the consumption of the time and attention of the people is enormous. I usually spent two hours a day answering questions about the news from Constantinople, and Europe, and Russia, and the famine districts, and India. And largely it was not mere desire for gossip, but a deep burning interest in political affairs, a consuming anxiety for relief from the crushing burdens of a wretched tyranny. When such anxiety is removed, the missionary will have much better opportunity; the people will have more time to listen, talk, and read of the kingdom of redeeming love and eternal life.

The anticipated political changes will quickly develop many of the natural facilities for intercommunication throughout the lands now under the tyranny of the Sultan. For years a responsible British steamship line has been ready to occupy the route between Baghdad and Mosul upon the Tigris. Even now a regular line upon the Euphrates would pay. The coasting facilities are immense, and, with the return of agricultural and commercial prosperity, travelling opportunities would soon be equal to those along our American sea-board. There are many routes of traffic, which would warrant the construction of railways under a just, strong, and stable government. Canals would be required, some of which would only have to be reconstructed from old Babylonian, and Assyrian, and Roman, Greek, and Egyptian remains. This coming increase of travelling facility will largely add to the efficiency of the missionary force. It is really distressing to see how much valuable time has now to be consumed in getting from place to place. A Mardin missionary had just preceded me on his annual visit to Baghdad and Mosul, and it took me three weeks of hard horseback riding, not including the delay at Nineveh, to cover his return route. The Tigris line of steamers would have saved more than a fortnight. Then, too, Bible lands will be much more accessible to the travelling public generally. At a very much moderated expense, they will be brought within the limits of a spring excursion: we could not advise a summer one even in a Pullman drawing-room car. Moreover, the political change will secure the long-delayed freedom for thorough Biblical researches by the archæologists of Christendom. Alas, what treasures of Scripture antiquities remain undiscovered, because of the ignorance and jealousies of Turkish officials!

We may add, that it is to be hoped that the additional political responsibilities, which Great Britain must assume, as the outcome of this Eastern Question, will excite English christian churches to take hold vigorously of evangelizing labor in these lands, and not leave them as hitherto almost entirely to the mission interest of America.

The various fragments of the Eastern Christian Church are an exceedingly interesting study. It has been a great privilege to form the acquaintance of many of their clergy and laity, to inquire directly into their richly laden history, and to reach some face to face impressions as to a variety of important missionary questions with which they are involved. The Greek Church, — to which the great mass of the populations of Russia, as also of the 2,800,000 Greek Christians of Austria belong, and which claims the title of "The Catholic and Apostolic Oriental Church," — has four patriarchs in the Ottoman empire; — at Constantinople, Alexandria, Antioch, and Jerusalem. Among them Roman Catholic missions have been successful in detaching a considerable body of adherents, designating themselves as the Greek Catholic Church. Their patriarch resides at Damascus, and their clergy are mostly Arabs who have been educated at Rome. Similar secessions have also taken place from the Syrian and Armenian Churches in the direction of papal authority, and the sects are called Syrian Catholics and Armenian Catholics. Among the Orthodox Greek populations Protestant Missions have not yet met with the same measure of success as among the adherents of some of the other Eastern Churches, and yet gradually even these proud and bigoted religionists, numbering in Turkey 2,000,000, are proving accessible to a scriptural and spiritual Christianity. A larger body are the Bulgarians, including 2,800,000 adherents, who are members of the Greek Church, but independent now of the great hierarchy. For a long time they were compelled by the government to recognize the authority of the Greek Patriarch of Constantinople, but recently they secured their own Exarch, and now, while Greek in opposition to Rome, they form a quite independent sect. On account of their late advances in civil and religious liberty, their population forms an exceedingly interesting field for mission work, which since the late war especially has been cultivated by the American Board with great encouragement. The Armenians number the same as the Orthodox Greeks in Turkey, 2,000,000. They are governed by four patriarchs, whose chief resides at the monastery of Echmiazin, near the Mount Ararat of Armenia. This community has more intelligence, wealth and social influence than any of the other Oriental Churches of the Ottoman empire. On account of their quiet, steady methods of life, they have been called "the Quakers of the East." Protestant Missions among them have met with considerable success, and their ecclesiastical leaders are beginning to treat our missionaries with marked respect. The Maronites (250,000) are so named from their first bishop in the seventh century, are strongly Roman Catholic, though rejecting celibacy for their priesthood, and holding some other independent views, and use the almost dead Syriac as their ecclesiastical language. The residence of their patriarch is upon Mount Lebanon. A Maronite, with whom I became acquainted at Bushra, 500 miles below Baghdad, is one of the most refined and thoroughly educated gentlemen I have ever met. His cousin, Mr. Bistany, of Baghdad, a Protestant christian, furnished me with drafts upon Mosul and Aleppo, which were readily cashed, notwithstanding it is generally reported that such arrangements are impossible upon the Babylon and Nineveh route. The last words of this enterprising merchant, to whom I had been introduced by Dr. Jessup, of Beirut, were, "If you should be robbed and need funds, draw on me to any amount, for I shall telegraph you credit all the way along." Very good treatment that for the latitude and longitude of Baghdad. Moreover, on account of the different rates of exchange, I found that half his paper was worth more when presented than I had paid for it; certainly a very agreeable way for a traveller to do his banking.

Another sect of Roman Catholic christians are the Latins (100,000), called also Chaldean Catholics, who have well endowed their convents and educational establishments with money mostly contributed by Catholic Europe. Their head, whom I met at Mosul, his ecclesiastical seat, claims the title of Patriarch of Babylon. Then there are the Syrians or Jacobites (70,000), who derive their latter name from Jacobus Baradaeus, a noted ecclesiastic of the 6th century. Their chief, called the Patriarch of Antioch, resides in a monastery most picturesquely situated in the north of Mesopotamia near Mardin. He claims to be the head also of the Syrian christians of Travancore, India. The Jacobites are monophysites, blending the two natures of Christ into one — the divine. They are opposed by the Chaldean Nestorians, of Kurdistan and the Tigro-Euphrates valley, who so emphasize the two natures of our Lord as to speak of him as two persons. It is the lingering result of the old controversy between Cyril and Nestorius. These Chaldean christians, who are called Nestorians by their opponents and have come thus to be designated generally, are the remains of one of the most celebrated Churches of history. They claim the Apostle Thomas as their founder, and in the sixth century were leaders in religious learning and missionary enterprise. I visited with intense interest Nesibis and

Edessa, from whence as centres of christian intelligence and consecration evangelizing influence spread forth over two thirds of Asia. During the reign of the Caliphs "The World for Christ" seems to have been the rallying cry of the Nestorian Church, until their missions were scattered all over the vast region between Jerusalem and China. Their records are still found within but a few hundred miles of the Pacific Ocean. Their hierarchy at one time included 25 archbishops, and their number of communicants, according to Gibbon and Layard, exceeded those of the Greek and Latin Churches. They have deservedly been called "the Protestants of the East." They did a glorious work, and the history of their rise forms part of the most valuable records of the Christian Church. But their fall came. The world rushed in upon them like a flood. Intelligence, refinement, learning and missionary enterprise are not in themselves guarantees of permanency and continued prosperities. If the Holy Spirit be grieved away; if religious power is tempted aside by worldly ambitions; if formalism is permitted to take the place of vital piety, the religious body is sure to go into decline. Nestorian history is full of lessons for the churches of to-day. There are christian communions, which God has greatly prospered, and whose influence at present for good is world-wide, yet which are running upon the rocks which wrecked Nestorianism, and in centuries to come may be found in as sad a plight as the Nestorians to-day, surrounded and crushed to the ground by Turks, Persians and Kurds. We have seen that the efforts to reform those of northwestern Persia proved a failure, and so likewise has it been with similar endeavors in Turkey; and it is a solemn thought that some of the churches, which are now leaders in Christendom, may lapse into such a wretched condition, as to render it impossible to reinspire them with the divine truth and the divine life.

Three additional glances of thought. The common people of Turkey, of almost all nationalities, are much superior to their rulers. In Smyrna I witnessed a review of troops. The rank and file were evidently of better material than their officers. Either civil or military position in Turkey means dissipation, the loss of character and manhood. Plevna will not be forgotten in estimating the courage still at the call of Islam. Religious fanaticism is not waning as rapidly as political power. Mistake should not be made here. Damascus and Bulgaria must not be forgotten. Other massacres and atrocities will probably stain the pages of history. But Christian Missions are at the root of the difficulty. They are having many accessories, but are themselves the hope of Turkey. One of those accessories is the late introduction in part of a Customs' service, under chiefly English supervision, similar to that we have met in China. For asking a bribe my custom-house inspector at Beirut — being under the reformed department — was dismissed — surely a gleam of sunshine for this wretchedly governed country.

CHAPTER XXIV.

CHRISTIAN MISSIONS IN TURKEY.

IN the early part of the present century the mission interest of several branches of the Christian Church was strongly attracted in the direction of the Levant. The population of the Ottoman empire then was estimated at 35,000,000, of whom 12,000,000 belonged to the decayed Oriental Christian Churches. The prospect of this field for evangelistic labor was in the minds of many leaders most encouraging. Such judgment was not a mistaken one, and yet the three most prominent grounds for their encouragement have proved to be illusory. The fathers of both the Church Mission Society of England and the American Board overestimated the religious character and reform capacity of the Greek, Armenian, Nestorian and Coptic Churches. They argued too hastily that the late revolutions in Europe had destroyed the aggressive power of the Roman Catholic College de Propaganda Fide. And they were too sanguine in their expectation that the Greek Catholic Church, the Syrian Catholics, the Armenian Catholics, the Maronites, and other sects of the Ottoman empire in allegiance to Rome were a field all ripe for the harvest-gatherers of evangelical Christendom. More correctly did the fathers of the modern missionary enterprise measure the situation regarding the Mahometan populations. They did not consider them as yet directly accessible to christian truth. But they hoped to reach them through evangelized Jews in Palestine, reformed Oriental Churches, and Protestant converts from the Catholic sects throughout Turkey.

The Moslem judgment regarding the Oriental christian sects has proved more intelligent and reliable than that of Protestants. To the ruling populations, the lesson of the centuries has been, that the name of christian is synonymous with hypocrisy, the idolatrous worship of pictures, and immorality. Dr. H. Jessup quotes them as saying—"We have lived among christians for 1200 years, and we want no such religion as theirs." In the beginning the occasion largely of the Moslem movement had been a popular revulsion against not only the gross idolatries of the pagan world, but also the dead formalism and notorious corruption of nearly all the christian churches of the sixth and seventh centuries. Mahomet and the Caliphs struck at the cross with the same conscientious indignation with which they broke in pieces the idols of stone. Among these Oriental churches since then there has never been any revival of true religion of sufficient prominence to dissipate these first impressions. It has been one of the most difficult tasks of Christian Missions to open the Moslem mind to draw distinction between a true Protestant evangelical Christianity and the bastard religions of a nominal christian faith, which with millions of adherents had always existed by the side, or rather under the feet of self-confident and arrogant Islamism. But at last this task is plainly in process of accomplishment. It is now quite frequently said—"Oh, you are a Protestant, I can believe you." "You believers in the Book will not lie like christians." "Ah! you are not christians; you are Ingleze."

The situation places the true Church of Christ under a very special debt of obligation to render its evangelizing enterprises in Moslem lands as strong and efficient as possible. We cannot throw off the responsibility of the inconsistencies and harmful influence of those eastern churches. Their shameful records are a part of our history. Indeed we might not have been the possessors of such scriptural knowledge and comparative purity of life, had it not been that the Almighty overruled their evil for our good. Ours the double duty to correct these false impressions which have been made, and to teach the world of Islam that to all evangelical believers in the Book throughout Christendom, there is a title dearer to them than Protestant, more full of meaning and heart, more closely linking all the children of faith with their Divine Leader, more certain to be the name borne at least to the end of time, even that very title which to all the followers of Mahomet has for more than a thousand years meant ignorance, bigotry, deceit, quarrelsomeness, dishonesty and licentiousness. We must redeem the name of Christian. When over half a century ago the American missionaries reached Syria, they found that the intellectual life of the adherents of the decayed oriental churches had fallen so low, that it was with the greatest difficulty that any teachers could be secured from among them competent to give even the most primary lessons in Arabic. The situation was very embarrassing, as none but Mahometans knew how to read, and they would not teach either the missionaries or the adherents of the native christian sects. Only Moslems were admitted to the instruction in the medrisehs attached to the mosques. But this and many other difficulties have been overcome. Still others remain to be encountered, before the christian has in Moslem lands the same standing he has secured throughout the more civilized portions of the pagan world.

The first advance movement in the direction of the Mahometans of Europe, Asia and Africa, was the establishment of a base of operations by the Church Mission Society at Malta in 1815. Able missionaries were then sent forth to explore Greece, Syria, Asia Minor, Egypt and Abyssinia. Their reports were published in several volumes, entitled Christian Researches. It has proved that these elaborate treatises have given great prominence to a lesson that should never be forgotten. An ounce of missionary experience is worth more than a pound of the most able mission theorizing based upon superficial observations. Those godly men, of thorough culture and the best intentions, were very confident, after their extensive touring of the Levant, that they clearly comprehended the situation, and, because of so many thousand miles travelled, and of so much thought and conversation and correspondence, were permanent authorities upon the subject of Christian Missions in Turkey. Their volumes of Christian Researches were expected to be standard classics for the evangelization of Bible lands. But it has proved that they were mistaken in many of their leading judgments, that the opening of several of the stations they recommended was premature, and that generally the theories of the work they inaugurated were impracticable. To-day any one of the scores of experienced missionaries in Turkey could communicate more wisdom upon the religious situation and the true theory of missions in the Levant, than all those able pioneer theorists together. If the pages of this volume represented only the writer's personal impressions from a world-wide range of observation among mission stations, simply his judgments and his theories of method, then many of them at least would not deserve being written or read. But their value, if at all, rests chiefly upon their being an attempted compilation of the matured thoughts and feelings of hundreds of experienced missionaries, met in frequent conversations face to face with their work in almost all lands throughout the world. More especially the effort is to voice the judgments of those many missionary toilers, who have given years of practical thought to many of these questions of world evangelization, but have not possessed the facilities or the disposition to place them before the eyes of the churches at home.

We would not imply undue censure of those missionaries who are continually supplying our missionary papers and magazines with touring notes and observations upon their work. The letters of some of them are always read with pleasure and profit. But generally in the mission literature of the day there is a lack of something, which must be supplied before the attention of the masses of the Church is secured and held permanently. A large advance would be made, if some plan could be devised for bringing out the vast reserved talent of our silent but thoughtful and experienced missionaries. If any way could be arranged whereby many of our foreign toilers could be induced to write occasionally as I have often heard them talk in their work, and about their work, and concerning the general principles and methods of foreign evangelization, our missionary literature would not go around so begging for subscriptions. But, while thus emphasizing the value of the opinions of intelligent, practical missionaries after years of service, there are some things to be said in favor of the judgments of passing travellers, and of those at home deeply interested in the work while compelled to take all their information at second hand. Many of the most serious embarrassments among the foreign stations have very evidently appeared to me to be because the rule has been too sweepingly applied, that those who live upon the field know better how to work it than those who are thousands of miles away. If foreign missions were simply the work of the missionaries, it would be vastly simplified. But it is far more, even that of the whole body of the Christian Church engaged in the evangelization of the heathen world. Within this vast range for thinking and planning there must be division of labor, and not that simply which reduces all home talent to the mere question of source of supply. Better that some mistakes be made by the missionaries under a measure of home direction, than that the churches be relieved entirely of responsibility to qualify to guide in part the work of those who are supported by their contributions. There are special promises of divine companionship and help for those who go, and there are special promises also for the great body of believers whose fulfilment are equally essential to the success of foreign evangelization. Often have I been impressed that a superhuman wisdom at home had matured plans for the laborers abroad. Men alone could not have acted with such comprehensive sagacity. It is the right way for missionaries and their constituency to be as mutually helpful as possible, to draw each from the other the utmost of information and judgment and sympathy, and for this Mission Boards and executive officers should prayerfully bend all their energies, remembering that they are not the Church, that they only represent it, and that the weakness of their administration will be in direct proportion to their self-consciousness and solicitude of power. There are no positions christians are called upon to occupy, needing higher personal qualifications and more surely the united prayers of all, than those of responsibility at the rooms of the various mission societies; and duty there is best discharged when there is the least practicable assertion of authority, the least of administration and manipulation, and when the constant anxiety and effort are to bring together the churches and the missionaries in the utmost intimacy and cordiality.

The result of those pioneer mission tours throughout the Levant, though a failure to settle questions which required years of personal experience upon the ground, was to stimulate a great deal of missionary interest in these Bible lands, particularly among the Congregational and Presbyterian churches in America. In 1818 Jerusalem was occupied as the first station of the American Board in these lands of Islam. Subsequently, however, this mission was abandoned on account of Romish intrigues, political disorder, and other unexpected obstacles, which for the time seemed insurmountable, and certainly directed attention to fields that might have remained unoccupied, and which have proved to be the wisest possible basis for missionary operations throughout the Levant. Constantinople was made a centre of missionary operations by the American Board in 1831. In this political capital of Islam the first evangelical church of Turkey was established in 1846, after which immediately others were organized at Nicomedia, Adabazar, and Trebizond. The long series of preceding years had been spent in making experiments and securing foundations for future work. Especially the plan of not setting up any new church organization, but of reviving the spiritual life of the venerable eastern churches was thoroughly tested and found to be impracticable. With the consequent establishment distinctively of evangelical Protestantism, the cause of Christian Missions in Turkey very considerably brightened. The aroused hostility of the old ecclesiastics was not as embarrassing as their former half-hearted co-operation. Indeed, they themselves finally forced the issue, as they could not endure the spirituality and Bible fidelity of the missionaries. Gradually, since then, evangelical mission stations have been established at nearly all the great centres of influence throughout the Levant. In addition to the three societies mentioned, there are fourteen other missionary associations engaged at present in the work. The operations of the American Board and of the American Presbyterian Church, whose work was divided off in 1871, are very much the most extensive. The former has to-day throughout the Ottoman empire 162 missionaries, nearly 600 native preachers and teachers, 6,000 communicants, and schools of all grades with 12,000 scholars. The Presbyterian missions in Syria number 35 missionaries, 143 native preachers and teachers, nearly 900 communicants, 30,000 Protestant adherents, and 4,375 scholars in the common schools, female seminaries, Beirut Protestant College (independently organized) and in the Theological institution. At Latakia, between Alexandretta and Tripoli, I visited an interesting mission station of the American United Presbyterians, where Rev. Mr. Easton and his associates are laboring successfully. But of the principal field of the operations of this society in Egypt, we will make mention in the following chapter upon Africa and its evangelization.

The "British Syrian Schools and Bible Mission," lately under the superintendency of Mrs. B. Thompson of Beirut, and "the Lebanon Schools," under Scottish management, are locating many effective centres of christian influence throughout that great mountain range, among the youth and the women of both Oriental Church and Moslem populations. The former mission was the immediate outgrowth of English sympathy excited by the terrible massacres of 1860, with whose details not long after I became sadly familiar at Damascus, and throughout the Lebanon districts. Thousands of widows and orphans fled to Beirut for protection and charity. A Woman's Industrial Refuge was opened, well provided with needle-work and Bible instruction. The special object of the mission was to allay the vindictive feelings between the different sects and races, which had been excited afresh by the massacres. This was a very difficult task, mothers retaining as souvenirs for revenge the blood-stained garments of their husbands, brothers, and sons. But gradually the genial influences of christian love conquered, and now in the 30 schools which have grown out of this Industrial Refuge, with their 3,000 pupils, the children of the murdered and the murderers may be seen daily studying and singing together. "Madam," said an enlightened Mahometan pasha to the lady principal, "such schools as yours, where you admit all sects, will make another massacre impossible."

In Syria proper, not including Palestine or Asia Minor, that is between Antioch and Nazareth, there are 184 Christian schools, 341 teachers, 10,585 scholars; 4,782 being girls, of whom 1,000 are Mahometans. In Beirut alone, where 22 years ago not probably 300 children attended any school, now there are 9,000 children in the various schools, 3,000 of them being under Protestant instruction. The Friends' Foreign Mission Society is extending its boys' and girls' schools throughout Syria. Work here and elsewhere in the Levant is being carried on also by the Church Mission Society, the Irish Presbyterians, the American Methodists, the Society for promoting female education in the east, the Crischona Mission, the Berlin Society, the London society for promoting Christianity among the Jews, and the society for the Propagation of the Gospel. Very successful hospital and school enterprises are being prosecuted in Beirut by the Deaconesses of Kaiserwerth. They labor also in Asia Minor and Egypt. Bible instruction is given every Sunday by the

British Syrian schools to nearly 400 Turkish women. It is gratifying to see the Church Mission Society again strengthening its forces in Palestine. It has English, German and Arabian congregations in Jerusalem, a Protestant church of 420 members, mostly Greek converts, at Nazareth; and at Joppa, Nablous, Gaza and Es Salt, across the Jordan, 21 schools, 751 scholars and 1,108 native christians. The mission schools of the late Bishop Gobat have been mostly placed in charge of the Church Mission Society. The church at Es Salt, the ancient Ramoth Gilead, is composed of Bedouins.

The demand for Christian schools in all parts of the Ottoman empire is now rapidly increasing every year. The call would be very much more general, if Christian Missions would undertake to establish merely secular schools of the various grades, leaving the work of producing religious impressions to the silent influence of the teachers' lives, and to the leavening effect of correct scientific instruction. But happily the prevailing, if not quite unanimous conviction of the missionaries is that a general system for national education lies outside the limits of the duty of Christian Missions. While the demand in many other parts of the world for direct evangelization is so great, the utmost that the cause in Turkey can reasonably ask of the churches in Christendom is that the educational desire among the native converts and their kindred be fostered without injury to the noble spirit of self-reliance; that higher institutions for thorough scientific christian training be established at the great centres of missionary activity to supply preachers and teachers as demanded, and that such a number of mixed common schools be sustained under missionary supervision and control as shall correctly mould the national system of education that is being formed. This is a golden mean between the extreme theories, of refusing on the one hand to use schools at all as a means of evangelization, and of adopting them exclusively on the other as the only hope of converting the world.

Many questions right here spring to the surface, the majority of which probably cannot be answered, until in each separate case all the circumstances be taken into account. How many should be the schools in which the children of other than Protestant christian parents shall be taught by missionaries or by native teachers supported by mission funds? When is the legitimate demand upon the missions for higher education to be considered as reasonably met? How large a proportion of unconverted and hostile native youth, yet ambitious for the thorough education the christian colleges alone furnish, may be admitted without diverting funds given in trust for purely evangelistic purposes? May anti-christian or anti-protestant pupils be consistently excused from such religious exercises in the mission schools, as their parents are unwilling that they should attend? To what extent is it wise to allow the impression in Moslem or heathen communities that the hope of Christianity is with their inexperienced and easily influenced youth? General answers to these and other related questions can be given, but they shade off in the one direction or the other with the changing circumstances of almost every different mission field. As Dr. Clark, the foreign secretary of the American Board, has well said: "It is the dictate of a wise missionary policy to adapt methods of labor to the varied circumstances of different fields. While the general principles to be observed in the conduct of missionary work may now be regarded as settled, and while the great object of establishing self-supporting, self-propagating churches is kept in view, the application of these principles must be suited to the peculiar circumstances and characteristics of each race and nation. Methods that are best suited to the savage tribes of Central Africa and of Micronesia might not be found available in a civilized country like Japan or China. These varying circumstances and conditions must be regarded not only in the beginning of each mission, but also in the development of the work begun."

The educational question becomes a very different one when viewed from any other standpoint than evangelizing mission responsibility. If benevolent men of christian countries, impressed with the need of colleges in mission lands, free to all of the requisite intellectual and moral qualifications, no matter what their religious principles, establish such institutions, so endowing them that their running expenses shall not be liable to fall back upon the mission treasury, the act is deserving of all commendation. Especially do such educational enterprises call for the devout thanksgiving of all friends of missions, when such provisions are annexed in the charters, as require administration in thorough sympathy with the missions, and the employment in all the leading chairs of instruction of christian men of positive and unequivocal religious influence. Of this character are the Robert College at Constantinople and the Syrian Protestant College. The former is located at Bebek, upon a sightly elevation above the Bosporus, from which I shall never forget the extensive prospect reaching far into both Europe and Asia, including scenes of so much thrilling historic interest, and so much that to-day is beautiful in nature and in art. Its imposing quadrangular building of gray stone was erected at the expense of Mr. Christopher R. Robert of New York, who gave this institution, which properly bears his name, two hundred thousand dollars. Dr. Cyrus Hamlin of the American Board was the missionary mostly interested in the founding of the college, which was designed to advance upon the collegiate theological institutions at Marsovan, Harpoot, Marash and Mardin, and to furnish to all young men a thorough course of classical and scientific instruction. There are nearly two hundred students, from different parts of Turkey, but more largely from Bulgaria. The teaching is done in English, and the course of instruction is very similar to that in American colleges. Following in part the example thus set, the Central Turkey College of Aintab and the Armenian College of Harpoot have since been established, the former having at present about 80 students, and the latter 147.

The Syrian Protestant College at Beirut is under

Presbyterian trustees, mostly residing in America, and, though in thorough active sympathy with the mission work in Syria, is not directed by the Mission Society. Its faculty are not really under appointment as missionaries, although their work both within and without the class-room lies largely in the same evangelizing direction. They are there to furnish to all young men, whether Protestant or Catholic, Greek, Jacobite, Jew or Moslem, who qualify upon examination, thorough classical and scientific instruction from the christian standpoint, together with just about that amount of religious training every Sabbath, and at other times, as is usually furnished to students over the open Bible in those American colleges which are evangelical and spiritually minded. Every day religious services are held in this college. It is beautifully situated at the western end of the city, near the water, and with an ever-inspiring view of the Lebanon range. There are 39 students in the eclectic and preparatory departments, 34 in the collegiate, and 34 in the medical department. For a first-class educational institution, accessory to a mission station, this at Beirut is a model one. I have personal occasion ever to remember its honored president, Rev. Daniel Bliss, D. D., for at his hospitable home we dined first, after two months' camping throughout Syria and Palestine, and according to the special tempting invitation every dish was American, a "box" having just arrived.

The translation of the Scriptures into the various languages spoken throughout the Ottoman empire has wisely occupied a large share of the attention of both the Congregational and the Presbyterian Boards. They have both given special attention also to the preparation of native christian literature. The names of Goodell, Riggs, Schauffler, Pratt, Herrick, Smith and Van Dyck should ever be held in grateful memory by all interested in furnishing the world with Bible translations and evangelical literature. Religious newspapers and periodicals in Arabic, Armenian, Armeno-Turkish, Greco-Turkish, Bulgarian, Osmanli-Turkish, and Greek, reach now through the mission presses of Beirut and Constantinople, and through supplementary publishing stations, all parts of the Ottoman empire. The *Weekly Zornitza* has 2,900 subscribers, and the monthly 2,200, among the Bulgarians of Macedonia, Eastern Roumelia and Bulgaria proper. Other papers issued at Constantinople in other languages have a circulation of 4,000 among 250 towns and villages throughout Turkey. In Beirut there are five Protestant printing presses, the one belonging to the Presbyterian mission turning out last year 5,504,640 pages of christian literature, mostly in Arabic, besides 7,755,750 pages of Scripture. Dr. H. Jessup was once showing to a famous Bedouin Sheik this incalculably useful American steam printing press. After a few moments the Sheik broke the silence of surprise with the exclamation: "Khowadja, you Franks have conquered everything but death. In that respect you and the Bedouin stand on a level, for death conquers us all." "Yes," replied this able missionary, ever on the alert to plant a seed of the Kingdom: "Yes, death conquers us all; but there is One who has conquered death for you and for me, our Lord and Saviour, Jesus Christ." Six Protestant newspapers and magazines are published in Beirut, where in all have been printed since the beginning upwards of 200,000,000 of pages of evangelical literature in the Arabic language. The total number of copies of publications of the American Board at Constantinople thus far reach 3,000,000, with about 350,000,000 of pages. The headquarters of this latter work, situated in the centre of Stamboul, is the most gratifying place to visit in the Turkish capital. I would much rather have missed meeting the Sultan, than to have failed seeing this monument of American christian intelligence and liberality. The cost was $60,000, an amount that was most economically and wisely expended. The very walls of this Bible House are eloquent for Christ throughout these lands.

No event lately in the mission world has occurred of greater consequence than the completion, in 1865, of the Arabic Bible. Into the ten other principal languages of the empire the Scriptures have been translated, and each accomplished task made an epoch of general interest and advancement, but the Arabic translation is of unparalleled consequence. This language is the common religious language of all the Moslem nations scattered over Asia and Africa. It is the sacred language of the Koran, which is considered to have been inspired in words, letters, and vowel points, so that it cannot be translated. To attempt the translation of the Koran is regarded by the orthodox of Islam as a great sin. The Persian Urdu and Malayan versions are saved by original Arabic interlineation. The Mahometans of India, the Afghans, Beluchs, Persians, Tartars, Turks, Kurds, Circassians, Bosnians, Albanians, Rumelians, Yezbeks, Arabs, Egyptians, Tunisians, Algerines, Zanzibarians, Moors, Berbers, Mandingoes, and many other Asiatic and African populations read their scriptures according to Mahomet, whenever they read them at all, in Arabic. I found it was so with the Chinese Mussulmen, whom I met as far distant as Peking. I shall never forget a sharp discussion, most tactfully managed with them by Dr. Blodget, in the porch of their mosque in that city, they claiming that no translation of the Arabic Koran ever had or could be made. The many thousands of students from all over the world of Islam, preparing for the priesthood in the Cairo Moslem University, use only the Arabic in their studies. In the minds, then, of these multitudes of various nationalities, a chief prejudice against the sacred Book of the Christians is removed, as Dr. Jessup declared at the Mildmay Conference, when the Bible can be given to them in the Arabic, "in a classical, accurate, and elegant version, vowelled in the style of the Koran."

Such a version was finally accomplished after twenty years of labor on the part of those best qualified Arabic scholars, Drs. Eli Smith and Van Dyck. It has been electrotyped, and is now printed, not only in Beirut, but also by the American, and British and Foreign Bible Societies at New York and London. I have not only heard missionaries speak with unqualified praise of this monument to christian scholarship, but have also taken pains to introduce the subject frequently into conversation with native scholars, and the uniform judgments expressed were that the new Protestant Arabic Bible was either fully equal to the Koran in perfection of style, or next to it in all Arabic literature. There is a Mahometan tradition that: "In the latter day faith will decay; a cold, odoriferous wind will blow from Syria, which shall sweep away the souls of all the faithful and the Koran itself." The missionary just mentioned, and who deserved the honor lately conferred by being elected moderator of the Presbyterian General Assembly, suggests that that odoriferous wind has already commenced to blow from off the steam printing presses in Beirut, which are now scattering the Arabic Scriptures all over the Moslem world. I have met them in a great many cities and villages throughout Turkey. Dr. Bliss, of Constantinople, says: "I doubt whether there is" (in Turkey) "a city, town, or village of any considerable size, where you will not find at least one copy of the blessed Word of God, shedding light all around." Arabic Bibles for sale I have gladly noticed at Baghdad and Cairo, Jerusalem and Damascus, Orfah and Mosul, in Lucknow India, Peking China; and they may be found in almost every country between Eastern Asia and Western Africa, read by people speaking, at least, thirty different languages.

Direct personal evangelization in Moslem lands is not superseded by the Arabic Bible, but through this new agency Christian Missions have reason to expect results quite unparalleled in the history of the sacred volume. Before its influence strong walls of prejudice and intolerance are tottering to their fall. Deep impressions are being made upon the reading and thinking elements of the world of Islam. They begin to see that Christianity has been misrepresented by the corrupt and effete Oriental churches, that the founders of the Apostolic Church exhibited a more true and sublime heroism than Omar and Amrou, Saladin and Akbar, and that for permanent national prosperity something is needed which Haroun al Raschid did not understand at Baghdad, nor Abdal-Raman in Spain. It is becoming more difficult for them to call Protestants "infidels" and "Christian dogs." They see what the religion of the Bible can do for Bulgarians and Armenians, Greeks and Maronites, Nestorians and Copts, Hindus and Buddhists, and they cannot silence the inquiry of its possible influence upon themselves. It is realized that the Koran is not the oracle of all wisdom, and that there is a purer social atmosphere than Mahomet dreamed. Yes, Christian Missions may take great courage to-day in the presence of Islam. Many assaults all along the line have seemed to be successfully repelled by our foe, but this Arabic Bible is like the springing of a mine right under their fortifications, and a great breach is made through which the army of the Cross can enter. It is no time for the suggestion that missionaries should seek the inspiration of broader views and adopt essentially different standards of success. Islam is evidently doomed. Christian Missions have no other duty concerning it than to press forward their present advantages. No thoughts of truce and compromise can be entertained, though urged so plausibly by Mr. R. Bosworth Smith and others. Late Moslem successes in Central Africa, China and the Dutch East Indies are by no means an offset to the victories of the Cross in the lands of Islam. They are signs of desperation on the part of an already beaten foe. They indicate more of weakness than of strength and vitality, when careful inquiry is made into the real character of these successes. The reading public of to-day cannot be too earnestly cautioned against reports upon world religions to the disparagement of Christian Missions, coming from those whose judgments at home regarding evangelical churches are evidently so inaccurate, and whose Broad Churchism has quite thoroughly disposed of the distinctive and essential doctrines of the Gospel.

To the Moslem the call of the Gospel is news indeed. The invitation is from the submission of slaves to that of children. The idea of mere religious bondage, which Islam teaches, found no corrective in the slavish formalism of the corrupt and effete Oriental churches. The preaching and the Book of Protestant missions are the discovery of a truly tender parental heart in the great Allah. And of late the Samaritanism of the missionaries upon many a battle-field, in many a hospital, and throughout extensive famine districts has emphasized the strange lesson of self-sacrificing love among mankind founded in the love of God. For three hundred miles over ancient Assyria I rode amid the dead and the dying, through a region where no crops had been gathered for two years, where 400,000 horses and cattle and 800,000 sheep had perished, and God only knows how many people. Even within fifteen miles of Mosul I saw a village where thirty persons, one-fifth of the population, had starved to death within the previous two months. Often the bread appeared made nine-tenths of grass or straw. No wonder that at times we could not buy at any price food for the horses. Such opportunity has been bravely improved by the missionaries, not only in the distribution of famine funds, sent out from England and America, but of what will prove of even greater value — impressions of the unselfishness of Christianity, of a philanthropy to which Islam and all the world are total strangers, and of a God who is neither the Allah of the Koran nor the heartless idol of a dead church formalism.

Though it is very desirable that English and Scotch Missions take a much larger share in the evangelization of Turkey, all these Bible lands are to be congratulated in that so great a majority of their missionaries are American citizens. In a comparative study of missionary qualifications I have often been impressed with the pre-eminent fitness of American laborers for evangelizing heathen and down-trodden populations of anti-christian lands. There is that in the democratic atmosphere of the great republic, which enables our missionaries to get right down easily and naturally to a level with the wretched millions they would save. The English may be equally anxious to thoroughly identify themselves with their humble work, but generally they manifest a constitutional awkwardness about it that interferes with perfect success. It is very hard, often impossible, for them to lay aside that caste feeling and manner, which seem almost a necessary accompaniment of education and social opportunity in Great Britain. Then Americans are specially enterprising, and accustomed to go ahead on their own responsibility; characteristics the more frequently needed upon the foreign field. Moreover, the almost universally prevailing principle of total abstinence among missionaries from America gives them a decided advantage in moral influence over the natives. And still again no ambitious political designs will be attached to the presence of our missionaries in those far-off lands. I may add that the great distance has a tendency to lengthen the terms of unbroken work, which, if health can be preserved, is a decided advantage.

Overlooking the Mosque of St. Sophia and the Sultan's seraglio and palaces at Constantinople, on the opposite side of the Bosporus upon the heights of Scutari is a large seminary for the education of native girls. The building was erected at a cost of $50,000 by the christian women of America. It is fitting that this institution should stand there in sight of the leaders of the whole Turkish and Moslem world, as a rebuke to their degradation of woman, and a warning that she shall receive a social and religious elevation despite their cruel tyranny and beastly lusts. The American Board has similar institutions at Samokov, Broosa, Manisa, Marsovan, Aintab, Marash, Harpoot, and Mardin; and the Presbyterian mission has them at Beirut, Sidon and Tripoli. There are others, as of the United Presbyterians at Latakia, besides mixed schools like that of Miss Whately at Cairo. Evidently the work of woman for woman is being undertaken in dead earnest. Attention previously had been directed to general preaching, and instruction and translation. There had been little done in searching out the degraded, ignorant and secluded women of the land. Until however this was done, all else was sure to prove one-sided and ineffectual. The men could not be elevated socially and spiritually with mere dolls and slaves in their homes. American christian women, taught their power of organization by experience in the Christian and Sanitary Commissions of our civil war, saw the situation, and nobly have they responded to the call of God. They have sent scores of their number to take up the work, to which the wives of missionaries could give but partial attention, establishing here and in many other lands female schools, then following their pupils to their homes, and constantly enlarging the sphere of their blessed influence among the native girls, sisters, wives and mothers, whose subtle power after all moulds the history of nations. This "woman's work for woman" movement is to contribute most materially to the overthrow especially of Islamism and Brahmanism. The doors of opportunity are opening more rapidly than they are entered. To the women missionaries the zenanas and harems are being unbarred. Educated natives see the inconsistency and harmful influence of degraded, ignorant and superstitious companionships. Moslems are realizing at least that their women should have some knowledge and refinement for the sake of their sons. What opportunity for the still greater interest of women in christian lands! Remember, sisters, that 300,000,000 of your sex are living in the only Buddhist hope beyond this world of perhaps being born again a man instead of a toad or a snake: that nearly 90,000,000 more of your sex are in the most abject slavery body and soul to their Hindu lords; and that still 80,000,000 more are in Moslem harems, unloved, uncared for but as tools of lust, and in prospect the certainty of being supplanted in the dismal remnant of their conjugal affections by "the black-eyed houris" promised the faithful by Mahomet. Remember all this, christian sisters of America; and, by all the demand there is for your help, by all the gratitude you feel to God for your contrasted condition, and by all the solemnities of that rapidly approaching hour when your opportunities in this world are ended, be entreated to do your full duty with prayer and contributions and influence in the woman's mission cause!

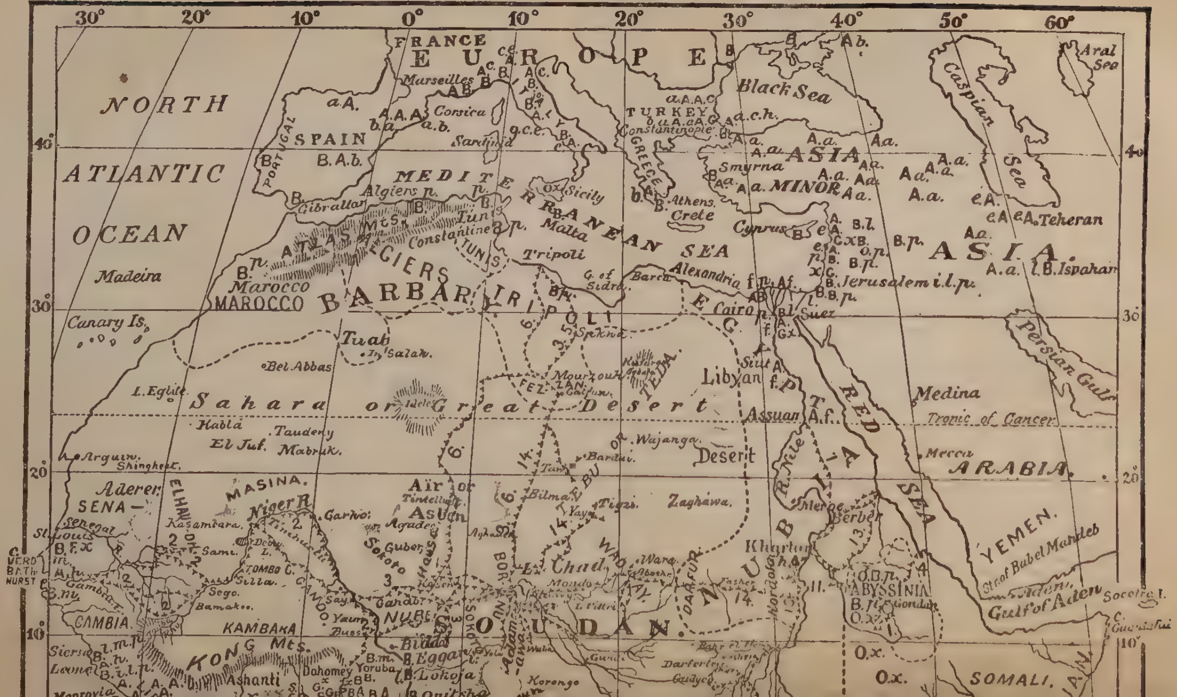
There are many other specially favoring circumstances connected with Christian Mission work in Turkey. These lands are too near Rome to become Romanized. Alas, that we cannot recognize their proximity to Protestant Europe as an unmixed blessing! The Moslem views upon inspiration and prayer constitute important vantage ground. There are special helps here to Bible interpretation in the manners and customs of the people, and in the topography and products of the country. Here as nowhere else in the world are testimonies to Christianity in fulfilled prophecy and records of stone. Christ is specially known to Moslems as having been the Great Healer, which helps them to appreciate the medical department in Christian Mission work, and gives unusual opportunity through this channel for evangelical instruction. We have noted how unusually well located all the leading stations are for the new and victorious campaign that is about opening. But I am surprised that Baghdad and Mosul are not occupied other than as outlying posts in charge of native christians. Either the American Board or the Presbyterian Mission should locate missionaries immediately at both of these great centres of population, or the Church Missionary Society of England should receive intimation that its occupancy of the Tigris valley would be welcomed. One of the leading pashas of the Empire, returning my formal call, acknowledged to me "The signs of the times are altogether favorable to you Protestants. We are falling, and you are rising. I shall die in the faith of the Koran, but my grandchildren will believe in your Bible."

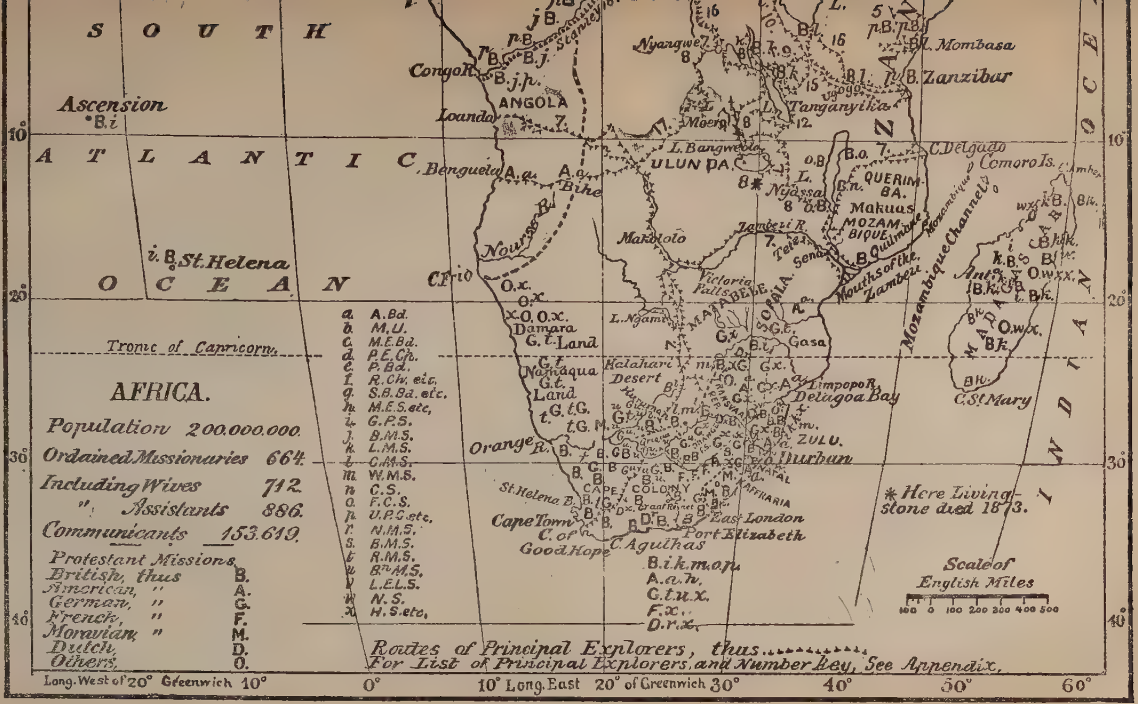
CHAPTER XXV.

AFRICA AND ITS EVANGELIZATION.

ALTHOUGH the great continent of Africa has been truthfully described as "one universal den of desolation, misery, and crime," and the general idea is that this vast territory is inhabited only by low wild races which have supplied the slave markets of the world, we approach yonder Egyptian coast off the harbor of Alexandria with other memories of advanced civilizations and world-wide influences. The very name Africa, being the Latin of the Phœnician "Afrygha," which Carthage assumed as a "colony" of Tyre, recalls that active and energetic race of the maritime and commercial Phœnicia, which discovered the art of writing by letters, voyaged to Britain, India and perhaps doubled the Cape of Good Hope, and founded the colony of Carthage, which in the annals of architecture and war made forever memorable the names of Dido and Hannibal. We recall the terrible overthrow of this proud mistress of the Mediterranean by the rising power of Rome, the honoring of the conqueror with the title of the younger Africanus, and the conversion of the territory into the Roman province of Africa. From the Bible, that best guide-book of Bible lands, we have read over again of Abraham's visit to Egypt at the time probably of the reign of Usertesen II, of the sojourn of Joseph at the court of Pharaoh, alluded to in a papyrus and in an inscription at El-Kab, of the oppression of the Israelites under Rameses II., the great Sesostris of the Greeks, and of their exodus from before the face of Mernephthah. Nor have we forgotten the

AFRICA MISSIONS.




S O U T H
A T L A N T I C
O C E A N
Ascension
B.i
i. B. St. Helena
Tropic of Capricorn
AFRICA.
Population 200.000.000.
Ordained Missionaries 664.
Including Wives 712.
" Assistants 886.
Communicants 153.619.
Protestant Missions
British, thus B.
American, " A.
German, " G.
French, " F.
Moravian, " M.
Dutch, D.
Others, O.
a. A.Bd.
b. M.U.
c. M.E.Bd.
d. P.E.Ch.
e. P.Bd.
f. R.Ch. etc.
g. S.B.Bd. etc.
h. M.E.S. etc.
i. G.P.S.
j. B.M.S.
k. L.M.S.
l. C.M.S.
m. W.M.S.
n. C.S.
o. F.C.S.
p. U.P.C. etc.
r. N.M.S.
s. B.M.S.
t. R.M.S.
u. B^n M.S.
v. L.E.L.S.
w. N.S.
x. H.S. etc.
Congo R.
Loanda
ANGOLA
Benguela
Bihe
Nourse R.
C. Frio
Damara Land
Namaqua Land
Orange R.
Kalahari Desert
L. Ngami
Makololo
Victoria Falls
MATABELE
SOFALA
Gasa
Limpopo R.
Delagoa Bay
ZULU
Durban
NATAL
KAFFRARIA
CAPE COLONY
St. Helena B.
Cape Town
C. of Good Hope
C. Agulhas
Port Elizabeth
East London
Graaf Reinet
B.i.k.m.o.p.
A.a.h.
G.t.u.x.
F.x.
D.r.x.
Nyangwe
Stanley
L. Moero
L. Bangweolo
ULUNDA
Tanganyika
Ugogo
Mombasa
Zanzibar
Nyassa
Zambezi R.
Tete
Sena
Quilimane
Mouths of the Zambezi
MOZAMBIQUE
Makuas
QUERIMBA
C. Delgado
Comoro Is.
Mozambique Channel
MADAGASCAR
Antananarivo
C. St. Mary
I N D I A N
O C E A N
* Here Livingstone died 1873.
Scale of English Miles
100 0 100 200 300 400 500
Routes of Principal Explorers, thus
For List of Principal Explorers, and Number key, See Appendix.
Long. West of 20° Greenwich 10°
0°
10° Long. East 20° of Greenwich 30°
40°
50°
60°
10°
20°
30°
40°

second chapter of Matthew, with its record of the flight of Mary and Joseph and the infant Lord into Egypt, from before the murderous design of Herod, according to the prophecy of Hosea.

What a wonderful civilization that of ancient Egypt, the mother of history! Says Bunsen, — "History was born on that night when Moses, with the law of God in his heart, led the people of Israel out of Egypt." We think of how the arts and sciences flourished here upon the banks of the Nile, of their gloomy religion and powerful priesthood, which found their Rome, their Moscow, their Kiyoto in Heliopolis — the Beth-shemesh of Jeremiah, of their Osiris, Serapis and Isis, and of their papyri, obelisks and hieroglyphics. We recall the Pharaohs of the Theban dynasty, their proud capital, the No-Ammon of the Old Testament, the Hekatompylos Thebe of Homer, stretching 33 miles along both banks of the Nile, with its temple avenue of two miles lined with more than 1200 colossal sphinxes, leading to the enormous and imposing cluster of religious structures which took 2,500 years in building. We recall Moeris and Cheops of Memphis, the former's artificial lake, and the latter's prodigious pyramid, requiring for construction the work of 100,000 men for 40 years, and containing a mass of stone equal to a wall ten feet high and a foot and a half broad reaching around the entire coast of England, 883 miles. Napoleon might have said to his soldiers, before the battle with the Mamelukes, — Fifty, instead of "Forty centuries look down upon you!" — for this largest pyramid was probably built over thirty centuries before Christ. It long antedated Homer and the founding of Rome. It had stood for many centuries when Moses and Abraham lived.

The influence of the civilization of northeastern Africa has been felt throughout the world. While it cannot be allowed that Moses received his declared revelations from the instruction of the Egyptian temples, nor that the mysteries of Christianity took their rise under the shadow of Theban colossi and Memphitic pyramids, many and important influences reached forth from the banks of the Nile into all subsequent Hebrew and Christian Church history. We shall handle the scarabæi thoughtfully, those models of the black beetle, whose habits made them to be worshipped as emblems of immortality. The Egyptian grave and solemn view of life, as given chiefly as preparation for life to come, is reflected by all their statuary and architecture. We sit in the frequently represented Hall of Judgment with Osiris upon the throne, as the scribe reads from the record-book of life, and the destiny of an immortal soul is decided. We wonder how much philosophy Plato and Pythagoras transplanted from Egypt to Greece, as also whether the Roman mythology found here its Styx and its Charon. But we cannot linger at a task which must be assigned to other pages.

Compared with some of these antiquities it does not seem so long ago, when Alexandria was founded by the great conqueror and made his burial-place; when the Ptolemaic dynasty was established, and when finally it was overthrown by the stern Octavius, who could not, like Antony, be impressed by the licentious Cleopatra. On these African shores the Septuagint was translated, Clement and Origen founded their famous theological institution, and "the father of Orthodoxy," Athanasius, defended the eternal deity of Christ against the Arian heresy. Here Mark established a branch of the Church, that led for awhile throughout all the East. Here were developed that anchoretism and that monasticism, which have held such mighty sway through centuries of Church history. Here led the way the hermit Anthony and the monk Pachomius, whose following, in the fourth century, says Dr. Schaff, are supposed to have equalled the populations of all the cities of Egypt. They lived among the tombs and caves of the Lybian desert. The great Augustine, superior to all the church fathers, was from North Africa. The Moors, who for centuries in Spain stood so high in civilization, were a dark-complexioned people, also from the northern coast of Africa.

This continent is about 5,000 miles in both length and breadth; has more habitable land than either Asia or North America, and contains probably a population of 200,000,000. While there is more degradation and wretchedness to be met here than in any other quarter of the globe, it would be a great mistake to suppose that even a majority are mere savages. There are many cities, ranging from 50,000 to 200,000 inhabitants. European civilization, chiefly through Moslem channels, has spread its influence largely over northern Africa, and along up the valley of the Nile into Abyssinia, Durfur and Soudan. Portuguese, Dutch, French, and especially English colonies at numerous places all around the coast have extensively introduced both the good and the evil of European life. The British possessions at the South, with their most improved methods of agriculture, their network of well constructed roads, their comfortable dwellings and extensive manufactories and telegraphs, and even railroads, have projected civilizing influences among many millions far up into the interior. At present from Zanzibar upon the East, a great tidal wave of christian enlightenment is sweeping inward toward the vast lake regions, destined to accomplish within the next ten years results, second only to those attained during the last decade in Japan. Corresponding influences are gathering at the mouths of the Zambezi, the Niger, the Congo, the Gambia, the Gaboon, the Coanza, and at many other points along the immense coast-line of "the dark continent."

The best authorities now classify Africa's population under the six following groups: I. Aramæans or Syro-Arabians, which include the Arab immigrations and the Amharic tribes of Abyssinia. II. Hamites, a general term, including the Coptic descendants of the ancient Egyptians, the Gallas and other Nilotic races, and the Berbers or Amazirg or Imoshagh of the Sahara desert and the Atlas mountains. III. Kaffirs or Bantus, which include the famous Zulus and other subdivisions upon the Southeast. IV. Hottentots, including the Bushmen and other kindred tribes of the South. V. Fulahs, of West Central Africa. And, VI. Negroes, of

Eastern, Western and the great Central Africa. There are also several hundred thousand Europeans, Turks and other Asiatics. The Aramæans form the leading group of the indigenous populations. They have for many ages been the most influential element, carrying on extensive commerce in the second century with India, according to Arrian in his "Periplus," and in the seventh century under the banner of Mahomet, as is well known, overrunning most of the continent. They have also been the most enterprising for centuries in the supply of the slave markets of the world. They are to Africa what the Jews are to Europe, the capitalists and the bankers and the pawnbrokers. They contribute largely to the crowded Moslem university of Cairo, whose ten thousand students, however, are chiefly due to eagerness all over the Moslem world to escape army conscription. The Kaffir Zulus are naturally a much superior race to the Negro, with whom Americans have become so familiar. Their climate and soil are the best in Africa for the development of physical and moral character. Of their courage upon the battlefield the British and the world lately had full proof at Sandhlwana. The latest authority gives the number of the whole Kaffir stock as 21,000,000, inhabiting 2,500,000 square miles, an extent of territory equal to nearly twice the size of India. From Cape Colony to Lake Bangweolo all these natives speak dialects of a common language, and are cultivators of the soil, not merely herdsmen and hunters, like the Hottentots and Bushmen. Although they are polygamists, buying their wives, and treating them as slaves to till the ground, and although they are gross fetichists, cruel and bloodthirsty, they are evidently an increasing race, and furnish the most inviting field in all Africa to Christian Missions. The Fulahs are very numerous, are chiefly Moslems, and have shown in war and the propagation of Islam a great deal of vigor and energy. It is probable that they, as well as the Joloffs, were formerly settled upon the southern shore of the Mediterranean, and were driven before the Saracen invasion of the seventh century.

The negro is the most degraded of the African races, and yet evidently the cause is not so much in his nature as in his circumstances. As in America, his has been the most down-trodden race upon the continent. Even with the well-known record of slavery in the Southern States and in the West Indies, it is very difficult to form an adequate conception of the wretchedness of the prevailing negro life between the tropics in Africa. Scores of millions of people are as near the condition of animals as is possible for human beings. Cannibalism was frightfully prevalent among them, until the slave trade made the other crime the more profitable. Polygamy is universal, and of the most utterly abandoned character. Among many tribes modesty is unknown. In many districts the slaves are from three to ten times as numerous as their masters, and throughout Negroland every other person on an average is in bondage. The master of to-day may be the slave to-morrow, kidnapped or made a prisoner of war by some other tribe. Says Dr. Barth, who spent five years exploring in the Soudan: "If these domestic slaves do not of themselves maintain their numbers, then the deficiency arising from ordinary mortality must constantly be kept up by a new supply, which can only be obtained by kidnapping, or more generally by predatory incursions." The Austrian explorer, Dr. Emil Holub, relates, among his experiences upon the Zambezi, such customs as drowning the infirm and destitute, poisoning and burning on mere suspicion, and amputating children's fingers and toes as charms against disease. He speaks of "their dishonesty being thoroughly ingrained," and that: "In addition to their other disgusting qualities, all the Makalakas south of the Zambezi, especially those under Matabele rule, are indescribably dirty. With the exception of those who have been in service under white men, I believe the majority of them have not washed for years, and I saw women wearing strings upon strings of beads, several pounds in weight, of which the undermost layers were literally sticking to their skins." If these are glimpses under more favored Kaffir influence, woful, indeed, must be the general condition in the still farther interior. No material object is too low and contemptible to be made the negro's god. His hoe, a stick, a stone, a pile of offal, anything will answer for his worship. Demons and evil spirits are sought to be propitiated by the most cruel rites, often by human sacrifices. In a portraiture of the Guinea negroes, Mr. Wilson writes: "Falsehood is universal. Chastity is an idea for which they have no word, and of which they can scarcely form a conception." After an enumeration of almost every form of vice, he adds: "It is almost impossible to say what vice is pre-eminent."

All the civilized world has shuddered at the horrible reports, which have come from the negro kingdoms of Ashanti and Dahomey. Being near the Atlantic coast, their savage "customs" have become better known than those prevailing in the interior, but probably there is much more of the same terrible sort throughout Negroland. Both Kumasi and Abomey, the capitals of these regions of woe, are "vast charnel-houses, in which, for years past, monarch, chiefs, and people have found their main pleasure and excitement in the sacrifice of human beings, which they invest with all the state and pageantry they are capable of displaying." Hundreds, and sometimes thousands, of human beings are sacrificed every year. These "customs," as they are called, have been described as "a continual round of gormandizing, butchery, and the wildest license." Their theory is that men carry into the spirit world the rank they hold here. At death therefore the kings and chief men must be accompanied with the proper retinue of slaves, and from time to time subsequently a due regard to them requires through murder the recruiting of the number of their spiritual attendants. Whenever the king wishes to communicate with the dead, he writes a letter, hands it to a messenger, and then cuts off that messenger's head. They have in Dahomey an annual "custom," called "watering the king's spirits," which consists in offering a number of human sacrifices at each of the royal graves of the present dynasty. In addition the last king introduced an annual June massacre to commemorate a victory with which he was much elated. In Ashanti "the customs" are said to be still more bloody, from the reason probably that there is a much larger population to furnish a constant supply for human sacrifice. It is also reported that the Ashanti king's body-guard of three or four thousand Amazons, or female warriors, are much more bloodthirsty than the men. As these ferocious female corps date from 1728, it is probable that they contributed to the British defeats in the earlier engagements of both the wars of 1824 and 1863.

The land of Africa deserves far better of its inhabitants. The flat, marshy alluvial shore, with its malarial exhalations, extending around nearly the entire continent, and accountable for the unhealthy reputation of this quarter of the globe, gradually merges into beautiful park-like country, that introduces to highland regions, with mountains and valleys and extensive table lands, forests and rivers and most picturesque lakes. Mr. Burton describes the country of Usukuma, lying between the east coast and Tanganyika, as "rich and well cultivated"—" a land flowing with milk and honey." Mr. Stanley testifies that Uganda, the region to the northwest of Victoria Nyanza, is "inexhaustibly fertile, with a great variety of cereals, vegetables and fruits." Farther east in the neighborhood of the Gallas, Mr. Rebmann "passed through beautiful scenery, and an Alpine region which reminded him of Switzerland." Dr. Holub describes the valley of the Zambezi as "thickly wooded," and is reminded by neighboring hill terraces "richly clad with tropical vegetation, of the hanging gardens of Semiramis." In Sierra Leone and vicinity, cotton, sugar, cocoa, arrowroot, and all tropical products flourish. Higher up in the interior, around Lake Chad and the tributaries to the Niger, it is reported that the "region has wonderful capabilities, abounding in fertile lands, ornamented with fine timber and irrigated by large navigable rivers and central lakes, so that under a settled government any amount of grain, sugar, cotton, indigo, and other commodities of trade might be produced." "In Yoruba," says a traveller, "the hillsides and banks of streams often present the appearance of solid walls of leaves and flowers. The grass on the prairies is from eight to twelve feet high, and almost impervious." From Natal the report is: "You can find flowers every month in the year, and at times so thick in the open fields that scarce a step could be taken without treading some of them under foot." "Bihé," says Major de Serpa Pinto, "forming the southern boundary of the Benguelan highlands, stands 5000 feet above the level of the sea, and possesses great advantages in its salubrity, and its commercial and agricultural capabilities, which highly recommend it to European attention." We need not ask the testimony of other explorers, to realize that as a country Africa deserves a far better prevailing civilization.

In the light of explorations, chiefly made since 1850, it seems very strange reading, that report of the British "African Association" of 1788, which included all that was known of this vast continent: "Africa stands alone in a geographical view. Penetrated by no inland seas; nor overspread with extensive lakes, like those of North America; nor having, in common with other continents, rivers running from the centre to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent as to threaten all those who traverse them with the most horrible of all deaths, that arising from thirst." Sixteen centuries before this, the Greek geographer Ptolemy had partly anticipated that nearly all such description is an entire mistake, for he located the sources of the Nile in two great lakes at the foot of the Mountains of the Moon. Aboulfeda, the Arab geographer of the twelfth century, affirmed the existence of a great central lake nine and a half degrees in length, from whence flowed the Nile. The Italian, Pigafetta, as also Duffer, reaffirmed Ptolemy's two lakes. Others made more or less valuable conjectures upon mere rumor, such as Mercator, Vischer and DeWitt, Ogilby, and Arrowsmith. But at the close of the last century, when it was finally decided to insist on accuracy and accept nothing conjectural, the leading geographers of the world fell back upon the report we have given. In 1856 a map appeared with an enormous exaggeration of lake "Nyassa." The interest awakened led to the exploration of Burton and Speke in 1857, and to the discovery of lakes Tanganyika and Ukerewe, to which latter Speke gave the name of Victoria Nyanza, or "Victoria Lake." To this vast body of water, thus titled with British royalty, Speke made another tour with Grant in 1861, and discovered that it emptied to the north in the direction of the Nile. "The Nile is settled!" was his famous telegram. Mtesa of Uganda was visited, the centre of interest to Mr. Stanley's second African journey in 1874-75.

The debt of Christian Missions and of African civilization to Dr. Livingstone is not yet fully appreciated. He was more than an explorer; he was ever the missionary as well, carrying with him everywhere among the interior tribes the influence of a sterling christian character, and seeking continually to lead the way for foreign evangelization among untold millions of the most degraded and neglected souls. He was bound to do all that lay in the power of one man to open the eyes of christian civilization to the horrors of the African slave trade, and to bring influences to bear for its total suppression. Would that all, who have explored the vast continent, had been animated by the same spirit, and had scattered abroad the same favorable impressions. In 1859 Dr. Livingstone discovered Lake Nyassa, and in his later tours of 1868-71 several smaller bodies of water to the south and west of Tanganyika, which Cameron and Stanley have proved to be sources of the Congo. Thus also, probably, Tanganyika itself is drained. He reported an interview with a chief, which deserves to be remembered. The missionary explorer had been faithfully telling the native prince of man's accountability to God, and of the coming Judgment Day. "You startle me," replied the chief; "these words make all my bones to shake; I have no more strength in me. But my forefathers were living at the time yours were, and how is it that they didn't send them word about these terrible things sooner?" Already in 1864 Sir Samuel Baker, governor of the newly acquired Egyptian territory bordering now on Uganda, had discovered Albert Nyanza, and shown that its waters receive those of the Victoria Nyanza, before the actual formation of the Nile. When Stanley and Long visited Mtesa, they found a quite nobly developed specimen of manhood, professing the faith of Islam, ruling over nearly 3,000,000 of people in Uganda proper and the tributary provinces, and evidently belonging to a race superior to the average negro tribes. Upon Stanley's explanation of the superiority of Christianity to Islamism, King Mtesa announced his readiness to adopt the better religion and to give every encouragement to missionaries. The publishing of this information in London and New York, in November, 1876, stirred the whole Christian world in behalf of the evangelization of Central Africa. Thus has the great dark continent been opened to the light, thanks to these and many other explorers of indomitable courage and perseverance. Since Dr. Nachtigal, in 1869-1874, traversed the country from Tripoli to El Obeid in Kordofan, but few great links in the chain of African exploration remain. Immense, indeed, is the opportunity thus furnished to missionary enterprise, and imperative the call of duty to the Christian Church. The extension of Egyptian authority, as well as the consolidation of the power of the Sultan of Zanzibar, though accompanied with many evils, are at present being overruled for the more rapid development of African exploration, and the more effectual opening of the doors of opportunity for evangelization.

Great Britain deserves scarcely any more credit for her share in the abolition of the slave trade, than does America for the emancipation proclamation, or Russia for the liberation of the serfs. In each event the government was driven to the righteous act by circumstances over which it had no control. Philanthropists had agitated, a part of the Christian Church had prayed and labored for the result, but in each case Providence had to signally interpose by shutting up statesmanship to a necessity which could not be avoided. For centuries the slavery evil had been bad enough in Africa, but the Mahometan influence made it still worse; for, while some cruel and bloody customs were abolished, the home demand for slaves was increased, and foreign markets were opened for large exportations. In Persia I have met many of them, who had been brought over from Africa by Arab traders. At Lingah I had a boat crew of six slaves, all of whom claimed to be Abyssinians, and to have been transported by the way of Zanzibar. And yet still worse the evil became, when England, Spain, Portugal and other countries united their power, and wealth, and enterprise to make Africa the great slave mart of the globe. It has been estimated that from western Africa alone since the days of Queen Elizabeth, there have been transported across the Atlantic more than 32,000,000 slaves, and that even up to the beginning of the present century the British West India colonies were supplied at the rate of 57,000 a year. These appalling numbers must be much more than doubled to cover the losses to Africa on account of the slave trade, because the vast majority of those kidnapped or made prisoners of war have perished upon the forced marches to the coast, or under their inhuman treatment at sea. It is seventy-three years since the British Parliament decreed the end of this iniquitous commerce, and forty-three years since it emancipated all the slaves in its colonies at a cost of $100,000,000. This proved, as was expected, of great material advantage to the British West Indies. They had long been manifestly hastening to their ruin under the slavery system. When the United States of America forever closed their ports to the iniquitous traffic, and redoubled their efforts with those of England to drive it from the seas, it was the fond hope of christian philanthropists the world over that the vast evil was at an end. But missionaries and explorers, especially upon the eastern coast, were learning better. It was found that an annual exportation of at least 20,000 slaves continued, and as a result, after ten years of agitation, the repressive treaty with the Sultan of Zanzibar was executed. It gives pleasure to note that this last act of British atonement for its share of the terrible curse occurred a year before Livingstone's death in 1873. It is to be hoped that he heard of it, and that thus also he was cheered amid those dark closing hours in the lonely Chitimbo village hut. Meanwhile, however, he had been describing what he saw of the slave trade in the interior, and which neither Parliament nor Congress can suppress, as "the open sore of the world," and that "to exaggerate its enormities was a simple impossibility." The great task remains for Christian Missions and their accompanying influences of a truly enlightened material civilization.

One of the most formidable elements of the struggle, which is before the Christian Church in Africa, is the presence of so much outlawed vice all around the coast, on the part of representatives from England, France, Portugal, Holland, America, and other foreign lands. It is quite as bad as either the native Paganism, or the imported Islamism. The disgrace to Christian Civilization is conspicuous enough in Asiatic colonies and treaty ports, but for various reasons in Africa crime against both God and man is tinged with a deeper dye, and it is not difficult for the Moslem priesthood, all around the coast at least, to point to many who are their own best evidences against Christianity. No doubt that the success of Islam, in its propagating efforts throughout Africa, must largely be placed to the account of centuries of crime and outrage and the rum traffic on the part of people from christian lands. The presence of the majority, not for legitimate and honest trade, but to purchase slaves, to sell the vilest adulterations for drink, to make every business transaction a barefaced robbery, and every contact with women an occasion for licentiousness, accounts for the extraordinary harmful influence of the foreign populations. The slave trade, the ease with which Africans can be cheated, and the peculiar strength of their appetites, have drawn the scum of the world to their continent, and vastly increased the difficulties of Christian Missions. The belligerent English policy of late among the Zulus and in the Transvaal has added to the embarrassment, already greater than in any other quarter of the heathen world.

Beginning with Egypt now, and working our way first around the coast regions going west, and then making for the interior, let us briefly survey the mission forces on the field, which are to-day engaged in the assault upon this great continent of degradation, crime and woe. Three Protestant societies are at work along up the valley of the Nile. The Church Mission Society aids the two English schools in Cairo and Damietta, where 200 boys and 300 girls are gathered, half of them being Mahometans. The Scotch Free Church supports one missionary to the Jews in Alexandria. But the principal amount of the evangelizing labor in this country has now been carried on for 25 years under the auspices of the American United Presbyterians. Their mission has four central stations — Alexandria, Cairo, Sinoris, Osiout — and 35 out stations, with 8 ordained foreign missionaries, 14 male and female foreign assistants, 98 native helpers, and over 1,000 communicants, and nearly 2,000 pupils in the schools. The contributions average more than $6.00 a member annually, and the value of the mission property is upwards of $60,000. I was delighted to see the intelligent zeal with which this mission is being carried on, in the face of many extraordinary difficulties, among especially the 300,000 Copts, or christian descendants of the ancient Egyptians. Successful efforts are also made among the 25,000 Syrians of various sects, and the 4,500,000 Moslems. I shall never forget the delightful conversation I had in pantomime with a converted Copt at the Bible depository in Cairo. We understood each other in but two words, Amen and Hallelujah; but we talked nevertheless a great deal through gesture and expression about sin, salvation and glory. This mission has been very fortunate in its Cairo school. It won the favor of the government to the extent of receiving such a valuable building site as at present, that the late Khedive exchanged it for another well located near the Ezbekieh Square, in addition to $35,000 in cash. These funds have provided them with admirable dormitory, chapel and class rooms. Moreover, in the matter of current expenses they are very much helped by $5,000 a year from the Maharajah Dhuleep Sing, in token of gratitude for the wife he found in their Cairo school *en route* between England and India. He receives a pension of $150,000 a year from the British government in lieu of his inherited sovereignty over the Punjaub from his father, Runjeet Sing, the Lion of Lahore. Residing in England, as he prefers, he finds this partly Arab waif, rescued by the missionaries, worth to him this generous contribution at least, which he has kept up for several years. Many others of their mission school, though bringing no such wedding fees to the institution, are proving in the social life of Africa, Asia and Europe, in other ways equally remunerative investments for the cause of Christ.

Passing now, along the map, Tripoli with one, and Tunis with two English missions among the Jews, Algeria, with its one Scotch Presbyterian missionary, and Morocco, with its single Jewish mission, all inhabited chiefly by Moslem populations, and thus far in modern times left by Protestant missions almost entirely to Roman Catholic efforts, we come first to the Paris Missionary Society's station in Senegal. Their work, however, is chiefly in the south among the Basutos. On the Gambia the Wesleyans have seven stations and nearly seven hundred communicants. Very important are their special efforts in the direction of the Mandingoes and the Joloffs. The former are the most numerous of the West African tribes, and are active proselyters to the creed of Islam. The latter, who surpass all the others in bodily development, are Fetichists, worshipping trees, serpents, rams' horns, stone, paper scraps, and other objects no matter how insignificant and degraded. There is a station on the

Pongas maintained by christian negroes in the West Indies.

Sierra Leone is a beautiful moral and religious oasis upon the desert of West Africa populations. This rich and fertile peninsula, with adjoining tracts of land belonging to the colony, is an English Protestant country. Ever since it became known to the Portuguese in the fifteenth century it has been a great mart for the negro slave trade, until near the beginning of the present century, under the labors of Wilberforce and the authority of the British Government, Sierra Leone became chiefly a settlement for Africans recaptured from Spanish and Portuguese slavers. The population of 37,000 is made up of more than a hundred distinct tribes, gathered from all parts of the continent, and, though taught English for general intercourse, speaking as many different languages. The opportunity is unparalleled throughout the heathen world for the preparation of a most widely useful native ministry. Thirty-two thousand are professed Christians, leaving only five thousand Pagans and Mahometans. As, however, the colony is a great entrepôt for trade with the interior, many more come into contact with the influences here of missionary enterprise and christian civilization. "Many of the liberated Africans," reports the English Church Missionary Society, "have returned to their own native countries — returning, not as they came, but educated and civilized, whilst some of them, with missionary ardor and energy, have begun to spread the Gospel in their own native languages many hundred miles away from the British colony. We have no difficulty in now explaining," it is suggestively added, "the providential dealings, once so dark, which frustrated the earlier missions to West Africa and concentrated them on Sierra Leone." This Society has here 3 missionaries, 17 native clergymen, and about 14,000 adherents, 5,000 being communicants. To accomplish this important beginning, 53 missionaries of this society here laid down their lives during the first 20 years of the mission. In 1823, of five missionaries who stepped forward here to the front, four died at their posts in six months. Yet within two years there were six volunteers for their places, of whom two died inside of four months after landing. The next year three more closed up the ranks, of whom two fell within six months. Such is the inspiring heroism of modern Christian Missions. The Wesleyans, working by their side with unabated zeal and almost boundless hopes, have 12 missionaries, 50 assistants, and some 15,000 adherents, of whom 5,723 are in full membership. The balance of the christian population is divided between the Methodist Free Church and the Lady Huntingdon's Connection.

Liberia claims special interest as the only portion of the continent in which people of African descent have endeavored to found a civilized State. The territory, located a few degrees north of the Equator, extends along the coast over 500 miles, and inland indefinitely. The settlement was formed in 1823 by the American Colonization Society, and it became an independent Republic in 1848. There is a population of nearly 30,000 of Africo-American birth or descent, together with 1,500,000 of the pure native races. The capital is at Monrovia, a city of 13,000 inhabitants. The hopes cherished have not been all realized, either in the direction of government and national prosperity, nor in the christianizing and civilizing of the native tribes. But the enterprise is still deserving of a wise measure of encouragement. There should be no hasty abandonment, because the early expectations were too sanguine, and many of the difficulties were unanticipated. Time undoubtedly will remove some of the embarrassments there, as well as in the Southern States of America, which have been found incident to the earlier years of unlimited negro suffrage. The most discouraging possible view of the Liberian experiment must acknowledge that the social condition is a vast improvement upon that which generally prevails in Africa. The true policy for the future is not for mission and colonization societies to indulge there in lavish appropriations, nor to encourage afresh promiscuous emigration, but to seek to develop a missionary spirit among the multitudes of christian freedmen, who are being educated in America. Liberia seems to be waiting in the providence of God for their opportunity. If the newly enlightened christian forces among the colored populations of the South can only be enkindled with a holy zeal for the evangelization of Africa, they will be able not only to supply largely the laborers and means required throughout the continent, but also to introduce into Liberia sufficient intelligence and enterprise and christian principle to make the republic realize all its early ambitions. It is encouraging to know that in the freedmen's schools there is at present a marked growth of missionary interest in Africa. The colored Baptists of Virginia and South Carolina are supporting two missionaries in Liberia. Hither of late the Fisk University, of Tennessee, has sent some laborers. In the same general direction are operating the American Missionary Association and the Freedmen's Missions Aid Society of London, the former of which sustains twenty-six schools among the freedmen of various grades, with 6,000 pupils, and ten missionaries in Africa. The Methodist and Baptist churches of Liberia are almost independent of the mission societies, the former with 2,200, and the latter 2,000 communicants. The Episcopalian mission has encouraging stations at Cape Palmas and Cavalla, and the Presbyterians at Monrovia and Clay Ashland.

We next meet upon the "Gold and Slave Coasts" missionaries of the Wesleyan, Basel, North German, Church Missionary, and American Southern Baptist Societies. The Wesleyans have 25 missionaries, 7,273 communicants, and 32,000 in regular attendance upon public worship. The Basel Society has gathered during 42 years some fruit even across the line in Ashanti, and supports upon the Gold Coast 20 stations and 41 schools, with 4,000 adherents. The North German Society, with a heroic record, has 4 stations, with several hundred converts. The Church Missionary Society is encouraged in the Yoruba with 11 stations, 1,567 scholars, and 5,994 adherents. The history of their Abeokuta and Ibadan missions has been most eventful, which I would that these pages gave me room to reproduce. Missionary operations in these regions have been greatly facilitated by the British occupation of Lagos, and thus finally of the entire coast, Liberia and a French claim near Assinie excepted, from the Gambia to the Niger. Up the latter great river, whose two branches reach large and populous sections of Negroland, the Church Society has encouraged a very successful native mission, under the superintendence of the colored Bishop Crowther. There are 11 native missionaries and more than 1,500 adherents, "an earnest," as Professor Christlieb says, "that Africa will be won chiefly by Africans." The society has a little steamer, well named, "The Henry Venn," for the use of this mission. It lately ascended the Binue branch 900 miles from the sea, reporting many kings and chiefs of hitherto unknown countries asking for christian teachers. At Old Calabar the Scottish United Presbyterians have 5 stations with 181 communicants; upon the Cameroons and vicinity the English Baptists have 6 stations with 150 in communion; and near the Gaboon and Corisco Bays the American Presbyterians have 4 stations, with 4 male and 10 female missionaries, and 331 converts with over 1,200 adherents.

We are now at the mouth of the Congo, or Livingstone, as Mr. Stanley has endeavored to name it. Along up this river since early in 1878, fourteen missionaries have been stationed by an East London Society. The English Baptists also have entered earnestly and hopefully upon a Congo mission, with 10 missionaries, and stations at San Salvador, Sanda, Isangila, Mbw, and at Ibiu on northwest bank of Stanley Pool. They have one steam-launch upon the Lower Congo, and are constructing one for the interior work. They report that the kings of Congo and Matoka are giving much evidence of being thoroughly converted to Christ. This would seem very providential, as offset to the special efforts being made here by Rome. The Vatican and the College of the Jesuits are putting forth the most strenuous endeavors to extinguish Protestant missions in Africa, and just now particularly in the Congo kingdom, which has been for centuries tributary to Catholic Portugal. Over 300 years ago the Jesuits, with a Portuguese army, forced the religion of the Pope upon the Congo people, establishing a college, monastery of Capuchin Friars, cathedral, and ten smaller churches at San Salvador, and distributing throughout the kingdom more than 200 Jesuits, Dominicans, Capuchins, and Carmelites. By fines and floggings, even less merciful than the sword of Islam, Rome sought to convert these Africans. But when Portugal's power weakened, the people of Congo rebelled successfully against their tyrants, poisoned their priests, and destroyed all their ecclesiastical buildings. No wonder Rome is being thoroughly aroused by Protestant efforts in the same direction, and that the Pope has felt called upon to issue a special Bull regarding this mission.

Passing southward from the Angola to the Benguela portion of the Portuguese territory, we come to the region of Bihé, 250 miles inland, which the American Board has lately selected most wisely as its base of operations toward the interior from the southwest. It is in constant caravan communication with the Upper Congo, the Kingdom of Ulunda, Lakes Cazembe, Bangweolo, Tanganyika and Nyassa, and with the Zambezi and Mozambique. "Bihéans," says De Serpa Pinto, "traverse the continent from the Equator to the Cape of Good Hope. I have visited many tribes who had never before seen a white man, but I never met one who had not come in contact with the inhabitants of Bihé." St. Paul, the Portuguese capital, at the mouth of the Coanza River, has 12,000 inhabitants, one third of them white, and is reached monthly, as is also St. Philip de Benguela, the port of Bihé, by the Royal Mail steamers from Lisbon.

We come now to the vast territory of South Africa, extending around and across to Delagoa Bay, two-thirds of which have already been formally annexed to Great Britain, and the remaining country, with probably in due time other lands in the direction of the Zambezi and the great lakes, will be disposed of in the same manner. Here we find 4 stations in Ovamboland among the Ovahereros, occupied by the Finnish Lutherans, who have also commenced work lately among the Finns and Laplanders on the Esthland Islands in the Gulf of Bothnia. The Rhenish mission in Hereroland has 13 stations, with 2,500 converts. It has translated the New Testament and Psalms into Otgiheroro for this interesting giant race of shepherds. Leaving the black negroes behind, we find in Namaqualand, among the yellow-brown Hottentots, 6 stations of the Rhenish mission, with 3,300 converts. The same mission has in Cape Colony 10 stations, with some 8,000 converts.

For so long a time there has been so large an accumulation of missionary forces from the Cape to the Transvaal, that now this may be called a Protestant Christian territory. There are 13 societies at work throughout South Africa, mostly within these limits, with 35,000 communicants, and 180,000 adherents. I have met many of the missionaries laboring here, and I never heard one of them express desire to have been located in any other part of the world's mission field. They feel that they are providentially among races of noble constitution and large capabilities, from among whom the most efficient evangelizing agencies are to go forth into the interior of the great continent, which is sure to fill up a large share of the future history of the globe. The climate is very salubrious for those of Caucasian stock, and if, as is very probable, under the influence of the new life-guarding civilization, Africa's population is to become equal to that of the globe, and it is desirable that Anglo-Saxon and Teuton judgment and skill should long superintend the mighty task of evangelization here assigned, then South Africa would seem the best location for the headquarters of a majority of the principal missions upon the continent. Ere long canals and railways will connect with the great lakes and Soudan, and with the limits of navigation upon the Nile, the Niger, the Congo, and the Zambezi.

In the Cape lands, not only the foreign mission societies, whose stations are there located, but also the various christian churches, which have there grown up to vigor and influence, are now partially, at least, awake to the opportunity and duty of native evangelization. The Anglican Church joins hands with the Propagation Society, and they have 7 dioceses, with 98 missionaries, 24 of whom labor exclusively among the heathen, and 72 catechists and school-teachers. The Dutch Reformed Church, the oldest in the land, has, Professor Christlieb reports, recently taken hold here of heathen evangelization at the instance of the "Synodal Zendingscommissie in Zuid-Africa." The London Missionary Society, long upon the ground, and continuing its commendable effort to withdraw from districts evangelized and mature in christian organization, and spend its resources upon the heathen tribes beyond, supports 15 missionaries. This and all the other societies, which are working upward to the north and northeast, have experienced distressing and disturbing influences from the late wars. They report that, "long-continued drought had desolated the land in many districts, and left the people impoverished, while war had excited and demoralized some, and alarmed and scattered others, and left the country, and those who still clung to their old homes, a prey to the lawless." It is very sad that the mission cause should suffer so much, because British statesmanship allowed the "imperial policy" to become so madly rampant in South Africa. But out of all the serious demoralization the work undoubtedly will reappear purified and the more hopeful. The chief strength of the London mission is now given to Bechuana-land, north of the Orange and Vaal rivers. Here in Kuruman is located the Moffat Institute.

Very extensive throughout these regions are the labors of the Berlin Missionary Society. It has 42 stations, 53 ordained missionaries, and 8,000 communicants. The annual appropriation for this field is only $45,000. It is very hard for these Germans to be laboring so economically among British subjects, and yet to be deprived of their mission property at Pniel, in West Griqualand. It is to be hoped that English justice will reassert itself. The Paris Missionary Society was led by marked providences to locate among the Basutos. It sustains there 15 missionaries, and has 3,974 in communion. Its schools contain 3,130 scholars. Very noteworthy is it that this mission has been successful in keeping the curse of strong drink outside of a large portion of the Basuto country. Though a French society, its missionaries do not seem to think that this great evil should receive any indulgence. The Hermannsburg mission has had 49 stations with 5,000 converts among the Kaffirs and Betjuans, but 13 of these stations have been swept away by the Zulu war. The Moravians have 14 central stations with 10,886 converts. The Wesleyans marshal a strong force of laborers — 105 missionaries and assistant missionaries, with 15,792 communicants, and 74,747 attendants upon public worship, including church members and scholars. The American Lutherans have a station with good buildings at Muhlenberg. The United Presbyterian Church of Scotland has had five of its six stations in Kaffirland destroyed by the late war, at a loss of nearly 1000 converts, and $25,000 in mission property. The Norwegian mission has likewise suffered, but is now re-establishing its 11 stations among the Zulus. The American Board's mission to Natal and Zululand has had to pass repeatedly through the fiery ordeal. It has seemed strange that its 10 stations number only 626 communicants, after 46 years of so much intelligent and faithful missionary labor. But in the providence of God the reason is now appearing. This accumulation of experience and christian literature and educated native talent is being called for by the evangelizing opportunity in Umzila's kingdom, a large territory to the south of the Zambezi river.

One of the largest and most vigorous of the missions in South Africa is that of the Free Church of Scotland. It celebrated its semi-centennial in 1871, has 11 ordained missionaries, 2 of whom are Kaffirs, 8 European teachers, and 56 evangelists, artizans and assistants, with 2,000 communicants connected with the 7 stations in Kaffraria and Natal. Its two evangelizing and industrial institutions at Lovedale and Blythswood deserve special attention. Both Sir Bartle Frere and Mr. Anthony Trollope testify that "nothing would do more to prevent future Kaffir wars than a multiplication of such institutions." The aims at Lovedale, as stated by Dr. Stewart, its president, are to train preachers, teachers, and a limited number in various arts of civilized life, such as wagon-making, blacksmithing, carpentering, printing, bookbinding, telegraphy, and general agricultural work, as well as to provide for others a liberal education. There are two departments, male and female, in separate buildings. The special aim is to secure the conversion of all who are attracted by these varied advantages. In the industrial department, all, after trial, are indentured for five years, and paid two to five dollars per month in addition to board and lodging, a drawback of which is kept of $50, to be received at the end of the apprenticeship. There are 25 to 30 Europeans among the 500 students, who are also Kaffirs, Fingoes, Hottentots, Pondos, Bechuanas, Basutos, Zulus and Boers. In connection there is a farm of 2,800 acres. The yearly expenses are about $35,000, of which 75 per cent. comes from fees, earnings and government grants. The native Fingoes at Blythswood in the Transkei have wisely contributed $24,000 for the establishment of a similar institution. A commencement has been made for a third at Livingstonia on Lake Nyassa. Wise management, it seems to me, can generally secure from the natives the funds needed for the establishment of such admirable institutions. The Dowager Countess of Aberdeen has established a memorial mission station to her son in Kaffraria by investing a trust fund of about $47,000. It is an example well deserving the consideration of those of wealth, who would erect the most fitting monuments to deceased relatives. It is a great temporary embarrassment to the cause of missions in Zululand, that, upon the capture of Ketchawayo, the British officials arranged that no white man shall be allowed to hold land in the conquered territory, which was divided among 13 chiefs, and that no missionary shall be tolerated unless asked for by these same tribal leaders. Public opinion in England will soon compel a change in these provisions, as also the abolition of the "tribe system" of land holding.

No mission field of the world has during the last few years arrested so much attention as that of East Africa. To the same regions a half century before the Arabs of Oman were drawn, after having thrown off the Persian yoke. The remarkable Said, "Imam of Muscat," laid the foundations of the Zanzibar Kingdom, which extends inland to the great lakes, and whose present Sultan, Said Burgash, relieved by the English of the $40,000 annual tribute to Muscat, seems to have heartily entered into the British plans for the suppression of the slave-trade. To the north in Abyssinia ineffectual efforts had been made by the Church Missionary Society (as since also by Crischono Brethren, London Jewish Mission, and Swedish Fosterland Society) at reviving the dead church (Gobat, 1830-33; Krapf, 1839-42). The latter, becoming interested in the Somali and the Galla, located, as a basis for operations among them and other coast tribes, at the island of Mombasa, 150 miles north of Zanzibar. Here are a good harbor and a population of 12,000 Arabs, Negroes, Beluchs and Indians. From here communication could be had along the "Suahīl" or coast region, and somewhat into the interior, through the Kishuahili, a kind of "lingua franca," like the Hindustani in India. From here "little" (?) was accomplished for a generation except explorations upon the mainland, the acquiring of native languages and the preparation of Scriptures and christian books in Kisuahili, Kinika, Kinyassa, Kikamba, Kipokomo, Kikiau, Kigalla and Kikuafi. Nothing could be more touching than the many years' labors at this work of the blind missionary Rebmann, much of the time all alone save with a few native converts. While Englishmen remember Carey, and Americans Judson, they should also remember this German and his colaborer Krapf.

The providence of God, which, for so long, had been so dark and mysterious in East Africa, was now ready to sweep away the obstacles, and to open vast opportunities for utilizing the missionary experience and materials, which had been accumulating upon the coast and in the South colonies. The lake regions were discovered, and the foreign slave-trade abolished. Plain as the sun at noon-day, there is a God in history. Previously in 1859, Dr. Livingstone had summoned the Universities Mission (Oxford and Cambridge) to Central Africa, but its disasters were a part of the maturing plan of God.

Morning breaks. At Kongoni, the southern mouth of the Zambezi, the Scottish Free Church Mission, leading the way for the Reformed, United, and Established Churches of that land, and "inviting all Christendom to help and share in the glorious enterprise," has launched its own steamer, the "Ilala," for the "Livingstonia Expedition to Lake Nyassa." The brave crusaders turn up the Shiré and encounter the Murchison cataracts. But the "Ilala" is taken to pieces, and 700 natives carry it 36 miles above, not one of them committing a theft. October 12th they enter the great lake, reading at worship the Hundredth Psalm. Around upon the 700 miles of coast line several stations have been located, "raising," as Professor Christlieb truly observes, "to the great friend of Africa the most beautiful of monuments — a living one — a garden of God in the midst of the wilderness." A chief, named Marenga, has been found upon the west side especially friendly. The Scripture and songs in the Chinyanja language, printed at Lovedale by the Kaffirs, prove just what was wanted. Another steamer has been placed below the cataracts, around which a road has been constructed. From the head of the lake a road has been surveyed to the foot of Tanganyika, 210 miles distant, the report of which, made by the mission's engineer, it was my privilege to hear in London before the Geographical Society.

The expedition of the London Missionary Society struck directly across from Zanzibar, by way of Ugogo and Unyanyembe, reaching Ujiji upon Tanganyika, August, 1878. Shortly afterward one of the three died, then also the fourth of the party, seven days after his subsequent arrival, and in July following Dr. Mullens, the Foreign Secretary, leading a little band of reinforcements, fell *en route* at Chakombe. Yet, despite these serious losses, and the opposition of the Arabs and Waswahili, and the seizure of stores by Mirambo, the king of Urambo, the brave mission has pressed on, the ranks have filled up, and every encouragement has seemed to attend since the following November 2d, when throughout Scotland united prayer was made that God would come to the deliverance of the Central Africa Tanganyika Mission. Favorable impressions have been made upon the natives; stations have been located at Ujiji, in Uguha, west of the lake, and at the Urambo capital even, where the royal robber of the mission has refunded and become a valuable friend. Indeed, he has commenced to set the example before his people of keeping Sunday To this mission, whose conditions are now so favorable, Mr. Arthington, of Leeds, gave $25,000 at near its commencement, and has lately contributed $15,000 more. He has similarly befriended the English Baptist Mission, into the interior by way of Congo, and has offered American Baptists $35,000 for like enterprise in the vicinity of Lake Chad: Soudan. Mr. Hore, of Ujiji, in his touring with the mission vessel, the Calabash, has found, with considerable certainty, that the Lukuga is the outlet of Tanganyika, which is probably identical with the Lualaba and the Congo. May these minglings of waters and benefactions betoken the speedy and fraternal union of these and many other missions throughout the centre of the great continent.

Making only passing mention of the University Mission stations, under Bishop Steere, at Magila and Masasi, and of its important schools in Zanzibar, as also of the strengthening mission of the United Methodist Free Church, I hasten to enumerate one of the most enterprising of the interiorAfrican missions, that of the Church Society to the shores of Victoria Nyanza, with the purpose of soon locating upon the Albert Nyanza, and of ultimately joining hands with the Binue or Eastern Niger Mission. Truly it is a most magnificent programme for evangelization, and the whole Church of Christ is to be congratulated in that the initiative has fallen into the present hands. A society, that could voluntarily relinquish the Madagascar Mission in deference to the interests of a dissenting society, is just the one to go ahead with this which is one of the grandest enterprises of modern evangelization, for all concerned may rest assured that the parent spirit of this field will be the Divine Master's own spirit of peace and conciliation.

Immediately upon publication of Mr. Stanley's letter, informing of the Uganda king Mtesa's favorable disposition toward Christianity, $25,000 were offered the Church Missionary Society toward the founding of a mission upon Victoria Nyanza, to which another promise of $25,000 more was soon added. It was a difficult and perilous undertaking, to locate stations 800 miles from their base. But a few months after, and seven picked men started inland from Zanzibar, one of them to establish an intermediate station at Mpwapwa in the Usugara mountains. Two of them were compelled to return, but the others, after a march of six months, reached Kagei, on the southern shore of the lake, early in 1877. Soon there the physician of the little party died, but on two of them pressed across the great water to Rubaga, the capital of Uganda. They were welcomed by Mtesa, the king of this healthy, fertile, populous and prosperous country. Everything seemed encouraging now for the establishment of the mission. Stores were brought over in the larger boat, built for the purpose by the remaining member of the party at Ukerewe. Explorations were made. Many christian services were held in the palace. Much religious instruction was given. The New Testament, which had been translated into Suaheli by Bishop Steare at Zanzibar, was found to be understood. But further trials were needed in the judgment of an unerring Providence.

Two of the three remaining pioneers were killed by a mob, which had pursued to their premises an Arab who had fled to them for protection. Then French Jesuits came to poison the mind of the king against Protestant missions. But reinforcements have been arriving both from Zanzibar and by way of the Nile, and, depending more upon the King of all kings, the heroic mission is going forward from victory to victory, determined to extend its stations of the Cross like a chain across the entire continent from the Indian to the Atlantic Ocean.

Across the Mozambique Channel is the large island of Madagascar, with a population of 2,500,000, where the history of Protestant missions since 1820 has caused the wonder and gratitude of the whole Christian world Jesuits had been there since the 17th century, but had accomplished little. Most of the evangelical labor which has been so extraordinarily blessed, has been under the auspices of the London Missionary Society which numbers here at present 26 missionaries, 3,96 native preachers, 70,125 church members, and 253,18 adherents. There are 882 schools with 48,150 scholars The Friends' Mission has 85 schools with 2,860 in atten dance, and the Norwegian Lutheran Society has 20,00 adherents. The Propagation Society sustains a Bishop and 12 missionaries against the prevailing judgment of the Christian Church, including doubtless a majority of the Anglican Establishment. After sixteen years of planting and training came twenty-five years of bloody persecution at the hands of the maddened heathen queen. Yet since 1862 the Court has not only been tolerant but also in active sympathy with the mission work. Slavery is being abolished. Cruel customs and laws have yielded t Christian influences. In the last war the Prime Minister thus instructed the officers: "Now, remember tha you are not to do as you once did. You are going t fight with the Queen's subjects, and there must be n life taken except there is armed resistance." The las report from the laborers in this field is very full an frank, and, notwithstanding numerous and grave em barrassments, the directors of the Society truthfully say, that "the thoughtful cannot fail to be impressed with the marvellous revolution, affecting all classes of native society, in every aspect of human life, which has been wrought in the island, directly and indirectly, by means of christian missionaries, wielding, as their chief weapon, "the Sword of the Spirit — the Word of God."

Among the 350,000 population of Mauritius, and the 14,000 of its dependencies, including the Seychelles Islands, the C. M. S. has 6 missionaries and 1,400 adherents; and the S. P. G. has 4 missionaries and 1,000 adherents. The latter society has 3 missionaries with 137 communicants upon the island of St. Helena.

Thus, at length and yet briefly, we have surveyed the great mission field of Africa and its neighborhood. The need of a good map will be apparent to every reader. Indeed, every church should provide itself with a full set of the best procurable, covering the whole mission world. Nor should it confine itself to the labors only of those in its own communion. All branches of the Church, as well as all mission societies need to become better acquainted with each other. There is much more real union among all the followers of our Lord than appears, or even is known. And every denomination has interest and instruction in its evangelizing 'history for all others, which no sectarianism should prevent from being acquired. Neither a Bishop nor a Baptistery, neither a Presbytery nor a Congregational form of government, nor any other corps badge of Emmanuel's great army indicate where are to be found all the heroism and wisdom and valuable precedents. In Madagascar, Kaffraria, Yoruba, the Lake regions and elsewhere, we have seen plainly illustrated the normal leading relation of evangelization to civilization. The messenger of the Gospel goes first with the simple story of Jesus, and then follow the social virtues, the school-house, the plough, freedom, and home. It has been evident that some of the principles and methods of labor among warlike and slave-trading populations must be different from those, with which we have become familiar in India and China. Some of these are well presented in the instructions lately given to the interior African pioneers by the Scottish Free Church and A. B. C. F. M. Societies. We have felt unreconciled at the denominational controversy rising at many points; but it is inevitable, and He, whose anxieties are far greater than ours for the Cause, knows all about it, and is able here also to overrule for good. The question of the true relations of the missions to the secular power has been repeatedly presented. Providence evidently has often rebuked both too great fear of such power, and also too great reliance upon its support. The examples of Christ and of the Apostle Paul in this respect need to be carefully studied. In no part of the world does the missionary need more knowledge of human nature and more tact than in Africa. He must first win confidence. The natives must believe in him, before they will give any real attention to his message. A life full of sympathy, politeness, and patience needs to be laid upon the altar. Says a missionary: "I have found that human kindness is a key which unlocks every door." The heart of Christendom is turning toward Africa. It will open the continent. The prejudice of centuries of wrong is giving way, and this great land is sure to be one of the brightest jewels in our Saviour's crown.

CHAPTER XXVI.

GREEK AND CATHOLIC EUROPE.

THE limits of this volume will allow only the briefest possible survey of what remains of the mission field along our world tour before crossing the Atlantic. What it has been our privilege to observe at many points throughout Slavic, Latin, and Teutonic Europe, bearing upon the political, social, and religious questions of the globe, tempt us to forget that these pages must draw to a close, as also that whole libraries have been written, and the daily press is teeming with the information, which, however, seems multiplied indefinitely to the eyes and ears of the thoughtful traveller. One may read scores of descriptions of the beauty of the site of Constantinople, but they all seem very tame when he has gazed upon the splendid reality from the Bosporus entrance to the Sea of Marmora. The cathedral and palace of St. Petersburg, the Parthenon and Acropolis of Athens, the Bay of Naples from the crater of Vesuvius, the art collections of Rome, the Swiss and Tyrol Alps, and other centres of world interest between the Mediterranean and the Baltic, — all have another language for those who go to listen for themselves, more sublime in its eloquence, more tender in its pathos. Likewise with the political, social, and religious constructions both of God and man in Europe; they cannot be described as they can be seen. Especially to Americans they are so different from the familiar scenes of this new world, that they need to be visited before they can be thoroughly appreciated in their merits and demerits, their glory and infamy, their helps and their hindrances to the progress of mankind.

The religious situation of especially Greek and Catholic Europe is largely political. With a majority of the populations religion seems to be quite as much a matter of relation to government and society as of relation to God. Church and State are understood to be indissoluble parts of one whole, and to the vast majority the American theory is utterly incomprehensible. The idea of government which prevails is the paternal, not the representative, and the czar or king, emperor or ruling power of whatever name, is supposed to provide for the safety of the soul as well as of the body amid the dangers seen and unseen. Attendance upon church service, deference to the priesthood, and the observance of fasts and feasts, are expressions of loyalty to the civil authority almost as much, if not so exclusively, as the corresponding acts of the Shintoists of Japan and the Confucianists of China. The history of the various nations, except as it antedates the close of the third century, is so interwoven with questions of doctrine and ritual, that no wonder the majority of their populations to-day think of the Church as only the right arm of the State. The Latin hierarchy has strenuously sought to make the State the subordinate part of this indissoluble union; yet, despite the temporary success of the middle ages, the effort has been a failure. No corresponding endeavor has been made by the ecclesiastical authority of the Greek Orthodox Church. Largely the aversion felt in the Eastern against the Western communion has been on account of the exaggerated political pretensions of the Vatican. The separation between the two great branches was not simply a radical difference of religious convictions over the word "filioque"; it was chiefly a resultant of political alienations, of the profound antipathies between two civilizations.

As, from the days of Constantine, Christianity has been made most to suffer because of its secularization, its servility to political power the signs of the times, which evangelical faith in America and largely in Great Britain is specially anxious to observe, are those of the complete separation of church and state throughout Christendom. There are numerous indications that this is taking place in Greek and Catholic Europe. In Russia up to the last century a quarter of the property of the realm had fallen into the hands of the church. When the state confiscated the lands and serfs, a powerful blow was given to the feeling of interdependence. Similiar secularizations of church property in Italy and France, as well as the breaking by Austria and Spain of their concordats with Rome, are evidently preparing the way for the ultimate separation of the civil and ecclesiastical administrations. The rapid increase of the number of dissenting bodies and of their adherents is contributing to the same result. The non-conformists of Russia number to-day ten millions. Dissent is rife also in the other branches of the Eastern Orthodox Church Confederation, whose Patriarchs reside in Constantinople, Jerusalem, Antioch and Alexandria. Sadowa so far opened the eyes of the Austrian emperor, that he saw Protestantism was respectable enough for one of its leaders to become his prime minister. The old Waldensian fire is kindling throughout Italy, and a resurrection of the spirits of the Huguenots is appearing all over France. The power which rules the French Republic to-day is strongly anti-clerical. If it continues, Ultramontanism itself will be quite ready for disestablishment. Inside of clerical ranks party spirit is running high, as between the Black Clergy and the White Clergy of Russia, and the Gallicans and Ultramontanes of the Latin communion, and the weaker sides will incline to any punishment that may be inflicted upon the others. Statesmen are restless under their multiplied labors incident to the advance of civilization and general enlightenment, and are inquiring if they cannot with safety throw off entirely the church responsibility. The power and facilities of the press are being recognized as a substitute for the former clerical communication with the people, and control of their actions. The enormous expense of modern standing armies, and the frightful debts they have created, are forcing the question of ridding the public treasury of church burdens. And along with the increase of general intelligence, there is a growing appreciation of the personal character of true religion, and that the greatest favor it can receive from the secular power is to be let alone.

As this drift toward disestablishment in both Greek and Catholic Europe continues, much more doubtless will be seen of what is already very noticeable particularly in Latin countries, namely the adoption of the most plainly successful Protestant methods as the only substitute at hand for the waning political support, upon which for so long there has been perhaps chief reliance. For example we see in Rome to-day the church party opening numerous schools, issuing great quantities of cheap literature, establishing soup kitchens, and seeking in various other ways to cultivate the intelligence of the people and to ameliorate the condition of the poor and the suffering. I have noted many indications of this same transfer of reliance for the future to Protestant methods, in different parts of Italy, France, Greece, and even Russia. Pius IX. made a prisoner of himself in the Vatican, and simply went into loud lamentations over the loss of the temporal power. Leo XIII. is in part pursuing a different policy. So are the Patriarchs of the East, and the Holy Synod of the North. They and their myriad followers are casting about more or less timidly for something to take the place of the state. They would not, if they could help it, pattern after Protestants. But it is plainly becoming their only alternative; and so education is to be encouraged, the press is to be utilized, and the destitute are to receive attention. Would that the Divine Master's spirit could accompany this forced reversal of the policy of centuries. But it is to be feared that generally there will be allowed only the letter which killeth. Method cannot sanctify unholy principles. Both the Greek and the Latin churches will be the same, even though they should completely array themselves in Evangelical attire. And yet not the same, for their power for evil will be increased. Protestantism will find its great mission only rendered the more important. Perhaps it will itself be made a more fitting instrumentality of the Holy Spirit among the hearts of men, by being driven through the new competition away in a measure from the means and methods, which have proved effective, and yet therefore have tempted too much of our reliance in evangelization, to Him, who alone is the Head over all to the Church, its light, its pattern, and its power.

The call of God for evangelical mission labor among the Greek and Catholic church populations is very distinct, and for many other reasons is growing more and more imperative. There are those who think that foreign missions should confine themselves to pagan and anti-christion nations, leaving the corrupted forms of Christianity among the nations where they prevail to work out gradually their own purification and elevation. But these forget the great lesson of Mahometanism, which should be sufficient for all time. The great majority of the various branches of the Christian Church had become similarly corrupted to those of the Greek and Catholic faiths of to-day. Their worship was chiefly a mere refinement upon the prevailing idolatries around them. Instead of wood, and stone, and plaster idols, devotions were paid to saints, pictures and relics. It was the opportunity for that tremendous reaction, which rallied around the monotheistic and iconoclastic teachings of Mahomet. Had not the Church become so paganized, Islam propably would never have appeared. And if to-day the vast populations in Europe and elsewhere under the domination of the Greek and Catholic churches are neglected by evangelical missions, the prospect is, not of reformation, but of some corresponding movement of popular indignation, monotheistic, deistic or atheïstic, sweeping over the nations like a conflagration. The new Islam might not unsheath the sword, but would exert influences still more harmful to the progress of the race.

I do not exaggerate the corruptions and perils of the

Greek and Catholic populations of Europe. The former is quite as much in religious decay as the latter, which in turn is very much more degraded than the Catholic population of the United States of America. Dr. F. F. Ellinwood, of the Presbyterian Board, well observes in his valuable collection of miscellaneous papers on missions, entitled "The Great Conquest," — "Those who question the policy of carrying on missions in Catholic countries, are apt to overlook the important fact, that the Papal system, where it is possessed of full power and influence, is quite different from the Catholicism which exists under the restraints of our American institutions. Here Papists are in the minority, and are put upon their good behavior; and through the schools and the press a great amount of light penetrates the church, in spite of all efforts to exclude it. The hierarchy here does many things, partly from policy and partly from necessity, which would never be thought of in Ireland or in Austria. It is compelled to teach, and discuss, and explain. It even affects to join, to some extent, in the progress of Protestant society."

If only we could, by Christian Missions, Americanize the Roman Catholicism of Europe, then would they be fully justified. But their task is much greater, even the enlightenment of millions who know nothing of the essentials of Christianity, an uncompromising assault upon their polytheism and many of the false principles of their religious systems, and, in the light of repeated mission failures at reforming directly the effete and decayed Oriental churches of Turkey and Persia, the independent establishment of evangelical churches, leaving to the inscrutable providence of God whether they shall remain mere centres of genuine christian life, or shall also be successful guides to the lost churches with their myriad followers back to "the Way, the Truth and the Life." Both the Greek and the Latin communions are full of idolatry. In Russia the Icons, which serve very much the same purpose as the idols of Vishnu in India, or those of Kwanon in Japan, are to be found not only in every temple but in nine-tenths of the homes of the land, from the hut of the peasant to the palace of the Czar. They are pictures of Christ, or of the madonna, or of some saint, painted in various sizes upon a yellow or gold ground. They are but half length, and I have never seen any that were not covered, excepting the face and hands, with gilded plaster drapery. These Icons, of the archaic Byzantine style, are always placed in the most conspicuous positions, and the proper thing to do before and after every meal, whenever entering any house, or on coming into their immediate presence in any temple, is to bow most devoutly and make a sign of the cross. I have seen Russians perform such ceremonies on crowded thoroughfares, on happening to see an Icon even across the street. Some of them are held in special reverence, as they are supposed to have made their advent into this world without any human instrumentality, and to be possessed of extraordinary miraculous power. They receive the patronage of the most Holy Synod, and of even the Czar himself. The Kazan Madonna Icon and several others have annual fête-days, such as the Vladimir Icon, which is credited with once repelling the Tartars from Moscow. Mr. D. M. Wallace says of the Iberian Madonna Icon, that it "occupies in popular estimation a position analogous to the tutelary deities of ancient pagan cities." He says, he was repeatedly told that, whenever the Czar visits Moscow, he goes first to this Icon's chapel to worship the picture. Every day this Russian idol is driven about the city in a carriage with four horses, the coachman with uncovered head, the calls being made at houses, where the hospitable feeling toward the divine visitant is equal to a very generous contribution. Mr. Wallace was informed that this is a part of the revenue of the Metropolitan of the church.

Equally idolatrous customs may be seen in all Catholic Europe. I have never met in Asia clearer evidences of downright paganism than in St. Peter's at Rome, St. Denis' near Paris, St. Stephen's at Vienna, and at many other prominent shrines of Papist devotion. In the presence of these heathenish ceremonials and devotions, I have often endeavored to apply the more intelligent American Catholic theory that the image is but a symbol, a help to the imagination, but have seldom been successful. The vast majority of the people perform really idolatrous acts to the images of the Virgin Mary, and to relics and pictures of saints. The doctrine of papal infallibility is plain encouragement to worship the creature more than the Creator. When I saw the preparations made in St. Peter's for Pius IX.'s display of himself before the last Ecumenical Council, especially that great shining sun of gilded timbers, in whose centre "the vicegerent of earth" was to sit enthroned as the source of infinite wisdom and knowledge to all mankind, I felt as truly that I was in a heathen temple, as when subsequently visiting Asakusa in Tokio, the chief royal idol house in Bangkok, Shway Dagon pagoda in Rangoon, the Golden Temple of Benares, or the great Altar to Heaven enclosure at Peking. Indeed I had more doubts about the latter being a heathen shrine, than regarding the pure paganism of all those preparations and ceremonials associated with the proclamation of the dogma of papal infallibility. The celibacy of the Latin priesthood, as also of the Black Clergy of Russia, is notoriously productive of licentiousness, to which the confessional, more prevalent in the West than in the East, is the approach of indelicacy. The doctrines of baptismal regeneration, of purgatory, and of indulgences are deceptive, cruel, and corrupting, and they also demand the profound concern and earnest opposition of evangelical missions.

Throughout all the populations of Greek and Catholic Europe, multitudes are conscientiously and energetically protesting against the idolatries and corruptions of the established churches. Doubtless these elements of dissent will continue to increase, and if left to themselves will ultimately crystallize into various forms of evangelical church life. But it is a long and perilous process of development, as the history of Protestantism has abundantly illustrated, and our missions have a plain responsibility to give the benefit of experience, and to form this discontent as soon as possible into intelligent and practicable shape. There are the Molokáni and Stundisti, of Russia, numbering together several millions of adherents, who are little more than a chaotic mass of evangelical Protestantism emerging from the darkness of the established religious orders, and anxious for light and leadership. No doubt the fanaticism of many of the other sects would vanish in the presence of missionary instruction and example, and here also would be found much valuable material at hand for the living temple of God. The Molokáni and Stundisti dissenters are rapidly on the increase, despite the opposition of the civil and ecclesiastical administrations. Their cardinal doctrine is the Bible, not the church, an all sufficient rule for faith and practice. The establishment has sent missions to convert them from their heresies, but they have generally retired discomfited before the Scripture charges upon their Icons, saints and Ecumenical Councils. Mr. Wallace relates that, after the defeat of one of these missionary monks, an Orthodox peasant declared to him regarding the public disputation: "It was a great mistake, a very great mistake! The Molokáni are a cunning people. The monk was no match for them; they knew the Scriptures a great deal better than he did. The church should not condescend to discuss with heretics."

Rome seeks to foster the impression that unity is to be found in its communion, in contrast with the sectarianism that exists among Protestants. But this is deception. On the broad platform of a mere nominal allegiance to the Pope there is, I am persuaded, a larger number of religious denominations than in the Protestant evangelical world. And then, too, it is a constant surprise to a traveller in Papal lands to find so many boldly breaking and casting aside their ecclesiastical fetters, not alone in the spirit of infidelity and godlessness, but with a conscientious and teachable purpose to conform to the Divine Will respecting both the life that now is and that which is to come. Multitudes in Italy to-day are discussing the question of the coming forms of religious faith and practice. Out of the discipline of their adversity large numbers of the Austrian people are learning other than lessons of political and military wisdom. They are becoming educated not only in the sciences and arts, but also out of their bondage to ecclesiastical tyranny. One of the most conspicuous of all the movements in France to-day is the endeavor to find a substitute for the Romanism that has so long been tried and found wanting. In 1867 I was sadly impressed throughout France with the enormous amount of infidelity. In 1880 there seemed no less of it, but along-side, everywhere apparent, a spirit of serious inquiry on the part of many. Even in Spain the revolution against Rome is spreading, and there are signs not only of impatience with all restraints upon faith and practice, but also of earnest purpose to know the truth and to obey God rather than man. The Free and Waldensian Churches of Italy, the Société Evangelique of France, and that also of Geneva, several Evangelical Missions in Bohemia and also in Spain, all assisted by the Evangelical Continental Society, are meeting with constant encouragement.

Undoubtedly, however, the strongest popular current away from Rome is in the direction of infidelity. Millions are thoroughly disgusted with the paganism of the Papacy, and, because of their ignorance of God's Word and distorted views of Protestant Christianity, are determined to have nothing to do with any kind of religion. It is this element in the situation that should especially arrest the attention of all evangelical churches. The difficulty largely is want of that very information, which our missionaries are scattering throughout heathen lands. It is almost impossible to conceive of the depth of religious ignorance prevailing, where for so many centuries there has been nominal christian instruction. The youngest children of Protestant evangelical Sunday schools know more of the Bible and of the distinctive doctrines of the christian faith, than half the adult populations of Greek and Catholic countries. The Russian peasant's answer to the inquiry for the names of the three Persons of the Trinity was not exceptional, — "How can one not know that, Bátushka? Of course it is the Saviour, the Mother of God, and Saint Nicholas, the miracle worker." Multitudes of the Catholics have never seen the Bible in their own tongue, and have never heard a line of it read except in Latin, and know nothing more of its contents than of the Koran or the Vedas. And with the astonishing religious ignorance which prevails, there is associated a dormant condition of the national conscience, which in all the lands increases the moral and spiritual darkness and adds emphasis to the duty of evangelical missions.

The political unrest of especially Greek and Catholic Europe must be taken into account, in forming judgments upon the duty and prospects for evangelical missions in those lands. This disquietude and uncertainty are evidently greater than in Protestant Europe. England and Germany have their political troubles. Landed property in Great Britain must yet make larger concessions to labor than is yet contemplated by the feudal barons of to-day. The agony of disestablishment must be borne, and free trade may be compelled to learn some lessons in the school of a protective tariff. Quite probably the House of Lords will become elective, and the throne be all of the hereditary element which the British nation of the future will endure. But, then, none of these political revolutions threaten to shake the gigantic and venerable political structure to its foundations. The English Constitution is not in peril. And to a great extent all this is true of Germany. This Protestant nation also has its battle to fight with Rome, but there can be no doubt of the result. There may be temporary reverses, but the lessons of history, the character of the present population, and the circumstances of surrounding nations, render it highly improbable that the Fatherland will ever be brought into subjection to the Vatican. Bismarck, notwithstanding all the service he has rendered in the field of statesmanship, has become unendurable, and must give way to a more liberal premiership. Continued emigration to America must be suffered, until the state has learned some new lessons in political economy. From France, Germany has now little to fear, since her late foe has become absorbed for an indefinite time with home questions, since Italy is ready for German alliance on account of the Tunis affair, and since between Berlin and London the political relation is quite sure to be increasingly cordial and mutually helpful.

But the political situation is very different in the Greek and Catholic countries of Europe. The Russian ship of state is in the centre of a cyclone. It seems impossible for the irrepressible Nihilist movement not to end in a revolution. The emancipated serfs and other peasants are quite thoroughly dissatisfied with the situation. The noblesse are full of disappointment and complaint. The new Czar seems unable to learn the lessons of the past, and has gone back to the policy of Nicholas. The Austro-Hungarian Empire is but an aggregation of nationalities, unlike in race and language. It is well understood that if the people of Hungary rise again, they will at least not have to surrender to a Russian army. Austria took this risk at the time of the Crimean war. Against the government of Italy the whole power of the Vatican is concentrated. A vast army of priests is continually on the alert with the latest and most approved weapons, to reconquer the states of the church. It is a very superficial and sanguine view of the situation in France to consider the question of government a finally settled one. The majority of the population is Republican to-day, but not from conscientious political conviction. It is chiefly resentment against Imperialism, under which, at Sedan, the nation suffered such terrible mortification. It seemed to me thirteen years ago that the people in Paris and throughout the provinces were fully as contented with their form of government as to-day. Already they are appreciating that their army is larger and their taxes heavier than ever before, and that Gambetta is as really emperor as was ever Louis Napoleon. French Republicanism is not as in America a stalwart growth from the soil; it is an artificial flower — a decoration. In Spain the curse of the Inquisition still rests upon the nation. The treasury is almost as hopelessly bankrupt as that of Turkey. The civil service is rotten to the core.

But what bearing has this special political unrest of Greek and Catholic Europe upon the duty and prospects of evangelical missions in those portions of the continent? The masses of the populations are dissatisfied with the constantly disturbed situation. They weary of the continual rumblings of the political earthquakes beneath their feet. They ask, if there is not something in this world for them — solid, abiding? The priesthood tell them of the church, its ordinances, its penances, its absolutions. But they know better. They have tried such refuge, and found it utterly insecure. Indeed, to them it is very plain that ecclesiastical corruption and political intrigue are the chief causes of much of their trouble. The alternative before the majority of their minds is not evangelical Protestantism, but infidelity and atheism against which they recoil. From their infancy the Protestant faith has been constantly misrepresented to them, until the prevailing conception of it is as of a hideous monster, more dreadful than Communism or Nihilism. Multitudes have broken through the clerical barriers erected to keep them in ignorance, and know better of the true character of Protestant Christianity, but by far the greater number are still under the domination of the priestly illusions. Evangelical missions should hasten to dispel these illusions, and to break down these barriers. Next to that mere formalism, with which the unconverted are so prone to seek to satisfy their religious natures, this prevailing ignorance of the Bible and Protestant Christianity is the chief hold of the Greek and Catholic churches in Europe to-day, Shall it be allowed to remain so, especially after that now the opportunity is open for mission work everywhere? Where this information is not spreading, many are nevertheless contemplating the fact of the greater permanency and prosperity of the Protestant nations. Why is it? they ask; and their inquiring attitude is the special opportunity for evangelical missions. Moreover there is nothing like a disturbed and anxious state of society to unmask error. In the confusion and consequent carelessness amid conflicting rumors and clashing interests, the sheep's covering slips off of the wolf. To-day the missionary in eastern and southern Europe has not to enter upon any philippics against the established priesthood, but simply to preach the Gospel of Christ. The masses know even better than the missionaries that from which they would flee. But whitherward? is their cry; and there are almost none to tell them.

Moreover it is always wisdom to correct error at its fountain head, especially when streams therefrom are flowing copiously into various directions, and into far-off regions. From Europe the Greek faith is being transplanted over Northern and Central Asia, and the missions of the Papacy cover the globe. The seed that is sown in Europe determines largely the harvests that shall be gathered in every land. I have, indeed, met in Asia many Catholic priests, who seem to have been influenced by the accompanying evangelical missions, somewhat as Catholicism in America has been by our enlightened Protestantism, but it is not so with emissaries of Rome in Mexico and South America, in Africa and Madagascar. To wait and encounter in detail these corrupt systems is to give the enemy great advantage, such as it has improved in Japan, China and India. Next to the natural opposition of the human heart, the strongest prejudice, which evangelical missions have to meet in those densely populated lands, is the result of previous Roman Catholic impressions.

The most hopeful evangelical influences from abroad to-day are penetrating Russia through German and Scandinavian channels. At Odessa and Tiflis are flourishing Baptist churches. Very little account need be taken of the suggested union between the Russian Church and the Anglican Establishment. It is utterly impracticable, at least for the present, and has no advocacy in the East. An alliance with the other branches of the Eastern Orthodox Church would be possible long before the realization of this wild scheme. Of the mission work among them under the American Board we have already made mention. In Greece there is a little band of British and American missionaries at work under great embarrassment for want of adequate support. The most encouragement there lately is the placing by the government of the Greek New Testament in all the public schools. Foundation work at several stations in Italy is being successfully prosecuted by English and American Baptists (south), Methodists, Wesleyans, Scotch Presbyterians, and others. The American Board and Missionary Union (Baptist, north) are much encouraged at their few Spanish stations. The Wesleyans are located both in Spain and Portugal. The American Board missionaries at Prague and Brünn, of the Austrian empire, are rejoicing over the partial success of the principles of religious liberty, largely through the instrumentality of the Evangelical Alliance. In France the evangelical mission outlook is specially hopeful. Under the McAll mission, the Baptist, Methodist, and other foreign and local societies, over 100 preaching stations have been opened in the last few years. I have been to some of them, found them well attended, and never had more earnest listeners. Several religious papers have already secured a large circulation, and wise movements are being made in the direction of theological seminary instruction. When these various influences are better under way, and French Protestantism, with its million adherents, is still more thoroughly evangelized, or spiritualized, the time may come for larger success to the brave Hyacinthe movement. When hearing him preach and meeting him socially I could not but feel that his leadership would yet contribute materially to the evangelization of Roman Catholic Europe.

CHAPTER XXVII.

PROTESTANT EUROPE.

ONLY one chapter, and that as brief as possible, and then we must embark from Liverpool. I feel it a real disappointment not to be able here again to linger with my reader, and revisit scenes famous in history, or celebrated for art, or illustrious for scientific attainments. How strong the temptation not to hasten past the great universities of Germany and England, the places for all time to be associated with the names of Luther and Calvin, and Frederick the Great, and Schiller, and Goethe, and Shakespeare, and Bunyan, and John Knox, and Walter Scott, and many others, as also such vast collections of the products of human genius as have been made for the museums at Berlin and London, and the galleries at Dresden and Munich. It would be a gratification to spend a little while together in the Charlottenburg Mausoleum, to witness the Passion Play at Ober-Ammergau in Bavaria, to stroll amid some of the Alpine scenery with which so delightfully we renewed our acquaintance last summer, and especially to our "home" in Lucerne I would like to invite my reader — for location the grandest and most beautiful to be found in all the world. Our company might be mutually enjoyable in Westminster Abbey and the Temple Church, at Spurgeon's and Parker's, in Hyde Park and at Windsor, in Edinburgh, or among the Scottish lakes and highlands. But all these and scores of other interesting places must not divert attention from the chief purpose of these few homeward paragraphs. From the great world mission-field we re-enter the principal lines of Emmanuel's forces which are being marshalled for universal conquest. Our uppermost anxiety, far greater than when we left the Pacific shores of America, is to find these forces strong and strengthening, with prospects of more complete equipment, more zeal for aggressive warfare, more faith in God. Upon evangelical Christendom, as included chiefly in Protestant Europe and America, rests the enormous responsibility of reconquering the ground which has been lost by Greek and Catholic disloyalty and cowardice, and of capturing the hearts and lives of a thousand millions of pagan and anti-christian populations. In the presence of such responsibility how insignificant appear the discoveries of science, the triumphs of art, the manners and customs of peoples, and the politics of governments. We are facing Mont Blanc, and everything else is so dwarfed in comparison as to elude attention.

To two of the most important elements of the situation I have already alluded; namely, the stability and permanency of Great Britain and Germany. Incalculably much depends upon this. If either of these great Protestant powers should lose its position of commanding influence; if it should fall before foreign enemies, or be ruined by hostile forces from within its own borders, the disaster to the cause of Christian Missions, humanly speaking, would be overwhelming. To them it has pleased God to intrust the guardianship of evangelical labor throughout Europe and the world. Germany has vastly the most influence upon the continent; Great Britain throughout Asia, Africa, South America, and the myriad isles of the sea. Should the former become seriously crippled, the *auto-da-fé* of the Inquisition would reappear in Spain; France would expel the Protestants as she did the Huguenots in the days of Louis XIV.; Italy would be reconsigned to the darkness which preceded Cavour; Austria would sweep the board of all its reluctant concessions to religious toleration; and Russia would resume its normal attitude of autocratic hostility to all dissent. Neither Great Britain nor America would be able to stem the disastrous tide upon the European continent, should German power be broken, and the intrigues of priestcraft resume sway. Still more calamitous, however, would be the destruction of Great Britain's financial prosperity and maritime sovereignty. Her money supports the majority of Protestant missionaries, and her political power secures life and liberty to nine-tenths of evangelical laborers throughout all pagan and anti-christian lands. But for British influence not one of the 1,000 missionaries could remain among India's 250 millions of population. They were British cannon which battered down the walls of Chinese isolation, and British cannon kept them from being rebuilt. Both the Peking and Tokio imperial governments know full well the weakness of the American navy. In all the lands of Islam, save those under the Dutch flag, it is English gold and naval strength that renders safe evangelical life and labor. Turkey, Egypt, Persia, Zanzibar, they have a measure of respect for the world's banking centre in London, and know that their lines of communication are at the mercy of the British fleet. Throughout Africa and South America, Polynesia, and the West Indies, upon a thousand highways in each quarter of the globe, mankind hears continually the police tread of British power. Hence peace and order generally prevail. Hence it is that over 4,000 missionaries can toil on with none to molest nor make them afraid. Hence it is that native christians are generally safe from bloody persecution. Nothing is plainer than that to British national influence must be credited a very large measure of the glorious success and world-wide prospect of our Christian Missions. We forgive and almost forget the hindrances which occasionally have been cast in the way by a mistaken and temporizing policy, when we reckon up the enormous aggregate on the other side of the balance-sheet.

Profoundly then may we thank God because it is so evident that the power both of Great Britain and Germany is stable and permanent. No present nor prospective drain from emigration will lessen the number of their populations. The gain from natural increase is sure to outnumber the loss; and it must be remembered that under ordinary circumstances emigrants are not the most capable, industrious, thrifty, and hence desirable part of the population from which they come, however welcome to the labor markets of new countries. Americans are apt to talk very flippantly about the blows to England's manufacturing and agricultural and commercial industries. Indeed it was gratifying to see the demand for American goods on the rapid increase throughout China and Japan, to observe that the abnormal development of the cotton industry of India and Egypt during our civil war has passed away, to meet caravans in Western Asia laden with the productions of our new world, to note the Turks armed with the American rifle, and to ride through Russia behind American locomotives. It was indeed a pleasure to come across many English, Scotch and Irish meat and grain markets, stocked from our Western prairies, and to be told by the poor how possible it was now for them to afford a little of "rich folks' food." But it should not be forgotten that Great Britain's possessions are not confined to a little cluster of islands off the coast of Europe. The colonial development of the empire in all parts of the world has been immense. This has been, and doubtless will continue to be a full offset to all American rivalries. Nor are these vast colonies to be allowed to secede as did those of our revolutionary forefathers. That was a severe and costly lesson to British statesmanship; but it is proving a most profitable one. Whatever may be the coercion practised toward other races, Anglo-Saxon colonies are to be held by justice, and generosity, and consultation, and general community of interests. Few think of rebellion in Australia, or Canada, or South Africa, or New Zealand. It is a great mistake to suppose that all these scores of colonial possessions are merely ripening for local self-government. They are as thoroughly loyal to the British crown as London, Manchester, or Glasgow. Their military assistance in any time of danger is as ready as that of the Queen's Own Guards, or of the Scottish Highlanders. Every effort is made to encourage this loyalty. In Ireland, which, however, is not Anglo-Saxon but Celtic, there appears alone a partial exception. Not far distant is the day, when, in view of British colonial development, American competition may deprive England of all her home agricultural and manufacturing industries; and yet, as the banking centre of the world, as the collecting and distributing point of the commerce of all nations, and as most advantageously situated for the rule of the seas, Great Britain will continue to be a first-class power, second to none in influence throughout the globe. Germany will still have her special advantages in Europe, and the United States of America theirs upon this continent and by moral influence throughout the world; but Britain also has her inheritance, for which she has been qualifying through these many centuries, and it is not in the power of man to deprive her of its enjoyment nor the world of the consequent benediction.

Yet by no means is the work assigned of God to Protestant Europe that simply of giving material and moral support to foreign evangelizing enterprise. There is an immense amount of home mission work to be done, and especially in London. In this city, twice the size of Paris or of New York and its immediate surroundings, there is a greater accumulation of poverty as well as of wealth than in any other city of Christendom. The traveller, who goes directly from the railway station to his hotel or lodgings, and from thence during his brief stay daily by "bus," cab or underground railway to the ordinary places of interest to the tourist, little dreams of the wretchedness and vice close to which he is often passing. There are streets in London where it is far less safe unaccompanied by a policeman than in the most degraded districts of Paris, Berlin or Vienna. The amount of intemperance is frightful to contemplate. And yet it is a hasty judgment that, therefore, English Christianity has failed in the very centre of its opportunity and power. England, and especially London, has been now for many generations the asylum of the dregs of the continent. No place where personal freedom is so surely guaranteed in all Europe, and it is only a few hours' sail across the channel. Tens of thousands of French and Italians and Spaniards and others have fallen there by the way, because they had not sufficient funds and perseverance to cross the Atlantic. New York is bad enough as it is, but much larger inevitably would be the number of the degraded and vicious, if for these many years past there had been no vast western outlet for this mighty incoming stream of foreign emigration. As well visit Chinatown, in San Francisco, and then pronounce upon the character and results of American Christianity, as to take into account a vast deal of the wretchedness and crime that is in London and England, and yet foreign, and then form judgment of the quality and utility of English Christianity and English christian civilization.

Another leading cause of the disproportionately large number of the pauper, and hence criminal, class in England is the unwisely dispensed charity of the British public. It is to the credit of English Christianity that nowhere upon the globe is there anything like as much giving to the poor. But the method is generally that of a promiscuous scattering of alms, or of out and out bestowments, without any thought of labor returns. This is surely the easiest way of attending to the duty of benevolence. It is the method to which a great-hearted philanthropy will the most naturally prompt. But there is no surer way of multiplying a dependent pauper class of citizens. Whenever it is at all practicable, or by the utmost painstaking it can be made to be practicable, the alms should be changed into the honest reward of honest labor. Self-respect and independence of character are thus preserved to the poor, and they are encouraged to make avail of every opportunity to master their situation, and to keep from sinking into the pauper and degraded classes. It has been a constant surprise, the better I have become acquainted with English society, to find such a multiplication on all hands of benevolent enterprises. There seem to be twice, if not three times as many of them as in America. But the larger proportion of this giving, I am persuaded, is misdirected philanthropy, which is a reflection upon the head rather than the heart of British Christianity. I wish I had space right here to describe the London Workingmen's College, an admirable semi-charitable institution, where I had the privilege of visiting and addressing. It is located at 45 Great Ormond street, Bloomsbury, W. C.

Another surprise has been to find how much of the most lowly work among the poor, the degraded and the vicious is done by the aristocratic clergy and laity of the established churches of Great Britain and Germany. The same is true also in Holland and Scandinavia. The middle classes are more reached by the dissenting churches throughout England and Scotland. The chapels of the nonconformists do not make much of an architectural show upon the public streets in comparison with the many noble and venerable sanctuaries of the Anglican Establishment, but there is a host of them, and they are generally comfortable and attractive within, and the average of attendance is better than in the State churches. The chapel congregations impress the visitor as plainly made up of the families of tradesmen, mechanics, agriculturists and others, who by hard, persevering work and frugality are masters of their situations in life. But of these middle classes there is only a scattering in the promiscuous assemblies for divine worship of the Establishment. In some places, as at Westminster Abbey and the Temple Church, the distinguished preaching and elaborate music are meant only for the upper ranks of society, but generally the public is admitted freely and cordially, and many of the lower classes especially avail themselves of the opportunity. They have a feeling of a right to be there, as upon the street or in a public park, because the buildings are State property, and most of the endowments and incomes are from investments and government grants. In the chapels the boxes are almost always passed around for contributions, and often such pressures are brought to bear that the very poor are made to feel very much embarrassed. In some prominent London dissenting chapels I have heard the collection prefaced with such reminder to strangers that they should not consent for the hour to gratuitous religious privileges, that I have felt very indignant and repelled. Moreover, among the established clergy and laity there is more recognition and cordiality to strangers in the House of God than among dissenters. Their extreme of aristocratic bearing elsewhere may prompt this difference of conduct at public worship as a sort of atonement. I never had a rebuff from a Church of England clergyman, and when on leaving London I went on purpose to get one at the headquarters of the proud S. P. G. Mission, I received, on the contrary, the most polite and cordial treatment. But half the time at dissenting chapels I have had no books passed to me, no word of greeting from any of the parishioners, something in the manner or the words spoken that made me feel uncomfortable in the seat, and twice at the close of the services the minister has refused to speak to me without formal introduction.

Some reasons would, therefore, appear obvious, why other riff-raff, besides American travellers, are more at home in churches of the Anglican Establishment than in many at least of the Dissenting chapels. Just out of London, where we were visiting, a rector, the younger son of an old aristocratic family, had been lately settled. The wealthiest member of his parish immediately invited him to dine. The invitation was declined, but repeated. Several days passed without the second reply, when it was learned that the time was being taken to look up the family antecedents of the expectant hosts. And yet that blue-blooded ecclesiastic would have trudged off on call, even at midnight, to the furthermost limits of his parish to perform a christian office for some poor ragamuffin. When such features are observed, and we recall the incalculable service of the Church of England through its faith and worship, the fact that despite all its "broad views" and laxities it has chiefly contributed to preserve English Christianity from the rationalism and infidelity of the continent; and when we remember also what a hold it has upon wealth and fashion and power, how many names it has enrolled of men eminent for piety like Jeremy Taylor and Archbishop Leighton and Henry Venn, and what influence its ritual has throughout the world upon land and sea, the repetition of the Lord's Prayer and the Apostles' Creed, the prayer for the Sovereign and successors; when all these things, and many more that are imposing and attractive, heart-satisfying and Christ-like, are in mind, I almost forget the criticism of dissent, and do indeed thank God for the vast over-balance of good which the Anglican Establishment has been, still is, and yet promises to be to the world.

And still I believe that it will be a great cause for congratulation when the English, Scotch, and continental Protestant State Churches are disestablished. Every present advantage would be retained that is of special value, if, for example, the English Church should henceforth hold to England the same relation as that of the Protestant Episcopal Church to America. Disestablishment in Protestant Europe would strengthen the state, and deprive Greek and Catholic Europe of that example of political and religious interdependence which so helps their continuance of State and Church alliances. It would be a great advantage to the Protestant Established Churches themselves to be rid of the load of political responsibility, which so largely monopolizes their councils, their anxieties and efforts. In each country disestablishment would considerably clarify the minds of multitudes with respect to the character of true religion. A vast amount of irritation would be allayed, and much of the strength, expended at present by non-conformity upon its various conflicts with the State church, could be turned more profitably into direct evangelizing enterprises. It is sad to see so

much waste of power in the pulpit, press, and conversation, over this old innovation of Constantine, and which the religious life of evangelical Christendom has outgrown. A great relief indeed it would be to no longer contemplate the possibility of a Henry VIII. becoming the head of the Anglican church. The moral character of the present Queen of Great Britain is above reproach, which we wish we could say of the Emperor of Germany; but it is notorious that the Prince of Wales is under a social cloud, and generally the moral atmosphere of Protestant, as well as Catholic and Greek court circles in Europe, is not far superior to that of the stage. Much preferable would it be for the Bench of Bishops in England to be the highest authority of the Anglican church, for the Scottish kirk to attend to its own affairs, after the brilliant example of the Free church, and for the Lutheran and Reformed churches on the continent to avoid the possibility of coming under the leadership of kings or emperors, who are
guard the sanctities of their own private lives
establishment would also do away with much fric
foreign mission work, as now many estimable lab
are too strongly tempted to aristocratic bearing
secular reliances.

There is a growing appreciation throughout Protestant Europe of the need of developing its own home mission activities. Christians are feeling more impressed with the conviction that their evangelical religion is not merely for their own personal enjoyment. The preaching is increasingly spiritual and effective. I could notice a great difference from thirteen years previously, not only in many pulpits in Great Britain and the continent, but also in the religious press, and in private conversations. Had I not known of some of the causes which have conspired to this result, it is certain I could not have failed to be impressed with frequent evidences of a quickened religious life, and of a much more hopeful outlook generally for home evangelization. Many new local organizations have been formed, and many of the old ones strengthened, for the purpose of more effectually carrying on the various departments of church work. To this upon the continent have doubtless contributed to a very considerable extent the various missions from Great Britain and America. Especially have Baptists and Methodists been multiplying their converts lately in Germany and Sweden, an occasion truly for devout gratitude; but it would be a great mistake to suppose that the evangelical movement of the past decade has been limited to those few centres of religious activity. It is a very general religious awakening. I have met it even in Munich. The occasion largely no doubt is the reflex influence of the great modern foreign mission enterprise, in which all Protestant Europe has taken part. In our journeyings thus far around the world we have met many faithful missionaries, not only from England and Scotland, but also from Germany and Holland and Scandinavia, and the effect upon their constituencies of their consecrations and labors, and the sympathies and co-operations enlisted, has been similar to that of America's foreign mission enterprise upon America's home Christianity.

The rise and fall of Heidelberg, as coincident with its increase and decrease of loyalty to evangelical doctrine, is one of the signs of the times. Hitzig and Schenkel and Gass are almost deserted in their hostile and rationalistic criticisms of Bible truth. The labors of Julius Müller and Tholuck at Halle have borne much fruit. Said the latter, after fifty years' professorship: "I came to Halle to fight the prevailing rationalism. I am still working hard for the higher work of heaven. One passion — Him; only Him." To such seed God is sure to give abundant harvest. Among the one hundred and twenty-five to one hundred and thirty professors of the great Berlin university, which J. F. Hurst ranks "as the centre of German learning, though perhaps surpassed by Göttingen in law and history, by Vienna in medicine, by Munich in chemistry, by Leipzig in languages, and by Halle in theology," here are many laboring faithfully to disseminate evangelical truth, and to eradicate from German Protestantism its rationalism and formalism and infidelity. God has blessed the work of Hengstenberg and Dorner and Steinmeyer and Kleinert, and many others of this cosmopolitan seat of learning. Bonn is doing much for the elevating and purifying of the Christianity of Germany. The pen and voice of its Theodore Christlieb are felt as a mighty evangelical power, not alone throughout Great Britain and America.

Have, then, British and American missions any business in continental Protestant Europe? Yes, indeed. Just as German Christianity performed a great service to the common cause by sending Professor Christlieb to the New York Alliance anniversary to instruct and stimulate many thousands in America in the great science of the warfare with unbelief. Just as she has given us Dr. Philip Schaff to strike for us the golden chords of christian unity, to lead us the most successfully thus far through the tangled labyrinths of Church history, and largely to place the foundations of the wonderful growth throughout our country during the past ten years of interest in Bible study. The question is not of putting any of the sisterhood of Protestant nations on a par with heathen populations, but simply of community of interest and of obligation. The mission of Messrs. Moody and Sankey to England and Scotland was no unworthy American assumption, no intention of classifying the British religious situation alongside that of the Copts of Egypt and the Zulus of Natal. The fact is that each of the great branches of the Protestant world, — Teuton, Scandinavian, Anglo-Saxon, American, — has become intrusted, through the dispensation of an all-overruling Providence, with special graces of christian character and special aptitudes for world evangelization, and each should give the others the benefit of its own superiority. We thank British Christianity for its mission to us of Drs. Hall, McCosh, and Taylor. Where are the Americans who were qualified to do for us what they have done? Where, on the other hand, is the Englishman, or Scotchman, or Irishman to do for Great Britain what Mr. Moody has done, or what Mr. Joseph Cook is doing? So did Germany need the services of Oncken and Lehmann and Bickel and Jacoby and the support of their noble missionary bands by the American Baptist and Methodist societies. So did Sweden and Norway need the blessed labors of Wyberg and Broady and Johnson. So was Karl Schou needed in Denmark. Yes, while great wisdom is required in communicating the benediction of our special gifts to each other in the great Protestant family of nations, the obligation cannot be denied. Gratitude alone would demand its discharge. Let us send many godly and capable messengers across the waters to tell what we have learned and how we have learned of Christ. Our experimental vital Christianity will do great good, especially amid continental Protestantism, helping it still farther out of its rationalism and formalism and indifference; and in turn let us be ready to welcome the lessons of German skill in conflict with doubt and false doctrine for the battle that is only beginning to open upon our new continent.

One of the strongest and most effective elements of the Protestantism of Europe is its domesticity. A true christian home life, so in contrast with the herdings together of human beings in heathen and Moslem worlds, and even in Greek and Catholic countries, is a vast preservative and influencing power. Even in America the average of home life, it must be confessed, is not up to that which is characteristic of Protestant Europe. There, to begin with, children are more welcome generally than among us. Parents take more pleasure and pride in large families. They do not make sport of a cluster of eight or ten boys and girls in a single home. In America, the newly-married couple, as a rule, desire to enjoy life for a few years in their new relations without any encumbrances. In Protestant Europe the first-born is not considered any impediment to domestic happiness. There parents and children are much more together both in work and recreation. Their houses are constructed and furnished upon the principle of the entertainment of the home circle, not of neighbors and strangers. It is by no means satisfactory to see troops of German children following their parents to beer-gardens, but it is preferable to letting them run the streets, young-America fashion, to the substitution for parental guidance of the haphazard influences of the day-school and the Sunday-school, and to the various social high-pressure methods by which a majority of American children are preternaturally developed, undomesticated and morally corrupted. The moral life of Protestant Europe is decidedly in the advance, chiefly because more interest is made to centre in and abide by the home. A religious life, which has this among its foundations, may include in its structure much of formalism and rationalism and pride, and other traces of Romanism and infidelity, but nevertheless it is strong, its institutions are permanent, its influence for good throughout the world is assured.

The reaction from State Churches has developed, particularly in England, a type of piety among a considerable class, which is very strongly disinclined to any organized religious effort. Weary with the pomp and ceremony of the Establishment, thoroughly alienated by its worldliness and cumbrous political machinery, many christians cannot content themselves to unite with any of the great non-conformist sects, or at least to fully identify with their home and foreign evangelizing enterprises. The salaried minister is too much of a relic of the beneficed clergyman. Any established order in public worship is too much conformity to the hated ritualistic services. Regular collections for any missionary object are too vivid reminders of the old church rates. The formal ordination of laborers to the ministry of the Gospel at home or abroad seems to them likewise too mechanical and human, and after the old state ecclesiastical style. I have heard them call these things "rags of Popery." This is the peculiar soil in which flourish such growths as Plymouth Brotherhood, the Bristol faith-orphanage, the China Inland Mission, and many others. The type of piety is not in advance of that which leads in the dissenting sects and missions, nor of that for example in the Established Church, which is represented by the evangelizing activity of the Church Missionary Society, only it is peculiar. It is almost always represented by those good people, who belong to the material which generally furnishes the extremes upon any political, social, moral or religious question. They form a constituency as reliable for any home or foreign mission enterprise, which goes upon the generally disgusted or "faith" principle, as the Independents or Congregationalists for the London Society, or the Wesleyans for the Wesleyan-Methodist Society, or the Scottish Free Church for its foreign mission organization. Let any good philanthropic or evangelistic enterprise be started in England or Germany, and then let it be sufficiently advertised as looking to God instead of to man or any human organization for support and guidance, and there are thousands, who stand ready with their hands in their pockets to encourage the undertaking, and thus also give another expression of their profound aversion to Established Churches, and any seeming conformity on the part of the sects. This extreme is not healthy to the general evangelical life, any more than its corresponding extreme of High Churchism. From both well-balanced religious judgment, alike in the Church and the world, is repelled. The pious iconoclasm will probably disappear with its antipodal ritualism. In America the phenomenon can never be so conspicuous. The efforts to transplant have and must be largely unsuccessful. The soil of disestablishment is not congenial.

For a very complete enumeration of both the home and foreign missionary forces of Protestant Europe, I must refer the reader to the appendix. In the foreign work are nearly 1,200 British and 600 continental ordained missionaries, assisted by almost 15,000 native laborers. What a sublime spectacle! How full of encouragement! I have taken special interest in the eleven different societies for the conversion of the Jews, more particularly that of the Scottish Free Church, whose income last year was nearly $50,000. There is encouragement, for over 300 converts from Israel are now preaching and teaching the Gospel. It is urged that on Jewish Sabbaths, Friday evenings and Saturday mornings, christians offer special prayers for these seven millions of the children of Abraham. The British Sunday School Union is pushing its enterprise all over the continent. The statistics of Bible work are immense. Over 125,000,000 of Bibles, Testaments, or portions, have been circulated, to America's nearly 40,000,000. Prominent among these agencies for world evangelization is Anglo-Saxon colonization. It was likewise in the early centuries, and in the christianization of Western Europe. As again, and perhaps for the last time, I leave the shores of Great Britain, it is with profound gratitude to God, that colonists from this Island Kingdom have gone to so many parts of the world, for wherever the Anglo-Saxon lives in goodly numbers, there are sure to live and flourish a pure Bible and a Biblical Christianity.

CHAPTER XXVIII.

WEST INDIES, SOUTH AMERICA, AND OTHER MISSION LANDS.

If our course was only a few points more to the south of west, we would in twelve days, with a prosperous voyage, reach the great archipelago of the West India Islands. The first land to greet our eyes might be San Salvador, which was the first to welcome the anxious gaze of Columbus in 1492. We would not, however, make the mistake which he did in supposing that Cuba is a part of Asia. Among these isles and in the vast regions beyond of the southern continent, Central America and Mexico, there is interest enough to engage our attention for many chapters. It is really strange that so little is known among our countrymen about the other half of this western hemisphere, its natural resources, its thrilling history, the character and capacities of its populations, and the general and varied social, political, financial and religious prospects. What more interesting than those early civilizations here discovered, of the Toltecs and Aztecs of Mexico, and of the Incas of Peru? What more absorbing than the voluminous records of Spanish, Portuguese, French and English discovery, conquest and colonization in these lands? For the Protestant it is hardly excusable not to be familiar with the long struggle between the Catholic and Protestant Powers of Europe for the ascendency in this new world. He should know that Rome had the start of a century with every advantage, covering almost all lands with its armed bands and ambitious priesthood, but that then Protestantism with the Bible and the family advanced to the conflict and to victory. To meet the reply that we have been favored with our soil and climate, there should be familiarity with the climate, scenery and natural resources of these Catholic lands of this new world.

Certainly Cortez and Pizarro found a higher civilization in Mexico and Peru, than the Puritans encountered among the Pequots and Narragansetts under Canonicus in Massachusetts. The high table lands and mountain ranges of our sister republic, next the south, with the agricultural and commercial capacities of its ten millions of population, are evidently being appreciated by Ex-President Grant and a goodly number of American capitalists. Chiefly through their exertions a network of railways is covering that country, and connecting with that of the United States. New lines of steam navigation are multiplying its means of communication upon the Atlantic, the Gulf, and the Pacific. The succession of General Gonzalez to the Presidency was peaceful, noting the end of revolutions and anarchy — we hope. The five Central American republics, with a two millions population, have a healthy and delightful climate in the interior beyond the coasts. South America has a more fertile soil, and on the whole is more favorable to a high civilization than the northern division of our hemisphere. We have no wooded country to compare with the vast "selvas" or forest plains of the Amazon. The country of the Argentine Confederation, drained by the La Plata, is naturally as rich as our Mississippi Valley, and has a more moderate climate both in winter and summer. Its "pampas" or treeless plains are covered with a heavier growth than our prairies. Peru and Bolivia are probably as rich in silver as our Nevada. If there are no gold fields equal to California, there are the copper mines of Chili, and the diamonds of Brazil. This continent is rich also in its india-rubber, caoutchouc, its cinchona quinine, its coffee, sugar, and other productions, and its vast herds of cattle. Verily Providence has furnished to Roman Catholicism a noble continent, on which to plant its colonies, and multiply to a great population, and stand trial along-side Protestant civilization in this new world.

Nearly all the territory, from the Rio Grande to Terra del Fuego, is under the control of the Papacy. Deducting perhaps two millions of Protestants in the West Indies, and in connection with the missions scattered throughout Mexico and Central and South America, and presuming that a third of the population are pagan, of the total 26,000,000 there remain nearly 16,000,000 Roman Catholics, mostly of Spanish descent. We see the wisdom of God in placing chiefly the Spanish type of Roman Catholicism on the trial of the centuries in this new world. The Vatican itself even to this day being judge, Romanism is thus the most fully and fairly represented. The treaty of Utrecht in 1713 left the French colonies unsupported in their conflicts with the English, and providentially they were swept away, for not only was the feudalism they were endeavoring to transplant an anachronism, but their church missions seem to have caught too much of the awakening religious life of the north of Europe to be qualified for the clearly marked rivalry with Protestantism. Spain sent no such men — it is doubtful if she had them to send — as Marquette, Brebeuf, and Father Rale, who labored, not as mere coercive tools in the hands of colonial secular power, not to smooth the pathway of greed and tyranny and lust, but to elevate the social life of the aborigines, to give them the light of Christianity, and to be faithful spiritual guides to the colonies. Everywhere the character, spirit and methods of the Spaniards were in decided contrast, save temporarily in part in the Jesuit missions in Paraguay and California. Bartholomew de las Casas in his labor among the Indians was also exceptional. The Spanish method was coercion and easy accommodation to native pagan superstitions. Even the French Marquette permitted the Ojibways to continue human sacrifices.

True to their instincts, the Catholic Spaniards established their inquisitions in Mexico, Peru, Brazil and elsewhere. No doubt they were equally sanguinary with the pattern auto-da-fé in their fatherland. Llorente, secretary to the Holy Office of the Inquisition in Spain, left this on record: "To calculate the number of victims of the Inquisition were to give palpable proof of one of the most powerful and active causes of the depopulation of Spain; for if to several millions of inhabitants of which the inquisitorial system has deprived this kingdom by the total expulsion of the Jews and the conquered Moors, we add about 500,000 families entirely destroyed by the executions of the Holy Office, it will be proved beyond a doubt, that had it not been for this tribunal, and the influence of its maxims, Spain would possess 12,000,000 souls above her present population." St. Hilaire, the well known Catholic author, has only praise for the expulsions at least, for he writes: "Let it not be said that Spain, in thus depriving herself of her most active citizens, was not aware of the extent of her loss. All her historians concur in the statement that, in acting thus, she sacrificed her temporal interests to her religious convictions; and all are at a loss for words to extol such a glorious sacrifice." If this was the prevailing religious spirit at home, it could not be expected to be less ferocious and infernal throughout the Spanish colonies of the new world. The treatment the aborigines of the North have received from English Protestants has been bad enough, but then it has chiefly been the effect of wars kindled by French and Spanish intrigues throughout our continent; while the numerous colonies of Spain were left almost entirely alone by European powers to follow out their own inclinations, from Cuba to Chili and from Mexico to Buenos Ayres. Nearly everywhere they were received in the most friendly spirit by the natives, but they responded with tyrannical greed and brutal fanaticism, and over the graves of many millions of the tortured and the murdered they have erected the structure of Roman Catholic barbarism, which disgraces to-day the fairest portion of this western world. As the late Dr. H. B. Smith of the New York Union Theological Seminary testified: "The form of faith established in the West Indies and Central and South America was a degradation of Christianity; it hardly elevated the natives, and it debased the colonists."

To appreciate the situation, which evangelical missions are encountering to-day in these lands, we need to take into account the heritage of serfage and slavery, or the cruel oppression of the Indian natives, and the horrible treatment of the imported African negroes. The aboriginal races were much more mild and docile than those with which the English and French colonists came into contact and collision. Upon them the wild reckless conquerors piled the most crushing burdens, killing by the enforced severity of their labors a much larger number than by gunpowder and the sword. The natives were so impressed by the cannon, and cavalry, and personal appearance of the Spaniards and Portuguese, that they considered them as gods in human shape, whose will it was vain to attempt to resist. The Mexicans showed great bravery, but generally the aborigines were very timid, and they had no weapons of iron. The Pharaohs were not harder taskmasters over the Egyptian masses and the captive Israelites, than were these European Catholics over the native Indians, who in the beginning numbered more possibly than the entire population of those lands to-day. They forced them in immense droves to cultivate their soil, to work their gold and silver mines, and to carry their loads as beasts of burden. The unchecked avarice and severity of the heartless conquerors rapidly diminished the population. Millions of the various copper-colored races were swept away as by a frightful epidemic. The growing scarcity of laborers suggested the enforced importation of the more robust negroes from Africa. And hence arose the horrible slave trade and the general introduction of a black slave population. Terrible as was this curse in the British colonies, and in our Southern States, up to the proclamation of emancipation, it was far surpassed in cruelty, in wretchedness and frightful mortality in the regions beyond. Probably over 20,000,000 of African slaves were provided to meet the failing supply of the native Indian serfs.

Though anticipated by various anti-slavery movements in our American colonies and states, Great

Britain's lead in the abolishing of the slave trade seventy-four years ago, and her extinction of slavery thirty years subsequently in her West India colonies, as well as in all her other possessions throughout the world, prepared the way for a considerable amelioration in the condition of the serf and slave populations of the Spanish American countries. Congress, in 1774, reproached George III. for his encouragement of negro importation; and in our Constitution of 1787 Jefferson endeavored to have an article condemning slavery, but his purpose was thwarted by a majority of one vote. Gradually Massachusetts, Connecticut, Rhode Island, New York, New Jersey, New Hampshire, and Pennsylvania freed themselves of the curse. In seven of them the extinction was virtual before 1820. The British move for the abolition of the slave-trade was in 1807, thirteen years after our Congress had passed a prohibitory bill. The joint fleets were only partially successful in breaking up the African supply, especially for the Spanish American slave markets. Spain and Portugal encouraged the traffic, and their South American colonies, having renounced their allegiance to the European states, amid the confusion of Ferdinand VII., were pursuing their independent policies of slave enterprise. But under the increased difficulties of the inhuman African trade, and the rapidly advancing cost of slave labor, agricultural and commercial prosperity was disappearing. The lands were all hastening to ruin. No more burdens could be placed upon the aboriginal remnants; they would only perish the more rapidly. Negroes were beginning to cost so much in the growing scarcity that, like high-priced horses, they demanded better care and more expensive keeping. Thus interest on such investments shrunk, until capital fled from all the productive industries, in which of course the ruling races considered it beneath themselves to take any part except as overseers. The improved treatment of slave property, prompted not by humane but by simply financial considerations, contributed to the reawakening of a desire for freedom on the part of the slave and serf populations. This new restlessness joined with the general extreme business distress, in still further complicating the situation.

The statesmanship of England saw the inevitable drift. Emancipation was the only rescue of her West India colonies from complete ruin. I know of the heroic perseverance of Wilberforce and Clarkson and Sharp and Buxton and others, to arouse the British public and Parliament not only to the abolition of the slave-trade, but also to the complete destruction of slavery itself. I would gladly give them and their philanthropic Christianity all the honor of the emancipation act of 1833, even as does the French academician Cochin, as also Dr. Underhill of London, in his paper before the Mildmay Conference. The latter, referring to the British deliverance of the slaves, expresses the judgment, that "In the determination to bring their long agony to a close, all considerations as to the effect of emancipation on the commercial and material prosperity of the West Indies were deemed of little moment." Would God it was so; but such does not appear to be the historical record. Lord Stanhope, the Colonial Secretary, announced just before the emancipation, that "the security of the colonies permitted no longer hesitation." Had their security, commercial and political, permitted hesitation, there would not have remained sufficient public opinion in favor of the righteous deed, which struck the fetters from 800,000 slaves at a cost of $100,000,000. British interests would have continued to triumph over christian principles, as they did a generation later in the enthusiastic moral and material support given to the American slaveholders' rebellion, whose corner-stone its vice-president declared to be African slavery.

Alas, it must be admitted that there is too much selfishness yet even in the most advanced Protestant Christian nations, to consider as mere matters of principle such great questions as slavery and intemperance and licentiousness. The almighty overruling power of God is as yet their ultimate solution. The leaven of the Christ-truth and the Christ-life must yet work on for many years, before Congress, Parliament, or Reichstag can be trusted to act upon great moral questions independently of the political and financial interests involved. So it came to pass in the British West Indies first of all, even as since in the southern half of the American Union and in Russia, "man's extremity was God's opportunity." The slaves and the serfs did not secure their own freedom or the amelioration of their condition, nor did their masters give it to them. God gave it. The result is an unspeakable blessing, everywhere gradually manifesting itself. Mr. Charles Buxton, in his volume upon the West Indies, testifies: "Under slavery and monopoly the owners of the soil were reduced to the greatest distress. The laboring class was miserable, and was perishing miserably. Slavery and monopoly were bearing the West Indies to ruin. Under free labor and free trade they are rising to great wealth. Not only are the former slaves enjoying a degree of comfort and independence almost unparalleled, but our own trade with these islands is becoming of higher and higher value." The number of the population has increased nearly a quarter. The example had its effect throughout the Spanish colonies, as also in the Dutch and French possessions. They had not equal intelligence to grapple with the labor problem, nor had they a powerful influence of philanthropic agitation behind them. But the necessity increased, and the British example helped them the more quickly along the line of the inevitable. In many of the countries slavery has been entirely abolished as a matter of legal form, as in Mexico and Chili, while a gradual process of abolition is going on in other lands as in Brazil and Cuba.

But the general situation after all is that only of a partial amelioration. It is one thing to adopt emancipation laws; it is quite another thing to really free a vast servile and degraded population. Tyranny and slavery survive all legislation. The Indian and the Negro have actually as yet little more than the care and attention bestowed upon property. The Spanish-American ruling classes consider them as having simply come under new rules for the prevention of cruelty to animals. A purely economic and heartless policy still holds sway. Very little effort is made to educate and elevate the labor classes. Beyond those whose blood is largely mingled with that of the conquering races, hardly any civilizing influences are attempted in earnest except by the efforts of Protestant missions. Government schools are under the control of the most ignorant and degraded ranks of the Roman Catholic priesthood to be found in the whole world. Ignorance and coercion are still their main reliance for the support of their religious system. So vigorously are they still pressing such policy even in Brazil, that they overawe both the progressive Emperor and the liberal Parliament. The latter is reported to have taken the ground, "that the compulsory adherence to its support and its worship, which the Roman Catholic Church has heretofore demanded, should not for the present be discontinued." In Chili the situation is a little more encouraging. Freedom of thought is largely on the increase, despite the bigotry and intolerance of the priesthood. The Protestant movement is still of small proportions, because of the unremitting surveillance and social persecution sure to follow all who identify themselves with it; but the popular mind is in ferment. The masses are asking questions, and leaders of thought are seeking for light in other lands. The war with Peru and Bolivia is accelerating this intellectual activity. In Mexico the prospect is especially hopeful of the near approach of liberty of thought and general intelligence. Mexican statesmen are recognizing that these are essential to their national stability. And there is being manifested among the lower classes a disposition to break from the restraints of priestcraft, and to become in fact as well as in name free and independent citizens of the republic. In Uruguay, Buenos Ayres, Argentine Interior, and Paraguay there is a prevailing spirit of unrest among the masses, and the popular leaders are more earnestly and candidly inquiring over and beyond the heads of the priesthood.

Indeed, in all these lands between the Gulf and the

Cape the present situation is as hopeful as can be expected, until there is mingled with it a much larger element of Protestant mission influence. The civil power of even Great Britain could not do for the English West Indies what has been accomplished upon those islands by direct evangelizing agencies. The course of secular events in the hands of an overruling Providence can bring about emancipation, and by the enforcement of economic laws effect the amelioration of the condition of downtrodden populations. Wars can establish liberties, as well as destroy them. Political and commercial movements may largely awaken the intellectual life of a people, and drive both high and low into the field of inquiry. But then, there are needed light and moral power from without, or the fermentation of thought will die away, darker and grosser superstitions will ultimately prevail, and the liberties secured will vanish in the presence of other and equally merciless tyrannies. As the physician's skill and medicines have their limit with all the diseases of the human body, so has the best civilization on earth with any diseased body-politic. At its limit the light and moral power of God in Christianity must come, or the treatment is unsuccessful, and often it had been better to allow nature to have run its course.

The Christian Mission enterprise, especially of English churches, is rescuing the new civilization of the British West Indies from disaster and ruin. It is softening the hearts of the ruling classes, and fitting the common laborers for their freedom and advancement. It is overcoming strong class prejudices, and substituting the sentiments of a common brotherhood for the old feelings between master and slave. It is inculcating moral principles, and elevating the social life. Before emancipation the most degrading lusts and superstitions prevailed. Fetichism chiefly was the negro's religion. Marriage was almost unknown among the laboring classes, and concubinage was the rule in the homes of the masters. The instruction of slaves was rendered practically impossible. Ministers were imprisoned and fined $100 for every slave who had been counted in their congregations. Even to the close of the apprenticeship of 1838 it was with the greatest difficulty that the missionaries in the towns could gain any access to the laboring populations. The most horrible cruelties were inflicted upon those, who were found meeting together for the worship of God in their forest recesses and mountain caves. The act of emancipation and the ordinary influences of even British civilization were powerless to liquidate all this vast estate of tyranny, hatred, degradation and woe. Indeed, from them too much was expected at first, and a very severe lesson of their weakness and inadequacy had to be learned. The leaven of Christianity was needed, and it alone could suffice. There remained all the pride and impurity, and ignorance and selfishness. Emancipation only altered the phases of their manifestation, and the various appliances of civilization simply offered more or less temporary amelioration. Cure came with the message of the Gospel, brought chiefly by the lips and the lives of the missionaries. Before their influences, under God's blessing, prejudices have been giving way, resentments have been extinguished, fraternities of feeling have been created, homes have been established, manhood and womanhood have been restored, schools have been opened, and a public sentiment formed in support of all the advantages gained, and desirous of still farther improvement.

For a long time subsequent to emancipation Christian Missions had to carry the load of general education in the British West Indies. The Assembly of Jamaica, legislating for a half million population, was for many years so swayed by the old slave-masters' spirit, that only an annual appropriation of less than $7,000 could be secured for general educational purposes. The few endowed schools were accessible only to the children of the whites. It was generally realized that free labor was proving a decided advantage to business interests, and a majority of the white population ten years after emancipation could not have been persuaded to vote in favor of the restoration of slavery, and yet the fallacy continued to prevail of the superiority of uneducated labor. Next to the schoolroom, it was thought, were the social circle and the family of the white race, with no remaining barrier to the dreaded amalgamation. The poor and illiterate whites especially were hostile to the education of the blacks. It would destroy their monopoly of overseership. The negroes then could furnish their own superintendents, better qualified and at less price. But against all such obstacles the almighty power of pure christian truth gradually worked its way successfully. Scores of mission schools introduced to society hundreds of colored youth, civilized, christianized, educated. They did not therefore invade the sanctities of the white man's home, nor ignore the social lines of race distinction. A delicate sense of propriety and a taste for congeniality took the place of the former barriers of ignorance and degradation. And it was found that the secular and religious training, so far from unfitting for work, did more even than emancipation to overcome natural indolence, to inculcate fidelity and honesty, and to make all kinds of necessary labor enjoyable and profitable. These evangelizing and educational centres and their immediate results have so moulded public opinion, that now a common school system is supported from government funds at an annual expense of nearly $200,000. In Jamaica there are almost six hundred day schools with 50,000 scholars, and in all the British West Indies 1,200 schools with upwards of 80,000 in attendance. Christian Missions sowed the seed, of which this is a part of the harvest. And a corresponding record may be confidently expected in the other islands of the West Indies and throughout Central and South America, in proportion as evangelizing labor is provided by the Christian Church. In these other lands, it is true, there are special obstacles because of the Spanish race influence, and the extraordinarily bigoted and ignorant Papist domination, but it is also true that the example in the neighboring British colonies and in the great Protestant Republic is exerting a powerful influence in favor of human rights, religious liberty, and general education.

Among the earliest missions were those of the Moravians to the Indians of Mosquito coast in Nicaragua, and to the negroes of Surinam (Dutch Guiana). They have nearly 23,000 adherents, and are performing valuable work also among the Chinese and East India coolies, who are emigrating in large and increasing numbers not only into the neighborhood of their stations, but also into Chili, Brazil, Cuba, Mexico and other lands. The Moravians have missions also in the English and Danish West Indies, with 36,000 converts, and a flourishing theological seminary at Fairfield, Jamaica. The Propagation Society of the English Church has eight Dioceses in the neighborhood of the Caribbean Sea, with about 20,000 adherents. Its work among the many thousand coolie laborers in British Guiana and Trinidad is especially interesting. The Wesleyans in the Antigua, St. Vincent, Guiana, Jamaica, Honduras, Bahamas, and Hayti districts number one hundred and six missionaries, 86,082 communicants, and report 139,152 regular attendants on public worship. There are in addition a number of Anglican and Wesleyan churches among the Europeans. The English Baptist West Indian Mission numbers 27,839 in communion, the Congregationalist London Mission 5,150, the Scotch United Presbyterian 6,691, the United Methodist Free Church and Church of Scotland together reporting nearly 3,000 more. The American Protestant Episcopal Church Mission is well represented by Bishop Holly in Hayti. He is assisted by ten clergymen, and reports nearly three hundred communicants. The progress of self-support among the native churches is encouraging, as is also the preparation and trial of a native ministry.

The Episcopalian Mission to Mexico is encouraged with 3,500 members and 3,500 other attendants. There are three Bishops, with seventy-four assistants, and twenty-six students in the Theological Seminary. The American Methodist and Presbyterian Missions in

Mexico are attracting a great deal of hopeful attention. The former sustains eight missionaries with eleven assistants, and reports three hundred and thirty-seven members, three hundred and ninety-eight probationers, and 1098 regular attendants on Sunday worship. The latter has seven ordained missionaries with ten assistants, and numbers 3,900 converts. Its southern field has been especially blest the last year. "Over eight hundred have been added to the churches, and all accounts — whether from missionaries or from tourists or foreign residents in Mexico — have agreed in attesting the genuineness and eminently spiritual character of the work." Upon the western coast the A. B. C. F. M. has one station. The American Baptist Home Mission Society is reopening its Mexican work. The American Presbyterians in Colombia, Brazil and Chili are faithfully engaged in foundation work. Their six missionaries with sixteen assistants should be largely reinforced. Their stations are excellently located to meet the rising tide of intellectual and religious interest. The Methodist missions in Uruguay and Buenos Ayres occupy most inviting fields for evangelizing enterprise. They report five missionaries with three assistants, and four hundred and ninety-five members and probationers. A much larger number of Spanish communities are cordially inviting, than they are able with their limited resources to occupy. The London South American Society has stationed laborers upon the Amazon, in the Falkland Islands, in Terra del Fuego, and in Patagonia. The Falkland mission has become an important base for continental evangelizing work. The Baptists of our Southern States are also represented in both Mexico and Brazil.

Turning for a moment to British North America, we find an immense territory, larger than the Chinese empire, and destined to contain a vast population. Nearly half of its present 4,000,000 of inhabitants are Roman Catholics, occupying in intelligence and virtue about the middle ground between our own Catholic fellow-citizens and the degraded Papists of South America. Among them there have been several encouraging missions. The Protestant portion of the "Dominion of Canada," with its many well-sustained churches, and educational institutions, and home and foreign missions, is an element of strength in the Church Universal. The Propagation Society sustains here the large force of 225 missionaries. The Wesleyans have many faithful missionaries scattered among the fishing villages of Newfoundland and various Indian tribes. They speak hopefully of their work among the French Canadian Catholics. But attention is specially arrested by the evangelizing enterprise of the Church Missionary Society among the 100,000 Indian population. Most of these red tribes, like those of our territories, have vague notions of a hereafter, and of a Great Spirit who is Supreme Being, but their actual worship is given to inferior spirits, called "Okas," or "Manitous." Among them, scattered from Quebec to the Pacific, and as far north as near where our own Alaska touches the Arctic Ocean, this society has located 24 mission stations, with 18 missionaries and 23 assistants. They enroll 11,622 native christians, and in their 25 schools, 1,098 scholars.

Their most interesting station is at Metlakahtla, near Fort Simpson, upon the Pacific coast of British Columbia. When in 1857 William Duncan was located among these Tsimsheans, his task seemed as hopeless as when the explorer Hudson was cast adrift by the mutineers. He found 2,300 of the most blood-thirsty savages. Physically a superior tribe, they yet seemed to have sunken lower than all others in wretchedness and crime. Soon after the "fire-water" was introduced by the Victoria miners, and a reign of terror began. But the missionary felt that Christianity was equal to even such a situation of unparalleled horrors, and he kept to work. By 1862 he had influenced some fifty to a better life, and with them formed a new settlement a few miles distant. Now over a thousand are gathered there about him, in well-built cottages, with the largest church edifice north of San Francisco, the Sabbath kept, all the children at school, every citizen in health attending divine worship, a store, a market house, a sawmill, a blacksmith's shop, and large carpenter-shops and work-sheds. They have also their own schooner, in which they carry on their trade with Victoria. No intoxicating drink is allowed in the community. This prosperous, well-ordered christian settlement shows what evangelization can do for the worst possible creatures under the utmost possible embarrassments. Triumphs of Christianity hardly less wonderful are recorded among the Moravian and Danish missions to the Esquimaux of Greenland, Labrador, and all along the continent to Behring's Straits.

"Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest,
Once obtained on Calvary;
Let the Gospel
Loud resound from pole to pole.

"Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting, wide dominion
Multiply and still increase;
Sway thy sceptre,
Saviour, ALL THE WORLD AROUND!"

CHAPTER XXIX.

ATLANTIC REFLECTIONS.

OUR steamship of this my 37th ocean voyage is superior in size and accommodations to any I have ever seen, save the Great Eastern. It is the "City of Berlin," of the Inman Line, Captain Kennedy, the Commodore of the fleet, commanding. She is 520 feet long, of 5,500 tonnage, her saloon amidships, the staterooms large and comfortable (weather permitting), ventilation perfect, electric bells and lights, and the order and discipline everywhere fully equal to a Cunarder. We have the choice of all the staterooms, thanks to our friends Mr. and Mrs. Samuel Stanton, 17 Southampton Row, London, W. C. Our advice to American travellers is to intrust to them all passage, freight and trading business in London and England, to which they cannot attend themselves. I wish I had forwarded our trunks from Asia to their care, instead of those Liverpool express agents; then they would not probably have been delivered with one broken open and minus everything valuable. Tourists should seek, if possible, to avoid English and French express agencies. Those of Switzerland and Germany are much more trustworthy. I should also advise those who can travel at home without a guardian, to let Cook's, Gage's, and other tourist agencies alone. *Let them alone!* I did, but have kept my eyes open.

Several of our passengers are clergymen, but they do not seem at all interested in the subject of Christian Missions. They are fluent in conversation upon other religious topics; but, when I make an inquiry or observation upon the work of their different mission societies, then they must be excused to take a little exercise on deck, or they have forgotten something in their state-room, or the rolling and pitching of the vessel begin to make them very uncomfortable. I wonder what is the difficulty. That they are true christian men is very evident. But their religious intelligence is one-sided. They lack general missionary information, and are ashamed to confess it. One of them is smoking up more money on cigars during this voyage than he has probably ever given, at least in one year, to foreign missions. Another of them was evidently surprised to learn that any other denominations than his own were engaged in evangelizing American Indians. Repeatedly I left the latest reports of the English and Scotch societies upon the tables within their reach, but they would read only the title-pages. No wonder if the churches to which they minister are anti-mission, or annually insult the Lord with a bare pittance of a contribution. A clergyman must be posted and interested in world evangelization, or his church will be delinquent. What a responsibility! On the other hand two or three of the lady passengers are alive on the subject. They never seemed to weary of securing information. One of them evidently knows more of God's work in foreign lands than all those clergymen together. It is delightful to roam with them over the green fields far away. I hope their ministers are not a drag upon them at home.

Of nothing have I been more impressed during the last two years, than that the establishing and guiding wisdom of the modern missions of Protestantism is that from above. It has been, as when looking within my own heart and asking, How comes it that old tastes and dispositions and affections have become so radically different? — and, when evidently no explanation of natural cause and effect is adequate, the restful, joyful, unshaken conviction forms — it is of God. Oh! so many, many things have I seen of world evangelization for which plainly there is no human explanation! That a large company of christians should ultimately become so interested in having the Gospel preached to the heathen, as to offer their own services; that others should feel prompted to support them in so laudable an enterprise; that in the course of time these self-sacrificing efforts should make an impression upon a goodly number at all the stations throughout the pagan and anti-christian world, we can understand. But these items are very far from being all that there is to foreign missions. They are only the threshold to the temple, the canvas to the art, the scale to the symphony. Looking more closely and listening more attentively, we learn of a bewildering number of marvellous adaptations in the mission field, as when one studies nature upon or beneath the earth's surface or in the heavens. And likewise the more we discover, the more we are convinced the number is infinite: adaptations of missionaries to their work, and of their work to them; adaptations of numerous stations, to which our laborers have been driven contrary to their orders and their own judgments: adaptations of language, often scarcely less marked than that of the preparation of the Greek at the time of our Lord's advent: adaptations of national prosperities and adversities for the furtherance of evangelizing work at the very time of its preparation for advance: adaptations of political and commercial and social movements to open new fields for missions, to remove obstacles when really in the way, to give notable demonstration of the value of Christianity when the cause demanded it, to purify the native churches when they had become corrupted; and many, many other adaptations proving, fully up to the measure of the argument of design for the existence of God, that Christian Missions are God's work.

How much I have seen that is plain to-day, but was dark and mysterious a generation ago! Our fathers grieved that Japan and China were so inaccessible to the Gospel. But better the delay of the opportunity they desired, and the present marvellous openings and facilities connected with political and social movements in Japan and commercial developments in China unforeseen by men. What has delayed for so many years the present wonderful mission enterprises in Africa? God was waiting for christian nations to act justly to the slave. Now we can enter that vast interior with clean hands, and tell without averted gaze of the love of God we know to the scores of newly discovered millions. Our fathers wondered that in India so much mission school and high caste effort accomplished so little evangelizing result; now we see, in the light of Anglican Church missions in Tinnevelly and those of the American Congregationalists and Baptists in Madura and Telugu-land respectively, that greater emphasis must be placed upon preaching and efforts among the lowest classes according to the principles laid down in the first chapter of first Corinthians. Why have so many missions had a large measure of success in their early years, and then for long periods stood apparently quite still in their advance? It is plain now that greater value was needed to be given to the preparation of a native ministry. Likewise of many other clouds, formerly so dark, but now showing their silver lining.

"Blind unbelief is sure to err,
  And scan His works in vain.
God is His own interpreter,
  And He will make it plain."

In all lands I have been impressed with the rapidity of success attending mission enterprise. This is far from being a slow movement. In three late years American Presbyterian missions gained 64 per cent in the number of communicants. During ten years lately American Congregational missions increased 100 per cent. In India educational prejudices have given way much more rapidly than among our own Anglo-Saxon ancestry. The public sentiment in favor of Christianity, I could realize as having advanced 50 per cent during the last 13 years among the Moslem populations of the Ottoman empire. It is safe to say ten times as many are intellectually convinced of the truth of the missionary's message as have yet openly identified themselves with the stations. Should they never profess Christ, this is great gain, for their hostility is largely diminished, and their children, or their children's children will come. During the life time of many still living the scriptures have been translated into over 200 languages, and a large christian literature has been created for many lands. The modern newspaper press in nearly all countries is a great advance for influence in the overthrow of ignorance, superstition and bigotry. When we think how slowly nations generally move in their fundamental convictions and sentiments, we are amazed at the rapidity with which the spirit of opposition and criticism to missions in British and American churches has given way in one short generation. Much indifference and scepticism remain, but history has few records of greater and quicker change. Verily, as did the Master, we also behold "Satan as lightning fall from heaven."

And yet, compared with what is assuredly coming, even the present will seem but a slow preparatory movement. We have not simply to consult the prophecies of God's Word, which point to grander fulfilments than have yet appeared; there are other and abundant prophecies in the work itself, whose meaning we have learned to interpret in the light of the last few years. Ever since New York City became a commercial port, the great rock-beds of Hurl Gate have been considered serious obstructions. Government made large appropriations for their removal, and to General Newton assigned the superintendency of the extensive engineering operations. Year after year to passengers upon the Sound steamers little seemed to be accomplished. Piles of stone increased near the entrance to the shafts, through which the work was being carried on down under the waters out of sight. But these apparent results were far from satisfactory. Many people were incredulous of the undertaking, and it was a very difficult task to secure continued appropriations. Yet the excavations continued in different directions through the acres of rock. The solid mass of obstruction was honeycombed with mines.

Then these were charged with tons of powder, dynamite, gun-cotton and other highly explosive substances. From all these magazines of power wires were laid to be ready for connection with an electric battery at some distance from the shore. Finally, when preparations were all completed, General Newton took the hand of his little daughter, and with it pressed the key that sent the electric spark to those hundreds of waiting forces. A moment, and the mighty work was accomplished. The demonstration was sufficiently grand at last to satisfy all observers. Not a day's work of those years of toil in the darkness, so perilous, so unappreciated, so surrounded by impatient multitudes, was thrown away. So it has been with much of the mission labor our fathers accomplished. They commenced at the task of removing far mightier obstructions. After many years, few of them had much to show for their toil. It was often difficult to secure their appropriations. Multitudes of christians withheld their sympathies and co-operations. The mission to Tahiti, at first apparently so unsuccessful, was opposed by the vast majority of the Church. Carey was publicly censured by the moderator of a large religious assembly for having dared to suggest the duty of Christian Missions. Rev. Sidney Smith turned his famous satire upon all efforts at evangelization in Southern Asia. He represented Carey and Marshman as "consecrated cobblers, whose blundering zeal would endanger the lives of British residents, and rob England of the noble prize of her India possessions." In 1812 the 20 years' charter of the East India Company had to be renewed. Parliament was strongly disposed to continue the proviso, that no educational or religious efforts should be allowed. And it required 900 largely signed petitions, urged upon Parliament by Wilberforce and his associates, to secure even a partially tolerant charter. But of late years, from time to time, preparations at different points of the mighty work have been completed. Vast accumulations of consecration and faith and prayer have been located far down in the darkness and strength of heathen ignorance and superstition and degradation. And again and again, before the astonished gaze of the Church and the world, the great Father of us all has taken hold of one of his little children by His almighty hand, using its feeble uncertain touch, and the fire of heaven has flashed home to these magazines of spiritual power, and grand results have been manifested, justifying all the labor that had been expended, all the perils encountered, all the darkness endured, and all the long waiting upon the Lord. With such experience, so often repeated within the past quarter of a century, we know full well how to interpret a vast deal of Providential dealings with Christian Missions to-day. Evangelizing mining operations are a hundred times more extensive than a generation ago. Down amid the darkness and rock-bound difficulties a much larger number are toiling and praying and waiting. When their consecration and faith and love are enabled to expend all their mighty spiritual power; when God's fire gives them their opportunity, results must appear far surpassing in their aggregate all that has yet been witnessed of the effect of missionary enterprise.

Indeed, they, who study the signs of the times with open eyes and unbiassed judgments, may not be impatient for the second coming of their Lord. It is very evident that we are still living under the dispensation of the hiding of the Divine power. There are vast corps of Emmanuel's army which have not yet been brought into action. Yes, say some of our most pious brethren, but, despairing of continued spiritual success in the use of the ordinary instrumentalities of Grace, they look now for the revelation of physical force. They are eager for Christ to come again, and by his almighty physical power relieve the strain upon the situation. It must be acknowledged that this is primarily a question of exegesis, and yet hasty interpretations of Scripture have often had to be modified in the light of science. And it would seem as if the growing light of the developing science of Christian Missions is calculated to dissipate all impatient and materialistic "second advent" interpretations of God's Word. If there are Scripture prophecies, which may be interpreted in favor of the speedy introduction of entirely new means and methods of conquest among earth's rebellious millions, and yet which can also be understood to mean encouragement to 4,871 missionaries in foreign lands to go on looking to ultimate victory through the Holy Spirit's blessings upon their work and the labors of their successors, and if this latter interpretation seems more in harmony with the teachings of history and of those mighty and myriad providential movements that are clustering around the present and crowding the threshold of the future, then let us gladly read God's Word as teaching the final triumph of this old dispensation, under which apostles and martyrs followed Christ in death, under which Luther and Calvin and the Wesleys led their reformations, under which the modern missionary and Sunday-school enterprises have been inaugurated, and under which the vast majority of those who have fallen asleep in Jesus have lived and labored in full faith of the power of revealed truth and the omnipotence of the Holy Spirit. It is the poorest time now, in all the centuries of the Christian Church, to haul down the flag and confess defeat. Never has the outlook of Christianity been so hopeful. Never has the world had so little faith in its own religions. Never has there been so broad a basis among men for christian morality. Never has so large a proportion of the population of the globe been favorably disposed toward the Gospel. And these facts should be taken into account in interpreting God's Word.

I am returning with a greatly strengthened conviction that the supreme need of this world is Christianity. A personal familiarity with the various religions of the globe deprives them of almost all their charms, and often reminds of the deceptive mirage of the desert. The glistening refreshing waters, when seen from a distance, prove upon near approach to have nothing for the parched lips but dry sand. Christianity alone has the water of life to give. All world religions, as it has been well said, appear as hands of want, reaching out toward the heavens, grasping eagerly but finding nothing, while in Christianity alone God's hands are stretched forth to rescue man. They represent human yearnings, this the infinite longings of the Divine heart. World religions are the symptoms of the soul's hunger; Christianity is the feeding of that hunger, the giving of the bread of life, the distribution of meat that is meat indeed, and of drink that is drink indeed. Christianity, as Dr. Mark Hopkins remarked at Milwaukee, is, aside from supernatural intervention, of all known or conceivable religions the least fitted to survive, and yet, of them all, it is assuredly the most fitted to meet the wants of man. "As the world," he continued, "now is, and left to itself, the thorns, the thistles, the cockle of idolatry, and superstition, and fanaticism, and formalism, and the deadly night-shade of infidelity are fitted to survive. But if the grand ideals of purity, and peace, and blessedness of which man is capable, are to be realized; if the capabilities that are in him as made in the image of God are to be brought out, Christianity alone is fit. Like wheat, it has a natural tendency to survive, but owing to its environment it needs the constant care of the Great Husbandman, and the prayers and labor of those who work together with Him."

I am disappointed in not having upon our steamer any missionaries returning home for their vacations. We did meet two of them between Smyrna and Athens; two between Corfu and Trieste; one in Germany, and one in London. It was a real pleasure to greet them upon the threshold of their well-earned rests. We did not have it in our hearts to grumble at them at all, nor to say anything depreciatingly behind their backs. I thoroughly believe in giving missionaries vacations, and so would any one who should become personally acquainted with their hard self-denying work, so exhausting to both mind and body under even the most favorable circumstances. Of every one hundred missionaries, from ten to fifteen as an average should be at home resting all the while. It is true, that means a great deal of mission money paid out for travelling expenses, and more time off their field of work than is generally allowed by the home churches to their ministers for vacations. But it is all a wise investment, and an average of one year home every eight is none too much relaxation from the terrible strain of a true missionary's life. This is exactly the British India furlough arrangement, enforced in both the military and civil services. The rule is not prompted by any gratitude or philanthropy, but it is simply a cool calculation, based upon a large experience, extending over many years, that thus the most service is secured for a given outlay of money. Some of the English societies are quite right in insisting upon regular rotation off the field. If a missionary becomes so absorbed in his work as to forget the conditions of health and continued usefulness, as also the temporary service he may be at home in awakening new interest in foreign evangelization, then they say to him: "We cannot afford the risk of your neglecting your furlough."

From a quite extensive acquaintance with railroad and steamship men, those who control the passenger traffic, with whom providentially I have been thrown of late, I am fully persuaded that arrangements can be made for excursion tickets home for foreign missionaries, at very much larger abatements than those yet secured, and that thus a solution can be given to the quite perplexing missionary vacation question. The large sums required to bring a missionary family home, and then, after a year or two of support, return them to their field, is, after all that can be said in favor of the expenditure, a mountain in the way. I copy from late reports of different societies for previous year: "Return of ——— and family, $1,135.77. Allowance in United States of ———, $1,000. Allowance to another, including special travelling expenses, $1,286. Return of Mrs. ——— and children, $1,114.70. Refitting Mr. and Mrs. ———, and expenses back to ———, $1,541. Same of Mr. and Mrs. ———, $1,402.95." These are amounts of considerable magnitude indeed to be drawn from treasuries always embarrassed for lack of funds, and relying for their chief supports upon the penny contributions of the multitudes. In the main I know they are right, and am confident that familiarity with the circumstances would secure the cordial approval of nine-tenths of the contributing friends of foreign missions. But they are very large; and can they not be reduced? As it is, most of the societies are compelled to bring to bear an unwise pressure upon the missionaries to remain two or three years longer at work after the proper time for their furlough has come. This has a tendency to break their health, to incapacitate them for the needed missionary influence at home, and to necessitate a longer stay away from their work than is prudent. From hundreds of special observations and inquiries right at this point, I am convinced that the absence of the missionary for the second working season from his field is very greatly to be deplored. Eighteen months' vacation, to cover at least one year at home, and so arranged as to commence at the close of one work season and to end at the beginning of the second following, would be the wisest arrangement; but the financial pressure for at least ten years' continuous service makes this generally impracticable, and the broken-down laborer has to drag along the furlough to two full years or more. Let it not be supposed that a "work season" of six months means for the missionary a play season for the balance of the year. It is twelve months' work every year, only that half the time, the weather being less uncomfortable and the climate less unhealthy, they try to do double or treble work. Cannot the home collection and administration expenses be largely reduced in order to relieve the missionary furlough embarrassment? I shall revert to this again, and simply here reply that such suggestion is impracticable until the ministry shall do its duty far more faithfully with the churches. Full relief in this direction is not probable in the present generation. Increased collections do not keep pace with the ten to fifteen per cent ordinary annual development of the mission responsibilities abroad, to say nothing of the constantly-increasing number of special emergencies. For solution then we are driven to the hope of some generous abatement arrangement with a sufficient number of the great lines of passenger traffic. Let them not be asked to lower their rates for forwarding or permanently returning missionaries. But simply through the proper channels let request be made for excursion rates home for resident missionaries abroad, good for eighteen months; and from considerable conversation and correspondence, I am fully warranted in reporting that the plan is quite practicable.

I have been asked repeatedly, if I did not think that missionaries often come home on the plea of health when there is very slight occasion, or at least no absolute necessity for incurring so large expense? It has appeared, however, that such criticism is generally based upon the public appearance of the missionaries after they have had their long refreshing voyages and rests, and grateful changes of diet coming home. As well meet an invalided minister, on his return from a two or three months' tour of Europe, or a camping-out in the forests of Maine, or a rusticating anywhere in the country, and, noting that now he looks quite as well as the average of people, conclude that it must have been unnecessary for him to leave his work and throw away so much money. In Southern Asia I called at a mission house, where the head of the family had been languishing for months. He seemed on the brink of the grave. We had to step softly and talk in whispers. The physician said the only hope was in getting him off for home. He was carried on board a steamer the next day upon a bed as helpless as an infant. But at sea, and especially as he reached a more bracing climate, he commenced very rapid recovery. And when he landed in America, — well, he was not welcomed. "What business had such a healthy, hearty man coming home at our expense on the plea of an invalid?" I urged the brother, whom I met in London on his sick-leave furlough home, to delay a few weeks that we might return together. But, "No," he replied, "I am improving so fast, I should destroy my welcome." Moreover, I can deliberately testify that, as a rule, missionaries, even under their repelling circumstances and long absences from kindred and native land, are yet of all classes of christian laborers I have met in the world the most reluctant to leave their work even temporarily.

Nevertheless, there are two observations in this connection which candor requires me to make. In the first place, there is far too much carelessness in the matter of preserving health on the part especially of the younger missionaries; and, secondly, I have met a few, under appointment of each of the general societies, who seem to forget that home missionaries and ministers in large numbers have to work on despite aches and pains and weaknesses; that a run of fever or a bereavement is not considered for them sufficient excuse for throwing up their work and taking many months' relaxation, and that also in the home lands people do get sick and die. The former observation recalls the unreasonable overwork of many. Of course the task of converting the heathen and anti-christian world is immense. Each laborer is in the presence of a mountain; but therefore God does not ask any one to commit suicide by excessive toil. Many in Southern Asia and Equatorial Africa presume too much at first, as I did, upon their own ability to guard against sunstroke. Have not they been accustomed in the summer to see the mercury way up among the nineties? What is the use of pith hats and white umbrellas and so much timid effeminacy? The right way is to become hardened to it all like a native. All that sounds very well, but it will not work, as many graves and broken-down constitutions in these foreign lands can testify. The climate is different; the effect of the sun's rays is peculiar; and our thin, white skins and comparatively fragile skulls will not allow us the same impunity that the natives enjoy. In many other respects also the experienced missionaries are able to give much valuable counsel. But then it is rather awkward to go back to first principles, and ask instruction. Nevertheless it is wisdom for all young missionaries; and it has seemed to me that the veterans are partly to blame for not volunteering advice even where it is not sought. From much observation and a good deal of uncomfortable personal experience, I have concluded that a third at least of the disasters to the health of missionaries might be avoided by ordinary prudence and by prompt and thorough compliance with the counsel of experience.

The plan for abatement on travelling expenses has been suggested as solution of that part of the missionary vacation question, but some other specific is needed for the difficulty of its costing so much to support the missionaries while at home. Here are two reports, for example, first at hand. The American Board (Congregationalist) of its last year's ordinary receipts of $430,752.46 spent $17,296.44 in the support of missionaries and their children in this country. The American Baptists (North) last year, for the same purpose, appropriated, from their $290,851.63, $14,525.75. This is less indeed than five per cent, and yet the amount itself is considerable, and the problem is as to the possibility of reducing it. The questions of annuities to invalided missionaries and to returned widows of deceased missionaries, of the support of the children of missionaries, and of the allowances to be made during vacations, they all require, and there is abundant reason to believe that they do receive the most careful consideration. We will not begrudge the widows a reasonable help in struggling with life alone, especially as so many of their sisterhood in bereavement remain with wonderful heroism to fight on the battle in which their companions have fallen. And society is beginning to take some pity on broken down old men, until lately the chiefly neglected class. It would indeed be a shame to the cause of Christian Missions if some gray-haired veteran of the missionary ranks should have to face the possibility of the poorhouse and the potter's field while waiting in the home land a few months for the chariot of glory to bear him away to our Father's house. We cannot neglect the children, deprived for the sake of our cause of so many years of immediate parental solicitude and watchful care. A reasonable expense should be incurred on their behalf, while care is taken not to rob them of the spirit of self-reliance, and not to give them any harmful notions of the obligations of the Church and society to them on account of the labors and sacrifices connected with the missionary lives of their parents. And, as to the vacations, no one has yet discovered any way of living a year in this country without its costing something. Especially if a man and his family are expected to keep up respectable appearances, and either be visiting out or receiving visitors half the time, and every week be riding around through the country attending meetings and delivering addresses, somebody has got to pay some money? Who?—that is the question. The amounts reported as distributed around by the treasuries are plainly small enough. No family is coming to America to set up housekeeping for a year and save much money out of $800 or $1,000. And it is very seldom that returned missionaries ask for such support beyond a reasonable time. As a rule they are too quickly nervous under the feeling of pay without labor. And yet they do labor, and labor hard. Who should pay for this? "The laborer is worthy of his hire." It seems to me that the time has come when those for whom the work is done should bear a larger share of the expense. The missionary lecturers are now in demand. Many congregations are anxious to hear them. Many ministers are eager to have them occupy their pulpits. Beyond, indeed, there are those who in their ignorance and selfishness are in an entirely different spirit. But to-day the mission cause has a constituency, a large warm-hearted multitude of churches and ministers, asking, even begging for the services almost every Sunday of the returned missionary. Should not they do the paying? Is it right for the minister to have his relief from work, and the people to have their choice of services for the day, and then for others to foot the bill? No. Let it be understood that, wherever a returned missionary is asked to address, a special collection shall be taken up for the support of himself and family while in this country. Let him credit this upon the amount guaranteed by his society. And let it be understood that this is no substitute for the regular missionary contributions. At such places as the executive officers may think it best to send the missionaries without invitations, a discretion should be given as to asking this or any other collection, but I question whether it is now best to throw the burden of responsibility of working up entirely new missionary interest upon the returned missionaries. Cannot their talents and time be better employed, and ought not this drudgery to be attended to by our home ministry and laity themselves?

As missionaries go around addressing and visiting, they make friends, often warm life-long friends, who will want to send them special presents now and then. Ought this to be allowed? Will not these specific donations be a serious draft upon the regular resources of the treasury? There is some danger. But usually these gifts would under no circumstances have come into the general contribution. It is very seldom that they amount to more than little souvenirs; and when they do, they generally supply providentially wants that would not be met through the ordinary channels. I have been so frequently impressed upon the various fields that Providence has much to do with specific donations, arranging thus comforts and facilities beyond the appreciation of home executive officers, that I should be very slow to antagonize this incidental feature of mission support. Only let the missionaries be prudent in their encouragements in this direction, avoiding too much confidential correspondence upon the subject as calculated to discredit their society's administration, and let their quite exclusive solicitude, as that also of the rooms, be to enlarge the resources of the general treasury and to secure universal confidence in its management. As a rule every donation directly to any missionary should be accompanied with at least the full amount of the regular contribution to the society. It had better be a little increased, so as to make the pathway of the specific gift perfectly smooth. I have known of quite a number of people introduced to the habit of contributing to missions by being first interested personally in the outfit of some missionary, or in the making up of a surprise box to be sent to one of their acquaintances in the home or foreign mission field. Some societies make a great deal of the natural desire to do for those we know, and so assign missionaries to certain churches or clusters of churches for their support. But this seems to me unwise. Better leave such motive to the sphere of the incidental and the initiative. All as rapidly as possible should be led up to broad views of mission responsibility, and to giving to the cause of world evangelization for the sake of Christ.

Frequently on deck, when watching the sailors pulling together at the rigging ropes, I have thought of the need of christians pulling more together in both their home and foreign evangelizing work. There is a great deal of wisdom in a "He-ho-he" of mission activity. We need more Evangelical Alliance meetings as at New York, and more missionary Conferences as at Allahabad, at Shanghai, Bangalore and London. These sailors also have repeatedly given me the lesson of concentration. Are not some of the societies endeavoring to reach over too much ground? The tendency is to think that, if only four missionaries can be supported, they must be located in the four quarters of the globe. Variety is helpful in stimulating mission interest, but I am persuaded on many a field and in the operations of several societies concentration is needed. Captain Eads has shown the world the value of this principle at the mouth of the Mississippi. By his system of jetties the waters at one of the channels were made to flow in a more compact volume, and the force of the current thus obtained has scoured away the bar that so long hindered commerce.

In our little world here on shipboard it is amusing to see how quickly people arrange their social ranks.

Some feel so much above others that they hardly treat them politely. I have seen a few missionaries, who have not been entirely successful in leaving this disposition at home. They preach and teach the natives faithfully, but then they act so far above them as to be almost out of reaching distance. Politeness is not enough. There must be cordiality. The Master's conduct in mingling with all classes, in laying aside all reserve and becoming one with the most lowly, needs carefully to be studied and imitated.

I see in a mission report, that was in my last mail at Liverpool, that the subject of the extent of training in mission schools is awakening, as it should, more attention. It is encouraging to see leading minds in the home churches pondering the accumulating facts from our foreign fields. There are other questions than this important one sufficient together to fill full a leading department in every theological seminary. In Europe there are some schools specially devoted to training missionaries, and which give much time to the study of the present practical relations of Christianity and heathenism. The plan, however, is preferable of an associated missionary professorship, which is being tried in one of our institutions. At least there should be home and foreign mission lectureships in every theological seminary.

The difficulties of our voyage are increasing every day: more wind; higher waves; darker clouds. In some respects it is so with the mission work. We gladly note prosperities — wonderful advancements; yet so does this steamship move on marvellously. But the captain does not come down to the saloon any more, nor will he talk with any of us on deck. He is evidently anxious. The first difficulties of the missionary are not always the greatest. The early years with a station are sometimes the smoothest sailing. New missionaries, new stations, — they awaken interest and sympathy. But let us not forget those who have been out a few years, and the work which has lost its novelty. There is the centre of the storm. God help them, for sometimes it is a regular cyclone!

But there is land again! Welcome, our own America! Since we left thee two years ago we have seen many things on the other side. How much there is in that! How many things appear differently when seen from the other side also! I remember of a printer considered too mean to be tolerated by his shop-mates, because he always said no to solicitations for money, Once they knocked him down for refusing to contribute to an excursion. Then he told them of a sister he had been trying to educate, but who had become blind, and for whom he was now earning and saving money, that she might be sent to Paris for an operation. From the other side the mean one was seen to be a hero. I left America with many criticisms of missionaries and society administrations. I had had grace to keep them mostly to myself, but still they were there, a discouragement to interest and activity. But, as now I have seen the work and workers from the other side, most of such criticism has vanished, and this is my glad return confession to America.

CHAPTER XXX.

HOME LAND SUGGESTIONS.

WE were glad to step ashore. A fearful storm had raged for six days. The captain said it was the most severe he had experienced in crossing the Atlantic four hundred and fifty-six times. One night the situation was very critical. The evening before landing a number of the passengers arranged for a testimonial to the captain, but they insisted upon an unlimited amount of wine for the occasion; the chairman got drunk, and the affair was a shame. This helped to our impatience to land. Then there was the only other one of our family circle, whom we had cabled from Liverpool to meet us at the New York dock, happy as happy could be to see the old faces coming down the gangway plank. A few days at the Gilsey House, exchanging greetings with old acquaintances of New York and Brooklyn, followed by the same experience at Providence, Rhode Island, among the beloved parishioners of a ten years' pastorate, and now, resting for awhile in our own home upon the beautiful Narragansett, I am reviewing the two years' around the world tour of Christian Missions, hoping thus to contribute something to the glorious cause.

A few have been plying us about the expenses of such a great 50,000 miles journey, and have even suggested that, as the purpose was in the interest of missions, it might have been better to sacrifice the tour and send the money to the missionaries. As to the cost of travelling, that depends upon how much money is spent. It is like building a house, or buying a farm. Generally speaking, a family, starting on a round the world tour, should be provided with letters of credit to the amount of three times their annual living expenses at home, including every outlay, even rent of dwelling if it is owned. As to the other suggestion, I have noticed that it has come from those who cannot see the wisdom of the investment of any considerable portion of mission funds anywhere else than by the missionaries themselves upon their own fields. They belong to the class of people, who cannot read over the treasury reports of the salaries to corresponding and assistant secretaries, without making up wry faces. "What is the use," they say, "of paying from $3,000 to $3,500 per year to a treasurer to merely forward our money to the missionaries? Let those, who are home on vacations attend to correspondence and to the banking; or, at least, pay out no larger salaries than those given to the missionaries." Moreover, they say, the cost of publications can be saved by handing in all important items to the weekly religious press. Now all this is a mistake, but it will not do to disdainfully ignore the suggestions, for many excellent christian people of large influence and deeply interested in missions entertain such views.

In each society the departments of correspondence and treasurership require the services of talent of the very highest order. The secretary should command the confidence of the denomination, as a man of broad views, well balanced judgment, general knowledge of men and affairs, and of vigor and activity. If he must be a minister, as they all are, but of which I see no necessity, then he should be qualified by his gifts in public address to fill leading pulpits. The treasurer should be one, whose business position in secular life would be quite sure to be above that of a mere salaried situation. He should be able not only to count money and keep books, but to take care of large trust funds, and to watch the executorship of estates in which are bequests to the cause of missions. For example, the American Board treasury held a little over a year ago $188,552,32 of permanent funds, and of securities from the Asa Otis legacy — appraised value $500,748.50, with lien on a large portion of the $97,000 in U. S. bonds remaining in the hands of the Otis executors. Evidently no man is equal to such a trust, who could be hired in the market for an ordinary missionary salary. Put nine tenths of the missionaries in the treasurership of such responsibility, with receipts and expenditures of nearly half a million dollars annually, coming in all sorts of shapes and entanglements, and it is no slight upon the missionaries to say, it would probably take ten times as much as would be saved to pay the lawyers' bills. There is nothing to hinder qualified secretaries and treasurers of our mission societies giving half, or all their salaries back, if they are able and so disposed. But if they come under the rule that "the laborer is worthy of his hire," then unquestionably they should receive at least the amounts which it is usual to pay, and the churches are to be congratulated in getting the services rendered so cheap. Then, after all, there is not such a great disproportion in comparison with missionary salaries. The executive officers receive no house rent, and must live where high prices are paid. They must pay their own expenses in vacations, and they must provide for ten times as much hospitality as the missionary. Their office is not an easy one, for they are constantly grumbled at. Multitudes think, and many say that when these officials ask for money, they are begging for their own support. They have to stand the whippings of the missionaries for all the delinquencies of the home churches. And they never get prayed for except at the anniversaries, and then not very heartily. We will find, when we get to heaven, that the Lord has appreciated their services better than we have.

But I have special sympathy for the district secretaries. They used to be called agents, but it has not lifted all the load to change the title. Such men as Rev. J. S. Humphrey, of Chicago, and Rev. R. M. Luther, of Philadelphia, are doing as much for the heathen as any missionary in Japan or Africa. They are working up a mission interest among hundreds of indifferent ministers and churches. Many little dream what hard barren soil they are required half the time to cultivate. If all ministers would do their own duty, these offices would become unnecessary, and I do not believe there is one of these district secretaries but would gladly lay down his task. What a mistake to suppose that they and missionaries and the majority of ministers are in for a living! Indeed, the home department needs another agency, a sort of missionary evangelist, to go to central points throughout the country, holding protracted meetings in the interest of a mission revival. He would need to have special gifts and funds of information. Perhaps, after the example of Messrs. Moody and Sankey, he should have a singer to accompany him, and together they should preach and sing into multitudes the missionary spirit of Jesus Christ, No christian life is complete without the missionary idea. And no special agency would bring a larger benediction to our home churches and their ministry, than one which, with God's blessing, should far more generally impress the conviction, warm from the Divine Master's own heart, that all christians are debtors to all men, and that, as possessors of the glorious Gospel, they can meet their obligation only by doing their all to preach it throughout the world.

Through these and other agencies, it is to be hoped, the day is not far distant when the missionary concert, as a regular appointment upon the first Sunday evening of each month, shall become as generally a part of church work as is the Sunday-school. If the scope of the meeting be enlarged to embrace all home as well as foreign mission work, and the pastor avails himself of his opportunities, and thoroughly prepares for the occasion, and a few of the leaders among the laity of his church will likewise interest themselves, there is every reason why these Sabbath evening services should be the best attended, the most instructive, and the most fruitful in spiritual results of any of the year. The sources of information are now fully adequate to such a constant drain. Missionary literature is growing rapidly both in quantity and quality. The regular society magazines and papers are improving. One can scarcely recognize them as belonging to the same series as were issued ten years ago. They are worth at least all they cost the subscribers, and with a little increase in circulation, which the ministry could easily secure for them, they would be entirely self-supporting. This is better than to depend entirely upon the weekly religious press. It has come to be largely secular and political, as seems necessary and best. The church needs this help to see the world from a religious standpoint. It is impossible for the editor to meet these wants, and also keep qualified to represent the whole mission field. An associate editor, entirely for the mission department, would help materially, but he would require to have immediate personal access to missionary correspondence and executive deliberations at both the home and foreign mission headquarters. Not all denominational papers could command such services, and any favoritism would cause alienation. Assuredly it is the most practicable and desirable for each mission society to have its own organs, through which to communicate directly with the public, using also the weekly press, as far as possible, gratefully and studiously. I believe the secular press also is more available to intelligent, painstaking efforts at mission information than appears to be understood.

It is lamentable that so many professed christians are practically anti-mission. At times I should almost despair of our Christianity, but for the evidence that this is chiefly want of information. This does not excuse, however, for the information is so accessible. Here ability measures responsibility; so also as to what can be done, for the needs are unlimited. How many the motives to acquaint ourselves with missions, and do all we can to support them! Obedience to the direct commands of the Master; desire for the salvation of souls; interest in the most healthy development of the home church; the growth and fruitage of one's own religious character; the christian impression to be made upon the rising generation; patriotism; — and there are many other motives for the christian to empty of self, and to become so filled with Christ as to be practically interested in all departments of world evangelization. Thus only can the great rising tide of unbelief in certain directions be successfully met. The secret of missionary consecration is Christ.

The call at present from nearly all the mission societies is very urgent for young men qualified and ready to go forth to the field. Christian homes should consider the question, if there is a son or daughter there who should go? Christian teachers, especially of those academies and colleges and theological seminaries established and supported by the money of the Church, should prayerfully and thoughtfully lead those under their care to the intelligent consideration of missionary duty. If a young man has the necessary qualifications, and finds upon inquiry that he has also opportunity to go as a missionary, communion with God's Spirit in prayer will be certain to fill up all the remaining elements of "the call," if it be the Divine will. It is well to settle this question early, several years before entrance upon the work. The preparation will be the more likely to be satisfactory, even also for the home work, if, after all, compelled to remain. As has been well said: "A sincere regard for duty, and a resolute pursuit of it, are far less likely to be injurious to a man's usefulness, than a timorous shrinking from responsibility."

As to missionary qualifications, the manual of the American Board for candidates states that they are the same "as the conditions of success at home: an unimpaired physical constitution; good intellectual ability, well disciplined by education, and if possible by practical experience; good sense, sound judgment of men and things; versatility, tact, adaptation to men of all classes and circumstances; 'sanctified common sense;' a cheerful, hopeful spirit; ability to work pleasantly with others; persistent energy in the carrying out of plans once begun: — all controlled by a *single-hearted, self-sacrificing devotion to Christ and His cause*." This excellent manual makes mention also of the advantage of oratorical gifts, of facility in acquiring a foreign language, and of the necessity of a good character among acquaintances. Special fitness shown in actual service for *moulding character* is suggested, as also for women a practical knowledge of domestic work, especially of the *culinary art*. Those thus qualified, or in process for such qualification, should in the very earliest stages of their consideration of the call communicate with pious parents, pastor and teacher, and, as soon as their judgment approves, with the proper secretary of their missionary society. Sufficient channels of counsel will then be open, and the way will be made plain. I will add from the above manual the item regarding missionary physicians, a department which is becoming of very great importance. "He should have what would in this country be esteemed a competent medical education; and he should be prepared to make his professional knowledge and skill *directly subservient to the furtherance of the gospel*. It is important that he should be acquainted with the natural sciences, and that he should be well read in christian theology." The same qualifications, of course, are needed in women physicians.

All giving to missions, whether of self, or money, or influence, should be at the prompting of that highest of all motives, for Christ's sake. The need is great, and other motives are numerous, but volunteers will be too few, treasury deficits will continue, a dearth of mission interest will still afflict home churches, and the hearts of the laborers will drag heavily, all in proportion as eyes are not lifted above to Him, who gave Himself for us. In His presence all difficulties vanish, as it is realized that He bore the Cross once for all. "We talk of 'sacrifices,'" said Livingstone, "till, we fear, the word is nauseous to Him."

System in giving cannot be too strongly recommended to the churches. At regular intervals every member should be solicited. The "envelope system" has been largely tried, and found to work well. The laying aside and gathering up every Sabbath has the sanction of Holy Writ, and, though it involves more labor than some other methods, is accompanied with the largest number of incidental blessings and proves to realize the largest amounts in the aggregate.

It is well for those who would be intelligent advocates of the cause of world evangelization, to become familiar with the obligation of science to missions. A most interesting volume might be written upon that subject. It would be full of surprises to many, who have thought of the results of missionary labor as being found only in chapels and schools. In philology and ethnology by far the most that is known is the result of missionary labor and scholarship. It has been so also with geography and the science of comparative religions. And much less would be known to-day of geology and botany, and mineralogy and archæology, but for the contributions of the missionaries. Their work in these directions has been incidental, but it was the inevitable result of locating educated intellect in so many thousands of fields ripe for discovery.

All that the home churches are doing for missions does not pay their interest upon their debt of obligation for benefits they have received from missions. The roll of their martyrs has been greatly lengthened. Faith has been strengthened and unbelief overcome by the numerous and marked illustrations of consecration and sacrifice which the mission cause has furnished. We received the "Week of Prayer" from the missionaries. The majority of the great tidal waves of revived spirituality, which have swept over the churches of Protestant lands, have come from the direction of world wide evangelization. But for missions we would be far less than at present in the enjoyment of the spirit of the Master, which was announced in the parable of "the ninety and nine."

It is a surprise, a cause for gratitude, and a rich lesson upon the providence of God, to find how almost universally are cared for those who become dependent on account of consecration to Christian Missions. Hundreds of times this has appeared, as missionaries have told me of invalided associates and absent children. But the Church must not presume upon mysterious provisions in the advancing light of needs and resources. As it becomes practicable, God throws us back upon the intelligent use of instrumentalities. For example, it is well to inquire, if avail should be made for our missionaries of modern life insurance? Or, whether a sustentation fund should be raised, the interest of which could support those broken down in mission service? These plans have been suggested. But my own conviction is that all annual expenses had better be kept upon the hearts of the churches. The wisest solution is a more general and largely increased liberality in the annual contributions.

The chief difficulty in the way of prosecuting missions is that which always hinders the Gospel, the natural opposition of the human heart. Methods may be ever so wise, but they must give offence as long as sin still has dominion on earth. Within the Church whatever opposition to God's will lingers will be quite sure to crystallize around the subject of mission interests in the form of criticism or indifference, because missions are so central, so close to the heart of Christ. They do not occupy the position of home church activities, which can so easily be made to subserve worldly purposes.

Churches desire revivals. They suggest protracted meetings, and inquire for evangelists. Many of them had better subscribe for missionary periodicals and go to cultivating an intelligent mission spirit. It would be the most direct road to the attainment of their desire. Rev. Andrew Fuller tells us that his church was once in this famished condition of spiritual life, and they found no salvation except in becoming identified with mission work. His preaching was famous for its power, but it would not of itself overcome the selfishness and narrowness which came to be generally lamented, and only gave way when attention and resources were enlisted in the external advancement of the Redeemer's Kingdom. Dr. Ellinwood rightly commends the philosophy of that New York pastor, who thus addressed his debt-struggling church: "We have so much to do among ourselves, that we cannot afford to withdraw from the help of others in Christ's name. We cannot do even our own work selfishly. We can only succeed on the higher and broader principle of love to Christ and His common cause." Churches need to enlist in the foreign as well as the home mission work, or they will be in that languid and ineffective condition of those of the Sandwich Islands in 1847. Says Dr. Anderson: "It was found there as it has been in our country, that the motive power of the home missionary plea alone is not of itself sufficiently awakening and powerful. In short, it was painfully certain that the infant churches on the Islands, regarded as a whole, could not be raised to the level of enduring and effective working churches without a stronger religious influence than could be brought to act upon them from within their own Christianized Islands. It was also evident that the missionaries themselves then needed an additional motive power, beyond what the Islands any longer afforded. It was precisely this discovery — for discovery it was — which gave rise to the mission to Micronesia."

With every year now, the number of those who travel around the world is increasing. They go to see, hear, and enjoy, and come back to report. But before we accept their testimony upon any subject, we do well to inquire as to what have been their opportunities and qualifications for observation in the given line of inquiry. I met a man, who had nearly completed the circuit of the globe, who was a graduate of one of our leading colleges, and very fair in his general judgments of men and things. Yet questioning him upon foreign missions, the reply was, that beyond all controversy they were a failure and an imposition upon the christian public at home. But, though he had been in all lands in the Orient, he had never called upon a missionary, had never been inside of a mission chapel or school, and acknowledged also that his religious interest at home was limited to a very occasional attendance at church, generally when he heard there was to be some extra singing. Such a man's testimony on missions, notwithstanding a round world tour, is absolutely worthless.

On the other hand let me summon a number of witnesses, whose testimony is unquestionably reliable. Lord Lawrence was known the world over as a christian, a hero, and a statesman. He was thoroughly familiar with India, over which he was finally appointed Governor-General. He was the only viceroy who ever mastered one of the native languages. He led the troops against Delhi, and his parting counsel at Calcutta was: "Be kind to the natives." This is his testimony: "I believe, notwithstanding all that the English people have done to benefit that country (India), the missionaries have done more than all other agencies combined."

Admiral Wilkes, from thorough personal acquaintance with the facts, reports: "As a proof of the value of missionary labors, my experience warrants me in saying that the natives of Tahiti, once given to perpetual intestine broils and the worship of idols propitiated by human sacrifices, are now honest, well-behaved, and obliging; that no drunkenness or rioting is seen, except when provoked by white visitors, and that they are obedient to the laws and to their rulers."

Hon. Richard H. Dana, after a visit to the Sandwich Islands in 1860, is quoted by Dr. Ellinwood as saying: "Whereas the missionaries found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality; they now see them decently clothed, recognizing the laws of marriage, going to school and church with more regularity than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live." This same witness continues: "*The mere seekers of pleasure, power or gain, do not like the missionary influence.*" "*Those who sympathize with that officer of the American navy, who compelled the authorities to allow women to go off to his ship by opening his ports and threaten-*

ing to bombard the town, are naturally hostile to missions."

Rev. E. D. G. Prime, D.D., of the New York Observer, is also cited: "After having embraced every opportunity for becoming acquainted with the Christian laborers from every land, and with their work, I returned with a higher estimate than I ever had before of the ability, learning, and devotion of the missionaries as a class and as a whole: with an enlarged view of what has already been accomplished, and with a profounder conviction that through this instrumentality, or that which shall immediately grow out of it, the kingdom of our Lord and Saviour is to be established in the whole earth more speedily than the weak faith of the Church has dared even to hope." He adds: "The success of Christian Missions nothing but ignorance or prejudice could call in question. What has actually been accomplished can be fully appreciated only by those who have been upon the ground, and who have witnessed the condition of pagan nations."

Greatly are we to be congratulated who live with our eyes open and our hearts warm toward the mission cause. Life is vastly enriched with the information thus gained, and the wealth of emotion thus secured. All over the world there are movements conspiring to the encouragement of evangelization. Home and foreign missions are continually coming into new relations to the various conditions and changes in human society. But, as has been truly said: "So far as our work is concerned, they are changes from weakness to strength; from inexperience to confidence; from discouragement to hope; from slow progress to swift advance; from seeming failure to certain success."

It is bewildering to contemplate the possibilities, nay, the probabilities of the coming century. Our western states, which will have succeeded the territories, filled with a dense population, and everywhere enjoying religious privileges equal to those at present throughout Massachusetts, New York and Pennsylvania. Our millions of colored fellow-citizens, an educated and intelligently christian part of our vast republic, worthy of the franchise, and reflecting unquestioned honor upon the nation. South America, freed from its degraded bondage to Rome, and working its way into true liberty. Great Britain, truer to her Protestantism, and kindling still brighter evangelical light in all her colonies. Europe, with arbitration substituted for her colossal armies, with civil and religious liberty everywhere, with the political power of Islam banished; Germany, as evangelical at least as England to-day; and mighty evangelical movements within both the Greek and Roman communions. Africa, all through its vast interior, more thoroughly occupied by missions and impressed by Christianity than even India at present, multitudes there and in Asia having exchanged the Crescent for the Cross, and the leadership of Mahomet for that of Christ,—the true prophet. The odious opium traffic abolished as far as concerns, at least, the responsibility of Great Britain in China. Japan, a Christianized nation. Buddhism and Brahmanism withering under the scorn of enlightened public sentiment. Indeed, the prospect is glorious! The vision is not too bright to loom above the horizon of the present. We do not anticipate that a century will, by any means, usher in the Millennium; but it is reasonable to anticipate all these grand consummations, with many others, such as a decided check to the evil of intemperance, an overwhelming advance upon scientific unbelief, and the attainment of a far higher spiritual life among the myriad ranks of the Universal Church. Very far yet, doubtless, will the Saviour's travail of soul be from being satisfied; but the signs of the times are full of promise that the century before us is better for advance than even the one behind.

In parting, let us retrace our journeyings together, almost half-way round the world. We are in a suburb of Calcutta, at the temple of Kali Ghat. Multitudes are sacrificing to the hideous goddess. The ground streams with blood, in which the devotees roll themselves before prostration at the feet of Kali. The frightful black statue reaches out its tongue, red with freshly applied blood, its necklace of infant skulls, its hands holding a knife, a bleeding heart and a skull. In the surrounding chapels the deified organs of lust! The place is too horrible, yet it tells the dreadful story of 170,000,000 of souls. We spring into our carriage, and hasten from this mouth of hell to the chief Christian church edifice of the city. O, what a relief! We seem here to breathe the atmosphere of heaven. Through the nave, around the altar, beyond the transept. We are arrested by a noble statue. The face reflects the Master's. And as we read upon the tablet the name of the honored missionary, Bishop Reginald Heber, the light breaks through the stained window and falls upon the statue, and it speaks, — like another Memnon it speaks — not mere sound; words, — familiar words of his grand old missionary hymn: —

"Can we, whose souls are lighted
  With wisdom from on high,
Can we to men benighted
  The lamp of life deny?
Salvation! O salvation!
  The joyful sound proclaim,
Till each remotest nation
  Has learnt Messiah's name.

"Waft, waft, ye winds, his story,
  And you, ye waters, roll,
Till like a sea of glory
  It spreads from pole to pole;
Till o'er our ransomed nature
  The Lamb for sinners slain,
Redeemer, King, Creator,
  In bliss returns to reign."

APPENDIX.

A LIST OF CHRISTIAN MISSIONS.

I.—HOME AND FOREIGN MISSIONS OF UNITED STATES OF AMERICA.

a. AMERICAN HOME MISSION SOCIETIES.

BAPTIST.

The American Baptist Home Missionary Society. Cor. Sec'y, Rev. Henry L Morehouse, D. D., Mission Rooms, Astor House, New York city.
Woman's American Baptist Home Mission Society. Cor. Sec'y, Miss S. B. Packard, 4 Beacon Street, Boston, Mass.
The Woman's Baptist Home Mission Society. Cor. Sec'y, Mrs. C. Swift, 71 Randolph Street, Chicago, Ill.
The American Baptist Publication Society. Cor. Sec'y, Rev. B. Griffith, D. D., Miss. Sec'y, Rev. G. J. Johnson, D. D., 1420 Chestnut Street, Philadelphia, Penn.
Home Mission Board of the Southern Baptist Convention. Cor. Sec'y, Rev. W. H. McIntosh, Marion, Alabama.
American and Foreign Bible Society. Cor. Sec'y, Rev. J. N. Folwell, 116 Nassau Street, New York.
The Conference of German Baptist Churches of the East. Cor. Sec'y, Rev. G. A. Schults, New York city.
The Conference of German Baptist Churches of the West. Cor. Sec'y, Rev. H. L. Deitz, Peoria, Ill.

Baptist Missionary Convention or Association in nearly every State.

CHRISTIAN.

General Convention of the Christian Church, Home and Foreign Missions. A station each in France, Denmark, Turkey and Jamaica. Auxiliary Woman's Society. Cor. Sec'y, F. M. Green, 180 Elm Street, Cincinnati, Ohio.

CONGREGATIONAL.

American Missionary Association. Cor. Sec'y, Rev. M. E. Strieby, 56 Reade Street, New York city. Twenty-six Freedmen's Schools, 6000 pupils.
American Home Missionary Society. Sec'ys, Rev. D. B. Coe, D. D., Rev. H. M. Storrs, D. D., Bible House, New York city.

EPISCOPAL.

Domestic Department of Missionary Society of Protestant Episcopal Church. Sec'y, Rev. A. T. Twing, Bible House, New York.

LUTHERAN.

Board of Home Missions of the General Synod Evangelical Church. Sec'y, Rev. J. W. Goodlin, York, Penn.
Executive Committee on Home Missions General Council Evangelical Lutheran Church.
Committee on New York Immigrant Mission.

METHODIST.

The Missionary Society of the Methodist Episcopal Church, Department of Domestic Missions, Mission Building, 805 Broadway, New York.

Freedman's Aid Society of the Methodist Episcopal Church, Western Methodist Book Concern, 190 W. Fourth Street, Cincinnati, Ohio.

Board of Missions of the Methodist Protestant Church. Cor. Sec'y, Rev. C. H. Williams, Springfield, Ohio.

PRESBYTERIAN.

Board of Home Missions of the Presbyterian Church. Cor. Sec'ys, Rev. Henry Kendall, Rev. Cyrus Dickson, 23 Centre Street, New York city.

Presbyterian Board of Missions for Freedmen, 33 Fifth Avenue, Pittsburg, Penn.

Executive Committee of Home Missions of the Presbyterian Church in the United States (South). Sec'y, Rev. J. Leighton Wilson, 111 N. Charles Street, Baltimore, Md.

Board of Domestic Missions of the Reformed Church in America. Cor. Sec'y, Rev. Jacob West, 34 Vesey Street, New York city.

Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church. Cor. Sec'y, Rev. E. B. Crisman, 44 Insurance Building, corner Sixth and Locust Streets, St. Louis, Mo.

UNITED BRETHREN.

Home and Frontier Department of Mission Society of United Brethren (Moravian). Cor. Sec'y, Rev. D. K. Flickinger, Dayton, Ohio.

UNDENOMINATIONAL.

American Bible Society, Bible House, New York city.

Pacific Garden Mission, S. E. cor. Clark and Van Buren Streets, Chicago, Ill.

American Colonization Society, 450 Pennsylvania Avenue, Washington, D. C.

American and Foreign Christian Union, 45 Bible House, New York city.

American Tract Society. 150 Nassau Street, New York. Income, $375,000.

American Sunday School Union. 1122 Chestnut Street, Philadelphia, Penn., and Bible House, New York city.

Young Men's Christian Associations.

National Temperance Society and Publication House, Cor. Sec'y, J. N. Stearns, 58 Reade Street, New York city.

Mission Societies to the Seamen: 80 Wall Street, New York city. Mariner's House, North Square, Boston, Mass. New Bedford, Mass., Rev. J. D. Butler, Cor. Sec'y Corner Front and Dock Streets, Wilmington, Del. Sailor's Home, Charleston, S. C. 422 S. Front Street, Philadelphia, Penn. Seamen's Bank for Savings, cor. Wall and Water Streets, New York. 55 S. Broadway, Baltimore, Md. 16 Deer Street, Portsmouth, N. H. Norfolk, Va., Cor. Sec'y, Rev. E. N. Crane. Mobile, Ala., Sec'y, D. L. Ogden. Corner Harrison and Main Streets, San Francisco, Cal. Cor. Third and D Streets, Portland, Oregon. Cleveland, Ohio, Sec'y, E. C. Pope. Cor. Lake and Desplaines Streets, Chicago, Ill.

b. AMERICAN FOREIGN MISSION SOCIETIES.

BAPTIST.

American Baptist Missionary Union. Cor. Sec'y, Rev. J. N. Murdock, D. D., Tremont Temple, Boston, Mass. Number of Missionaries, 171; income, $300,000; communicants, 85,308.

Foreign Mission Board Southern Baptist Convention. Cor. Sec'y, Rev. H. A. Tupper, D. D., Richmond, Va. Number of missionaries, 19; income, $50,043; Conv. Home Dep. 34 missionaries.

Free Will Baptist Missionary Society. Cor. Sec'y, Rev. C. S. Perkins, 24 Monument Avenue, Charlestown, Mass. Number of missionaries, 16.

Woman's Baptist Missionary Society. Cor. Sec'ys, Mrs. Alvah Hovey, Miss Mary E. Clarke, Tremont Temple, Boston, Mass. Income, $55,184.

Woman's Baptist Missionary Society of the West. Cor. Sec'y, Mrs. A. M. Bacon, Oak Park, Ill. Income, $18,882.

Woman's Baptist Missionary Society of the Pacific Coast. Cor. Sec'y, Mrs. G. S. Abbott, San Francisco, Cal.

Free Baptist Woman's Missionary Society. Income, $5,009. Cor. Sec'y, Mrs. J. A. Lowell, Danville, N. H.

Seventh-Day Baptist Missionary Society, Ashaway, R. I. Number of missionaries, 3; income, $3,005.

CONGREGATIONAL.

American Board of Commissioners for Foreign Missions. Cor. Sec'ys, Rev. N. G. Clark, D. D., Rev. E K. Alden, D. D., Rev. J. O. Means, D. D., Congregational House, 1 Somerset Street, Boston, Mass. Number of missionaries, 416; income, $430,752.46; communicants, 17,165.

American Missionary Association. Cor. Sec'y, Rev. M. E. Strieby, 56 Reade Street, New York city. Foreign Department, 13 missionaries; income, $11,802.

Woman's Board of Missions. Cor. Sec'y, Miss Abbie B. Child, Congregational House, Boston, Mass. Income, $104,346.

Woman's Board of Missions of the Interior. Cor. Sec'y, Miss Harriet S. Ashley, 75 Madison Street, Chicago. Income, $22,000.

Woman's Board of Missions for the Pacific. Cor. Sec'y, Mrs. H. E. Jewett, Oakland, Cal.

PROTESTANT EPISCOPAL.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Foreign Sec'y, Rev. Joshua Kimber, 23 Bible House, New York city. Number of missionaries, 47; income, $162,084; communicants, 4,549.

Woman's Auxiliary to the Board of Missions. Sec'y, Miss Julia C. Emery, 21 Bible House, New York. Income, $18,335.

FRIENDS.

Executive Committee on Foreign Missions. Sec'y, Timothy Harrison, Richmond, Ind. Number of missionaries, 21; income, $35,985; members, 3,448.

LUTHERAN.

Board of Foreign Missions General Synod Evangelical. Cor. Sec'y, Rev. Jacob A. Clutz, 437 N. Carey Street, Baltimore, Md. Number of missionaries, 9; income, $19,469; communicants, 2100.

Children's Foreign Missionary Society of same. Sec'y, Mr. Samuel W. Harman, 73 W. Fayette Street, Baltimore, Md.

Executive Committee on Foreign Missions General Council Evangelical Lutheran Church. Sec'y, Rev. B. M. Schmucker, Reading, Penn. Number of missionaries, 3; income, $4,126; communicants, 200.

Woman's Missionary Society. Cor. Sec'y, Mrs. Dr. Alstead, Harrisburg, Penn.

METHODIST.

The Missionary Society of the Methodist Episcopal Church. Cor. Sec'ys, Rev. J. M. Reid, Rev. C. H. Fowler, Mission Building, 805 Broadway, New York. Foreign Department, number of missionaries, 203; income, $300,000; communicants, 27,405.

Board of Missions of the Methodist Episcopal Church South. Cor. Sec'y, Rev. A. W. Wilson, Nashville, Tenn. Number of missionaries, 8; income, $20,000.

Board of Missions of Methodist Protestant Church. Number of missionaries, 2. See Home Mission Societies.

Parent Home and Foreign Missionary Society of the African Methodist Episcopal Church. Cor. Sec'y, Rev. J. M. Townsend, Richmond, Ind.

Missionary Society of the Evangelical Association (Albright Methodists). Cor. Sec'y, Rev. S. L. West, 216 Woodland Avenue, Cleveland, Ohio.

Woman's Foreign Missionary Society of the M. E. Church. Income, $76,350. New England Branch, Sec'y, Mrs. M. P. Alderman, Hyde Park, Mass.

New York Branch, Sec'y, Mrs. W. B. Skidmore, 9 East Seventeenth Street, New York. Philadelphia Branch, Sec'y, Mrs. J. F. Keen, 1209 Arch Street, Philadelphia. Baltimore Branch, Sec'y, Miss I. Hart, 176 N. Calvert Street, Baltimore. Cincinnati Branch, Sec'y, Mrs. B. R. Cowen, Delaware, Ohio. Northwestern Branch, Sec'y, Mrs. J. F. Willing, 147 Throop Street, Chicago. Western Branch, Sec'y, Mrs. L. E. Prescott, 1025 Western Avenue, Minneapolis, Minn. Atlanta Branch, Sec'y, Mrs. E. O. Fuller, Atlanta, Ga.

Woman's Missionary Society of the Pacific Coast. Cor. Sec'y, Mrs. J. Walker, 916 Washington Street, San Francisco, Cal.

Woman's Missionary Society of the M. E. Church South. Cor. Sec'y, Mrs. D. H. McGavock, Nashville, Tenn. Income, $16,466.

Woman's Missionary Society of the Methodist Protestant Church. Cor. Sec'y, Mrs. N. B. O'Neill, Pittsburg, Penn.

Woman's Parent Mite Society of the African M. E. Church. Cor. Sec'y, Mrs. J. A. Knight, Philadelphia.

PRESBYTERIAN.

Board of Foreign Missions of the Presbyterian Church. Cor. Sec'ys, Rev. J. C. Lowrie, D. D., Rev. David Irving, D. D., Rev. F. Ellinwood, D. D., Mission House, 23 Centre Street, New York. Number of missionaries, 345; income, $585,844; communicants, 12,607.

Board of Foreign Missions of the United Presbyterian Church. Cor. Sec'y, Rev. J. B. Dales, D. D., 136 N. Eighteenth Street, Philadelphia. Number of missionaries, 44; income, $60,089; communicants, 1289.

Executive Committee of Foreign Missions of Presbyterian South. Sec'y, Rev. J. L. Wilson, 111 N. Charles Street, Baltimore, Md. Number of missionaries, 36; income, $48,485.

Board of Foreign Missions of the Reformed Church in America. Cor. Sec'y, Rev. J. M. Ferris, 32 Vesey Street, New York city. Number of missionaries, 37; income, $63,185; communicants, 2341.

Board of Cumberland Presbyterian Church. See Home Missions. Foreign Department, number of missionaries, 6; income, $4,285; communicants, 750.

Board of Missions of the Cumberland Presbyterian Church (colored). Sec'y, M. C. Cooper, Springfield, Mo.

Woman's Foreign Missionary Society of the Presbyterian Church. Cor. Sec'y, Mrs. A. L. Massey, 1334 Chestnut Street, Philadelphia. Income, $127,352.

Woman's Presbyterian Board of Missions of the North-west. Cor. Sec'y, Mrs. G. H. Laflin, 1614 Michigan Avenue, Chicago. Income, $33,000.

Ladies' Board of Missions of the Presbyterian Church. Cor. Sec'y, Mrs. W. P. Prentice, 9 W. Sixteenth Street, New York. Income, $35,924.

Woman's Presbyterian Board of Foreign Missions of the Synod of Albany. Sec'y, Miss Anna Anderson, 21 Ten Broeck Street, Albany, N. Y.

Woman's Presbyterian Board for the Southwest. Sec'y, Mrs. S. N. Crandall.

Woman's Missionary Society of Brooklyn, 171 Columbia Heights, Brooklyn, N. Y.

United Presbyterian Ladies' Missionary Societies. Income, $3,664.

Woman's Board of Foreign Missions of the Reformed Church in America. Cor. Sec'y, Mrs. J. Sturges, Newark, N. J. Income, $13,455.

The Woman's Board of Foreign Missions of the Cumberland Presbyterian Church. Sec'y, Mrs. D. S. Ragon, Evansville, Ind.

Associate Reformed Synod of the South, 136 N. Eighteenth Street, Philadelphia. Number of missionaries, 3.

Reformed Presbyterian Church. Number of missionaries, 3; income, $8,577;

UNITED BRETHREN (MORAVIAN).

Foreign Department of Mission Society. See Home Department.

Woman's Missionary Society of the United Brethren. Cor. Sec'y, Mrs. B. Marot, Dayton, Ohio. Income, $4,869.

UNDENOMINATIONAL.

American Bible Society. Cor. Sec'y, E. W. Gilman, Bible House, New York city. In 1880 spent on foreign field, $93,963; 11 Agencies in foreign lands.
American and Foreign Christian Union, 45 Bible House, New York city.
Woman's Union Missionary Society. Cor. Sec'y, Miss S. D. Doremus, 47 E. Twenty-first Street, New York. $33,127.
American Tract Society spent on foreign field, 1880, $7,221.

II.—HOME AND FOREIGN MISSIONS OF GREAT BRITAIN.

a. BRITISH HOME MISSION SOCIETIES.

Additional Home Bishoprics Endowment Fund.
Bishop of London's Fund.
Bishop of St. Alban's Fund.
British and Irish Baptist Home Mission.
Christian Association and London Young Women's Institute Union.
Christian Community.
Christian Evidence Society.
Christian Instruction Society.
Christian Workers' Mission.
Church Association.
Church Home Mission.
Church of England Scripture-Readers' Association.
Church of England Young Men's Society.
Church Pastoral Aid Society.
Congregational Church Aid and Home Missionary Society.
Costermongers' Cottage Mission.
Country Towns Mission Society.
Cow Cross Mission.
East End Juvenile Mission.
English Church Union.
Evangelization Society.
George Yard Mission.
Golden Lane Mission.
Gospel Missions.
Irish Evangelical Society and Congregational Home Mission.
Irish Society for Promoting Scriptural Knowledge.
London Auxiliary of the Scottish Episcopal Church Society.
London Bible and Domestic Female Mission.
London City Mission.
London Diocesan Home Mission.
London Diocesan Lay Helpers' Association.
London Domeistc Mission Society.
London Medical Mission.
Mildmay Institutions.
Mission among the German Poor in London.
Open Air Mission.
Operative Jewish Converts' Institution.
Parochial Mission Women Fund.
Prayer-Book and Homily Society.
Protestant Alliance.
Protestant Reformation Society.
Ragged Church and Chapel Union.
St. Clement Danes Mission.
Society for the Evangelization of Foreigners in London.
Scripture Readers' Society for Ireland.
Society for Irish Church Missions to the Roman Catholics.
Society for Promoting the Employment of Additional Curates.
Society for the Promotion of the Observance of the Lord's Day.

Special Religious Services for the People.
Sunday Rest Association.
Thomas Church Mission.
The Irish Society (Church of Ireland).
Free and Open Church Association.
Tower Hamlets Mission.
Wesleyan Home Mission and Contingent Fund.
Workingmen's Lord's Day Rest Association.
Young Men's Christian Associations.
Society for Promoting Christian Knowledge to the Islands and Highlands of Scotland.
Church of Scotland Committee on Home Missions.
Free Church of Scotland Highland Mission.
Baptist and Home Missionary Society for Scotland.

MISSION SOCIETIES TO THE SEAMEN:—

St. Andrew's Waterside Church Mission, Church of England.
Church of England Scripture Readers' Association.
'Army Scripture Readers' and Soldiers' Friend Society.
Royal Naval Scripture Readers' Society.
Wesleyan Seamen's Mission.
Missions to Seamen.
British and Foreign Sailors' Society.
Seamen's Christian Friend Society.
Sailors' Rests and Homes.

BIBLE, BOOK, AND TRACT MISSION SOCIETIES:—

British and Foreign Bible Society.
National Bible Society of Scotland.
Trinitarian Bible Society.
Naval and Military Bible Society.
Hibernian Bible Society.
Religious Tract Society.
Society for Promoting Christian Knowledge.
Baptist Tract Society.
Book Society.
Dr. Bray's Associates.
Pure Literature Society.
Christian Colportage Association.
Christian Book Society.
Hussey's Book Charity.
Monthly Tract Society.
Weekly Tract Society.
Bible and Colportage Society of Ireland (Presbyterian).
Association for the Free Distribution of the Scriptures.

COLONIAL HOME MISSIONS.

Regular Baptist Missionary Convention of Ontario.
Canada Baptist Missionary Convention, East.
Evangelical Society of La Grande Linge in the Province of Quebec.
Toronto Baptist Missionary Union.
Manitoba Mission.
The Canada Congregational Missionary Society.
The Canada Congregational Indian Missionary Society.
The Nova Scotia and New Brunswick Missionary Society.
Newfoundland Congregational Home Missionary Society.
Domestic Missions of Church of England in Canada.
The Missionary Society of the Methodist Church of Canada.
The Missionary Society of the Primitive Methodist Church in Canada.

The Ontario Missionary Society of the Methodist Episcopal Church in Canada.
Home Mission Committee of the Presbyterian Church in Canada.
The Godavery Delta Mission, India. Number of missionaries, 4; communicants, 300.
Strict Baptist Mission, Madras. Number of missionaries, 2; communicants, 107.
The Seoni Mission, India. One missionary.
The Ellichpoor Mission, India. One missionary and twenty communicants.
Bethel Mission, Jomtera, India. One missionary and fifteen communicants.
Assam and Cachar Mission Department, now of Delhi. Female Medical Mission. Number of missionaries, 2; communicants, 61.
Ponapé Missionary Society.
Anglo-Indian Evangelical Association.
Gopalgunje Mission. One missionary.
Chota Nagpore Mission, India.
Delhi Female Medical Mission.
Kôlapore Mission, India.
The India Home Mission to the Santals.
Karen Home Missionary Society, Burmah.
Palestine Christian Union.
Bishop Gobat's Mission.
Palestine Mission.
South African Missionary Society.
Cape Town Aid Association.
McKenzie's Memorial Mission.
Melanesian Missionary Society at Auckland.
Missionary Society of the Presbyterian Church of South Australia.
Various Australian Home Missions.
Various Home Missions of British West Indies.
Reformed Church of Cape Colony Missions.
Cape Colony Missionary Society.
Sierra Leone Missionary Society.
Madagascar Missionary Society.

b. BRITISH FOREIGN MISSION SOCIETIES.

BAPTIST.

Baptist Missionary Society. Number of ordained missionaries, 86; income, £45,233; communicants, 33,805.
General Baptist Missionary Society. Number of missionaries, 16; income, £8,727; communicants, 994.
Palestine Mission.
Ladies' Association for the Support of Zenana Work in India.
Bible Translation Society.

CONGREGATIONAL.

The London Missionary Society. Number of missionaries, 255; income, £105,409; communicants, 89,487.
Colonial Missionary Society.
Ladies' Association for Promoting Female Education in India.

CHURCH OF ENGLAND.

The Society for the Propagation of the Gospel in Foreign Parts. Number of missionaries, 593; income, £192,375.
Church Missionary Society. Number of missionaries, 268; income, £228,142; communicants, 29,630.
Society for Promoting Christian Knowledge.
London Society for Promoting Christianity among the Jews.
Colonial and Continental Church Society.
Colonial Bishoprics' Fund.

South American Missionary Society. Number of stations, 18; income, £13,731.
British Syrian Schools.
Spanish and Portuguese Church Missions.
Missionary Leaves Association.
The Net.
Foreign Aid Society.
St. Boniface Mission House.
Coral Missionary Fund.
Columbia Mission.
Society for Advancing the Christian Faith in the British West India Islands.
Church of England Zenana Missionary Society.
Universities' Mission. Number of missionaries, 25; income, £4,520.

FRIENDS.

Friends' Foreign Mission Association.
Friends' Mission in Syria and Palestine.

METHODIST.

Wesleyan Methodist Missionary Society. Number of missionaries, 847; income, £165,498; communicants, 150,367.
Primitive Methodist Missionary Society. Number of missionaries, 96; income, £19,427; communicants, 7,811.
Home and Foreign Missions of the United Methodist Free Churches. Number of missionaries ordained, 57; income, £6,009; communicants, 7,332.
Methodist New Connection Missionary Society. Number of missionaries, 7; income, £4,012; communicants, 1,017.
Ladies' Auxiliary Society for Female Education. Income, £2,564.
Board of Home and Foreign Missions of Welsh Calvinistic Methodists. Number of missionaries, 6: income, £5,203; communicants, 400.

PRESBYTERIAN.

Foreign Missions of the Presbyterian Church of England. Number of missionaries, 31: income, £10,894; communicants, 2,232.
Board of Home and Foreign Missions of Presbyterian Church in Ireland. Number of missionaries, 11; income, nearly £14,000.
Women's Missionary Association of the Presbyterian Church of England. Income, £671.
Welsh Presbyterian Church Missions. Number of missionaries, 9; income, £8,600.
Church of Scotland Mission Boards. Number of missionaries, 33; income, £16,062; communicants, 400 (?). *Schools!*
Free Church of Scotland Missions. Number of missionaries, 80; income, £25,918; communicants, 3,384. *Schools!*
Scottish Ladies' Association for the Advancement of Female Education in India, Church of Scotland. Income, £2,957.
Ladies' Society of the Free Church of Scotland. Income, £5,994.
United Presbyterian Church Home and Foreign Missions. Number of missionaries, 103; communicants, 9,187.
Gordon Memorial Mission to the Zulus.
Spanish Evangelization Society.
Edinburgh Medical Missionary Society. Educates medical missionaries; income, £4,468.
Lebanon Schools.
Original Secession Church India Missions.

UNITED BRETHREN.

London Association in Aid of the Moravian Missions.

Ladies' Society for Promoting Education in the West Indies.
Ladies' Association for the Social and Religious Improvement of Syrian Females.

UNDENOMINATIONAL.

British and Foreign Bible Society spent in 1860, on foreign field, £12,219.
The China Inland Mission. Number of missionaries, 105; income, £8,766; communicants, 1,000.
Anglo-Indian Evangelization Society.
Evangelical Continental Society.
Waldensian Church Missions in Italy, Auxiliary.
Free Italian Church Missions, Auxiliary.
British Society for the Propagation of the Gospel among the Jews.
Turkish Missions Aid Society. Aids all missions in Turkey; income, £3,909.
The Spezia Mission.
National Bible Society of Scotland spent in 1880, on foreign field, £5,000.
Religious Tract Society spent in 1880, on foreign field, £16,218.
Indian Female Normal School Society. Income, $18,500.
Christian Vernacular Education Society. Number of Colportors, 115; income, £9,803.
Society for Promoting Female Education in the East. Income, £6,338.
East London Institute for Home and Foreign Missions. Has sent out 100 missionaries.
The Livingston (Congo) Inland Mission. Under above East London Inst. Number of missionaries, 10; income, £1,266.
Sunday School Union.
Evangelical Alliance.
Mico Charity.
Ladies' Auxiliary to Edinburgh Medical Mission. Income, £182.

COLONIAL FOREIGN MISSIONS.

Regular Baptist Foreign Missionary Society of Ontario and Quebec. Number missionaries, 6; income, $8,948; communicants, 431.
Board of Foreign Missions, Maritime Provinces. Number of missionaries, 6.
Woman's Baptist Foreign Missionary Society of Convention West. Income, $1,986.
Woman's Baptist Missionary Society of Convention East. Income, $747.
The Missionary Society of the Methodist Church of Canada (Home and Foreign). Number of missionaries, 3; income, $6,423; communicants, 170.
General Assembly of the Presbyterian Church of Canada. Number of missionaries, 20; income, $43,193; communicants, 442.
Acadian French Mission, Nova Scotia.
The Woman's Foreign Missionary Society of the Presbyterian Church in Canada.
Woman's Foreign Missionary Society of the Presbytery of Kingston.
The Halifax Woman's Foreign Missionary Society.
Canadian Woman's Board of Foreign Missions.
Other Societies, particularly in Australia, South Africa, East and West Indies.

III. — CONTINENTAL HOME AND FOREIGN MISSIONS.

a. CONTINENTAL HOME MISSION SOCIETIES.

The Evangelical Society of Elberfeld.
The Evangelical Society of Stuttgart.
The Evangelical Society of Hamburg.
The Established Church of Prussia Evangelical Union.
Evangelical Pastoral Aid Society for Rhineland.
Gustave Adolphus Society, with many Branches.
Evangelical John's Institute, Berlin.
Kaiserswerth Deaconesses' Institute. Also foreign department.
Comité de Colportage, and Bible Society of Basel.
Auxiliary Bible Society.
Commission of Evangelization of the Free Church of Vaudois.
Society of the Interior Missions.

Evangelical Society of Berne.
Evangelical Society of Zurich.
Evangelical Society of St. Gall.
Société Centrale Protestante.
Société Évangelique de France.
Religious Tract Society of Paris.
Commission of Evangelization of the United Free Churches.
Église Évangelique of Lyons.
Protestant Society of Lyons.
Mission Interior.
Many other "Inner Missions" of Germany.

b. CONTINENTAL FOREIGN MISSION SOCIETIES.

The Berlin Missionary Society. Number of missionaries, 75; income, 256,940 marks; communicants, 4,187.
The Berlin Central Association for Evangelical Missions to China. Number of missionaries, 4; income, $3,000; communicants, 80.
Berlin South African Mission.
Berlin Society for Jerusalem.
Evangelical Society for German Protestants in North America.
Hermannsburg Missionary Society. Number of missionaries, 60; income, $37,735; communicants, 1,946.
Leipzic Lutheran Missionary Society. Number of missionaries, 17; income, $49,500; communicants, 9,291.
Moravian (United Brethren), Church. Number of missionaries, 281; income, £18,343; communicants, 24,439.
North German Missionary Society. Number of missionaries, 9; income, $23,500; communicants, 101.
Pastor Gossner's Missionary Society. Number of missionaries, 21; income, $22,500; communicants, 7,592.
Rheinisch Missionary Society. Number of missionaries, 62; income, $60,000; communicants, 6,193.
Brecklumer Missions Anhalt.
German Ladies' Society for China.
German Ladies' Society for Christian Education in the East.
Swiss German Evangelical Missionary Society of Basel. Number of missionaries, 199; income, 910,712 francs; communicants, 6,739.
St. Chrischona Pilgrim Mission. Income, £4,216.
Société Évangelique de Genève.
Society of the Scattered Protestants in Geneva and Vaud.
Commission of Missions of the Free Church of Vaudois.
Neufchâtel Society for the Evangelization of France.
Paris Society of Evangelical Missions. Number of missionaries, 25; income, 330,769 francs; communicants, 4,252.
Société Évangelique Belge.
Netherlands Missionary Society. Number of missionaries, 21; income, $40,000; communicants, 8,000.
Utrecht Missionary Society. Number of missionaries, 10; income, $125,000.
Ermelo Missionary Society.
Netherlands Missionary Union.
Mennonite Missionary Society.
Netherlands Reformed Missionary Society.
Committee for Java, or Home and Foreign Batavian Society.
Hollandish Society for Missions.
Netherlands Indo Bible and Missionary Society.
Zeyst Missionary Association.
Netherlands Auxiliary Missionary Society at Batavia.
Java Society at Amsterdam.
Synodale Zendings-commissee in Zuid-Africa. Number of missionaries 11.
Christlische Gereformeerde-Kirk.
Zeister Hülfsgesellschaft für Herrnhut.

9. Maristes. — Missions in New Zealand, New Caledonia, Oceanica, Sydney.
10. Missions Étrangers, or Lazarists. — Missions in China, Cochin China, America (North and South), India Japan, and Tonkin.

Rheinische Hülfsmiss-Gesellschaft.
Netherlands Missionary Society for Israel.
Missionary Society of the Separatist Reformed Church at Kampen.
Danish Evangelical Lutheran Missionary Society. Number of missionaries, 4; income, $7,500; communicants, 71.
Royal Danish Missionary College for Greenland.
Missionary Society of Goetberg.
Swedish Missionary Society for Lapland.
Swedish Missionary Society at Stockholm.
Baptist Swedish Missionary Society.
Swedish Missionary Society at Lund for China.
Missionary Institute of the Evangelical Fatherland Foundation of Stockholm.
Norwegian Lutheran Missionary Society. Number of missionaries, 20; income, $19,500; communicants, 355.
Baptist Norwegian Foreign Missionary Society.
Norway Mission Geminde.
Finnish Missionary Society of Helsingfors.
Waldenses' Missionary Society. Number of missionaries, 20; income, $4,700; communicants, 1,300.
Free Italian Church Mission. Number of missionaries, 26; communicants, 1,300.
Ladies' Auxiliary to Paris Society. Income, 7,982 francs.

IV.—SANDWICH ISLANDS.

Honolulu Seamen's Friend Society.
Hawaiian Evangelical Association.

TOTAL OF STATISTICS OF FOREIGN MISSION SOCIETIES.

SOCIETIES.	MISSIONARIES.	NATIVE HELPERS.	COMMUNICANTS.	SCHOLARS.	ANNUAL INCOME.
American . .	1,395	5,498	156,447	80,395	$2,424,287
English . . .	2,657	20,532	237,870	285,237	4,538,820
Canadian . .	29	103	1,043		58,564
Continental .	767	2,441	68,247	27,548	554,683
Others . . .	23		8,514		
	4,871	28,574	472,121	393,180	$7,576,354

Income of Women's Societies, $755,179.

ROMAN CATHOLIC FOREIGN MISSIONS.

The Princeton "Missionary Review" has printed this year, 1881, *the following list:* —

1. The Augustinians. — Laboring in the Eastern Churches and Australia.
2. Anglican Benedictines. — Laboring in the English Colonies and Oceanica.
3. The Capuchins. — Head-centre at Rome. Missions in Brazil, Chili, Levant, Mesopotamia, Tunis, and the Seychelles.
4. The Carmelites. — Many bishops in India, vicar-apostolic in Bagdad.
5. Dominicans. — Missions in Canada, Constantinople, Chili, Brazil, Peru, Tonkin, and the United States.
6. Eudists. — Missions in many of the Antilles.
7. Franciscans. — Centre in Rome. Missions in various countries.
8. Jesuits. — Head-centre, Florence. Missions in Algeria, Australia, Bombay, Calcutta, Guatemala, Guzane, Java, La Plate, Madagascar, Syria, United States; have more than 700 missionaries.

11. Missions Africaines. — Head-centre, Lyons. Missions in Dahomey.
12. Missions Étrangers de Bruxelles. — Missions in Mongolia.
13. Missions Etrangers de Dublin. — Missions in various countries.
14. Missions Étrangers de Genes. — In Brazil, Constantinople, Jerusalem, and the United States.
15. Missions Étrangers de Milan. — Missions in India and Oceanica.
16. Oblates of the Immaculate Conception. — In Natal and Polar North America.
17. Oratories of England. — Missions in Ceylon.
18. Passionists. — Bulgaria, Wallachia, North America.
19. Patriarchate of Jerusalem. — Establishments of Palestine and Delegation of Lebanon.
20. Priests of the Sacred Heart of Jesus, Mary or Pietus.
21. Salvatoristes. —Missions in America and Bengal.
22. Saint Esprit, St. Cœur de Marie. — Negroes in Africa, America, and Asia.
23. Propaganda. — Head-centre, Lyons. In all the world.
24. Propaganda de Foi. Income, 500,000 francs from weekly sou collections.
25. Spanish Benedictines. — In Archipelago of the Pacific.

GREEK CHURCH MISSIONS.

Grand Society of the Russian Church. — Missions in China, Japan, and Central Asia.

Number of Protestant Foreign Medical Missionaries, 112.

N. B. — For other statistical information, the reader is referred to General Directory of Missionary Societies by Mr. W. E. Blackstone of Illinois, and to Foreign Missionary Manual by Rev. F. S. Dobbins of Japan. To both these works this Appendix is indebted.

LIST OF PRINCIPAL EXPLORERS IN AFRICA.

	NAMES.	REGIONS.	YEARS.
1.	Bruce,	Nile,	1768-73.
2.	Park,	Western Africa.	1795-97, 1806.
3.	Denham, Clapperton and Lander,	West Central Africa,	1822-27.
4.	Gobat and Kraff,	Abyssinia,	1830-33.
5.	Krapf and Rebmann,	Eastern Africa,	1845-52.
6.	Barth, Richardson and Overweg,	Soudan,	1850-55.
7.	Livingstone,	Southern Africa,	1849-56.
8.	Do.	East and Central Africa,	1865-73.
9.	Burton and Speke,	Eastern Africa,	1857-58.
10.	Speke and Grant,	Eastern Africa and Nile,	1860-62.
11.	Baker,	Nile	1863-65.
12.	Wakefield and New,	Eastern Africa,	1864-67, 1874-75.
13.	Schweinfurth,	Nile,	1868-71.
14.	Nachtigal,	Soudan,	1869-74.
15.	Stanley,	East and Central Africa,	1871-72.
16.	Do.	Across Continent,	1874-77.
17.	Cameron,	South Central Africa,	1873-75.

INDEX.

Abandoning stations, 280, 281.
Abbas, 359.
Abbasside, 376.
Abbott, 292.
Abdal-Raman, 427.
Abdul Medjid, 401.
Abeel, 280.
Abeokuta, 449.
Aberdeen, 455.
Abolition of slave trade, 442, 443, 444, 456, 457, 499, 501.
Abomey, 438.
Aborigines, 497, 498.
Aboulfeda, 440.
Abraham, 389, 432, 433, 493.
Absence from field, 520.
Abu-bekr, 360.
Abydos, 391.
Abyssinia, 435, 456.
Abyssinian, 378, 414, 443.
Abyssinians, 100.

Acheen, 249.
Acre, 368.
Acropolis, 463.

Adabazar, 417.
Adam, 379.
Adaptations, in Missions, 512.
Adarbaijan, 357.
Adelaide, 247, 256.
Adequacy of supply, 339, 340, 341.
Adrianople, 392.
Adult heathen, 212,
Advance of present century, 22.
Adventism, Second, 237, 516, 517.

Æsthetics, in Missions, 130, 131.

Afghanistan, 287, 308, 348, 357, 359, 370, 372.
Afghans, 306, 358, 360, 364, 372, 425.
Africa, 34, 52, 53, 55, 56, 100, 150, 252, 255, 317, 379, 404, 414, 425, 432, et seq., 476, 479, 480.
Africa, Central, 204, 421, 427, 435, 436, 442, 452, 457, 458, 462.
Africa, East, 456, 457, 458, 459.
Africa, Equatorial, 522.
"African Association," 440.
Africanus, 432.
Africa, South, 65, 287, 308, 451, 452, 453, 454, 455, 457, 481, 541.

Agencies, 54.
Agha Mohammed, 359.
Agra, 310, 329, 355.
Agriculture, 33.

Ah-Hok, 152.
Ahmednuggur, 337, 354.
Ahmednuggur Theological Seminary, 337.
Ahriman, 319.

Ainos, 103, 105.
Aintab, 404, 405, 422, 429.
Aitareyabrāhmana, 312.

Ajikawa, 104.

Akbar, 306, 310, 355, 426.

Alaska, 73, 87, 93, 508.
Albanians, 425,
Albert Nyanza, 442, 459.
Aleppo, 389, 409.
Alexander, 34, 305, 357, 386.
Alexandretta, 418.
Alexandria, 305, 320, 348, 407, 432, 434, 445, 465.
Algeria, 446.
Algerines, 425.
Ali, 360, 367, 368.
All, (the) 187.
Allah, 319, 428.
Allahabad, 316, 336.
Allen, 399,
Alligator temple, 316.
Al Mansour, 376.
Alphabets, 128, 234, 235.
Alpine, 439, 478.
Alps, 463.
Altai Mountains, 94.
Altar to Heaven, 108, 169, 170, 173, 311, 470.

Amalgamation, 505.
Amazirig, 435.
Amazon, 35, 495, 507.
Amazons, 439.
Ambarrawa, 250.
America, 25, 32, 35, 36, 40, 41, 52, 99, 100, 140, 150, 166, 204, 249, 289, 321, 322, 330, 342, 343, 355, 407, 417, 422, 430, 437, 444, 456, 465, 473, 476, 478, 480, 481, 486, 488, 489, 490, 524, 528.
America, Central, 494 et seq.

American, 199, 208, 210, 211, 213, 215, 216, 218, 219, 241, 272, 282, 288, 308, 323, 332, 337, 340, 344, 354, 362, 376, 424, 428, 429, 463, 464, 468, 470, 477, 481, 482, 485, 489, 493, 495 et seq., 539.
American Christianity, 483, 488.
American Colonization Society, 448.
American Legations, 107, 151, 154.
American Missionary Association, 55, 449.
American Missions, 35, 54, 94.
American Protestant Episcopal Church, 486.
America, South, 34, 35, 100, 255, 476, 479, 480, 489 et seq.
Amguri, 301.
Amharic, 435.
Amherst, 291, 298.
Amitabha, 188.
Amoy, 144, 152, 164, 216, 219.
Amrou, 426.
Amsterdam, 249.
Amytis, 383.

Anam, 264 et seq. 283.
Anamese, 264 et seq.
Ancestral Worship, 182, 183, 188, 191, 265.
Ancestry, 137, 182, 189.
Anchoretism, 434.
Anderson, 332, 538.
Aneityum, 262.
Aneityumese, 252.
Anglo-Saxon, 97, 160, 287, 360, 381, 452, 481, 482, 489, 492, 513.
Anglo-Saxons of Orient, 165.
Angola, 451.
Animism, 189, 192, 265, 284.
Annihilation, 188, 191.
Annuities, 523.
Anthony, 434.
Antigua, 506.
Anti-mission blight, 71.
Antioch, 389, 407, 409, 419, 465.
Antiquities, Bible, 407.
Antony, 434.

Apollo, 248.
Apologetics, 351.
Apostles, 229.
Apostles' Creed, 486.

Arab, 395, 396, 397, 398, 435, 440, 443, 446.
Arabia, 305, 317, 356, 375, 392 et seq.
Arabic, 378, 395, 414, 423, 424, 425, 426.
Arabic Bible, 424, 425, 426, 427.
Arabs — ian, 306, 358, 360, 364, 377, 395, 397, 407, 420, 425, 456, 458, 460.
Aracan, 287.
Aramæans, 435, 436.
Ararat, 389, 408.
Araxes, 379.
Arbela, 357, 386.
Arbitration, 541.
Archæology, 381, 407, 536.
Architecture, 248, 310, 335.
Arctic Ocean, 376, 508.
Argentine Confederation, 495.
Argentine, Interior, 502.
Arian, 434.
Arifs, or Sufis, 367.
Arinori Mori, 131.
Arkansas, 110.
Armenia, 357, 379, 380, 393, 394, 408.
Armenian, 305, 361, 368, 395, 407, 412, 423.
Armenian Catholics, 408, 412.
Armenians, 100, 360, 395, 408, 427.
Armeno-Turkish, 423.
Armstrong, 146.
Arrian, 436.
Arrowsmith, 440.
Art, 310, 479.
Arthington, 458.
Arya, 305.
Aryan, 103, 186, 248, 304, 305, 311, 328.

Asakăsa, or Asakŭsa, 119, 470.
Asceticism, 187, 315.
Ashanti, 284. 438, 439, 449.
Ashmore, 211.
Asia, 18, 34, 94, 100, 121, 149, 150, 189, 191, 192, 193, 197, 198, 211, 246, 248, 265, 301, 303, 304, 317, 343, 356, 404, 410, 414, 422, 425, 446, 469, 476, 479, 481, 494, 510, 515.
Asia Minor, 357, 365, 375, 377, 392, 393, 394, 402, 414, 419.
Asia, Southern, 522.
Asiatic Turkey, 359. See Turkey.
Asoka, 191.
Assam, 283, et seq.
Asshurbanipal, 106, 386, 388.
Asshur-izir-pal, 388.
Assinie, 450.
Assyria, 387, 388, 428.
Assyrian, 106, 143, 172, 386, 387, 388, 389, 406.
Asur, 248.

Atchison, 285.
Athanasius, 334.
Atheism, 110, 187, 191, 194, 195, 197, 315, 467, 475.
Athens, 279, 463, 518.
Atlantic, 438, 443, 460, 463, 483.
Atlantic Cable Dispatch, 529.
Atlas Mountains, 435.
Atonement, 200, 278, 279.
Atrak, 359.
Atua, 256.
Atwen-woons, 285.

Auburndale, 206.

Augustine, 434.
Aurungzebe, 306, 310.
Austral, 260, 261.
Australasia, 259.
Australia, 100, 246, 247, 248, 251, 252, 253, 256, 371, 481.
Austria, -an, 38, 365, 393, 399, 400, 401, 403, 407, 437, 465, 468, 472, 474, 477, 479, 498, 499, 513.
Austro-Hungarian, 474.
Auto-da-fé, 479, 496.

Ava, 286, 287, 290, 293, 298.
Avatars, 189.
Avesta, 319.

Awomori, 113.

Ayodhya (Oude), 187.
Ayuthia, 267.

Aztecs, 494.

B.

Bab, 368.
Babel, 171, 381, 385.
"Babel Polynesia," 252.
Baber, 306.
Babylon, 142, 248, 356, 374 et seq., 398, 409.
Babylonia, 387.
Babylonian, -s, 372, 406.
Bābys, 360, 368.
Backsheesh, 377, 384.
Baggage, 149, 510.
Baghdad, 305, 344, 356, 360, 374, 375, 376, 378, 379, 381, 384, 406, 408, 409, 426, 431.
Bahamas, 506.
Baker, 442.
Bakthan, 266.
Baltic, 463.
Bamboo, 161, 162, 265, 274.
Bangalore, 331, 343.
Bangkok, 264, 267, 268, 269, 273, 274, 280, 281, 470.
Bangweolo, 436, 451.
Banks, 263.
Bantus, 435.
Baptismal regeneration, 470.
Baptist (American, North, Missionary Union) Missions, 54, 56, 97, 127, 211, 231, 269, 270, 280, 288, 296, 299, 300, 327, 332, 333, 449, 458, 476, 477, 488, 490, 513, 523.
Baptist (American, South) Missions, 55, 151, 213, 449, 477, 504.
Baptist (English) Missions, 98, 220, 331, 450, 458, 477, 506.
Baptist (Free) Missions, 338.
Barbarism, 497.
Barchet, 213, 231.
Bareilly Theo. Sem., 338, 354.
Barmen, 98, 219.
Barth, 437.
Basel, 98, 219, 449.
Bashi Bazouks, 377.
Bassein, 271, 286, 292, 293, 295, 296, 297, 323.
Basutos, 446, 454, 455.
Batavia, 249, 250, 258.
Bates, 218.
Battas, 258.
Bavaria, 478.

Beaconsfield, 376, 401.
Bebek, 422.
Bechuana-land, 453, 455.
Bedouins, 395, 420, 424.
Behar, 186.
Behring's Straits, 509.
Beirut, 95, 231, 272, 356, 377, 405, 407, 409, 411, 418, 419, 423, 424, 425, 426, 429.
Belgium, 303, 396.
Belshazzar, 382.
Beluchis, or Beluchs, 358, 425, 456.
Beluchistan, 357.
Belus, 386.
Benares, 173, 194, 310, 315, 316, 322, 342, 470.
Benevolence, 296.
Bengal, 141, 282, 283, 287, 290, 306, 320, 330.
Bengali, 308, 309, 331.
Benguela, -n, 440, 451.
Beni-Israel, 356, 372.
Berbers, 425, 435,
Berlin, 219, 371, 419, 474, 478.
Berlin Missionary Society, 453.
Berlin South African Mission, 98, 453,
Berlin treaty, 402.
Berlin University, 488.
Berthelsdorf, 254.
Betel-nut, 288.
Bethany, 390.
Bethesda, 219.
Beth-shemesh, 433,
Betjuans, 454.
Bezwada, 329.

Bhamo, 300.
Bhārata-varsha, 305.
Bhotani, 309.

Bible, 35, 42, 66, 101, 127, 193, 194, 198, 202, 210, 211, 212, 213, 221, 222, 235, 243, 244, 261, 263, 272, 279, 287, 290, 291, 297, 307, 309, 335, 336, 349, 361, 366, 368, 372, 373, 374, 375, 378, 379, 381, 382, 385, 388, 390, 402, 413, 419, 423, 424, 425, 426, 427, 428, 431, 432, 433, 445, 452, 456, 457, 459, 460, 471, 472, 473, 475, 477, 489, 493, 494, 513, 514, 516, 517, 536.
Bible lands, 374 et seq., 397, 398, 415, 417, 428, 432.
Bible Societies, 56, 137, 232, 272, 335, 343, 351, 361, 425, 493.

Bible women, 212, 230.
Bickel, 490.
Bihé, 440, 451.
Bihéans, 451.
Bijirek, 389, 398.
Binney, 292.
Binue, 450, 459.
Birs Nimroud, 385, 386.
Bismarck, 473.
Bismarck of Siam, 268.
Bistany, 409.
Biwa, 104, 116.

"Black Clergy," 465, 470.
Black Sea, 394, 400.
Bliss, 423, 426.
Blodget, 151, 216, 425.
Blythswood, 455.

Boardman, 292.
Bodhi-manda, 194.
Bodhi-tree, 194.
Boers, 287, 455.
Bohemia, 472.
Bohemian, 254.
Bolivia, 495, 502.
Bombay, 122, 141, 271, 303, 308, 322, 331, 332, 337, 346, 356.
Bonn, 489.
Bonzes, 265, 268, 275, 276.
Boone, 218.
Borneo, 246, 251, 257, 258.
Borobodo, 248.
Bosnia, -ns, 394, 425.
Bosporus, 360, 400, 401, 422, 429, 463.
Boston Consumptives' Home, 226.
Botany, 536.
Bothnia Gulf, 452.
Boudinot, 70.
Bourbon, 253.
Bourse, 54.
Bowring, 268, 275.

Brahma, 313, 315.
Brahman, 186, 187, 311, 314, 315, 330, 346.
Brahmanism, 14, 173, 186, 187, 188, 189, 310, 311, 312, 315, 317, 338, 430, 541.
Brahmans, 186, 187, 190, 191, 312, 313, 315, 316, 331.
Brahmapootra, 284.
Brahmo Somaj, 319, 328, 368.
Brainard, 70.
Brain at best, 81.
Bray, 93.
Brazil, 495, et seq.
Brebeuf, 496.
Bremen, 98.
Brethren in Schleswig-Holstein, 98.
Brigham, 91.
Bristol Orphanage, 226, 491.
British, 144, 146, 165, 208, 256, 272, 283, 284, 285, 286, 288, 304, 306, 308, 310, 320, 350, 387, 398, 402, 435, 439, 440, 444, 447, 450, 453, 455, 477, 481, 498, 499, 500, 504, 515.
British Columbia, 508.
British Guiana, 506.
British Museum, 386.
British North America, 507, 508.
British S. S. Union, 493.
British West Indies, 501 et seq.
Broad Church, 427, 486.
Broady, 490.
Brooklyn, 529.
Broussa, or Broosa, 392, 429.
Brown, 127, 128.
Bruce, 361.
Brünn, 477.
Bryant, 216.

Buckingham Canal, 313, 332, 351.
Buddha, 109, 174, 185 et seq., 242, 248, 265, 286.
Buddhism, 14, 104, 108, 143, 184, 185 et seq., 236, 242, 248, 264, 267, 275, 276, 278, 284, 302, 303, 312, 315, 338, 541.
Buddhist, 170, 193, 195, 276, 285, 292, 302.
Buddhistic, 188, 189, 190, 191, 192, 193, 232, 247, 265, 268, 275, 284, 285, 286, 287, 295, 302, 430.
Buddhistic revival, 109, 119.
Buddhists, 39, 100, 174, 177, 185, et seq., 333, 427.
Buenos Ayres, 497, 502, 507.
Building upon heathen good, 277, 278.
Buitenzorg, 249.
Bulgaria, -ns, 395, 408, 411, 422, 424, 427.
Bulgarian, 377, 423.
Bunsen, 433.
Bunyan's Pilgrim's Progress, 309.
Burdon, 218.
Burlingame, 63.
Burmah, 65, 189, 191, 192, 264, 270, 271, 281, 283 et seq., 304, 307, 321, 326, 340, 348.
Burmese, 195, 271, 284 et seq.
Burial at sea, 87.
Burton, 439, 441.
Bushell, 292.
Bushire, 359, 364.
Bushmen, 435, 436.
Bushra, 379, 408.
Business principles, 210.
Butler's Analogy, 309.
Buxton, 500, 509,

Byington, 70.
Byzantine, 392, 469.

C.

Cabul, 372.
Cachao, 266.

Cachar, 287.
Cæsars, 34.
Cairo, 378, 391, 425, 426, 429, 436, 445, 446.
Calabar, Old, 450.
Calabash, 458.
Calcutta, 95, 271, 285, 303, 308, 319, 321, 322, 323, 331, 332, 336, 347, 349, 365, 541.
Calcutta Miss. Home, 321, 323.
California, 47, 59, 67, 70, 495, 496.
Caliphate, 360, 367.
Caliphs, 410, 413.
"Call" to missionary labor, 211, 221, 535.
Calvin, 478, 517.
Camboja, 264, 266, 272.
Cambridge, 457.
Cameron, 441.
Cameroons, or uns, 450.
Camoens, 279.
Canada, -ian, 34, 255, 355, 481, 508.
Canarese, 305, 308.
Candahar, 370.
Cangoxima, 105.
Cannibals, 253, 259, 260, 437.
Canton, 140, 144, 146, 152, 158, 162, 164, 171, 178, 199, 210, 213, 216, 217, 219, 243.
Canton de Vaud, 99.
Cape Colony, 253, 436, 452.
Cape Good Hope, 248, 432, 451.
Capital and Labor (Great Britain), 473.
Capital and Labor (West Indies), 501.
Capp, 211.
Capuchin Friars, 451.
Carey, 79, 226, 289, 307, 322, 324, 331, 348, 456, 515.
Caribbean Sea, 506.
Carmel, 390.
Carmelites, 451.
Caroline, 92.
Carpenter, 292, 297
Carpet Baggers, 52.
Carthage, 432.
Casas, 496.
Cashmere, or Kashmir, 191, 304, 357.
Cashmere Gate, 355.
Caspian, 305, 357, 358, 360, 364, 365.
Cassay, 287.
Caste, 176, 186, 187, 297, 310, 312, 313, 314, 315, 328, 329, 331, 334, 335, 336, 345, 346, 352, 429, 513, 526.
Caste Schools, 330, 334, 336, 513.
Casveen, 365.
Catechetical, 356.
Catholic Europe, 409, 463 et seq., 479, 486.
Catholics in America, 36, 37, 39, 468.
Caucasian, -s, 145, 252, 357, 452.
Caucasus, 365.
Cavalla, 449.
Cavour, 497.
Cawnpore, 70, 307, 355, 392.
Cazembe, 451.
Celebes, 95, 247, 257, 258.
Celibacy, 79, 202, 205, 207, 341, 408, 470.
Celtic, 484.
Censorious, 227.
Censors (Chinese), 153, 154.
Censor (Turk), 402.
Ceremonialism, 193, 200.
Ceylon, 171, 191, 248, 302, 303, 304, 326, 331, 333, 337.
Chad, Lake, 439, 458.
Chakombe, 458.
Chaldea, -n, 171, 380, 383, 387, 409.
Chaldean Catholics, 409.
Chalmers, 258, 331.
Chandney Chook, 355.
Changing missionaries, 238.
Changing native customs, 135.
Chapin, 217.
Character of converts, 243, 244.
Chardin, 358.
Charity, 483.
Charlottenburg, 478.
Charon, 434.
Chastity, 438.
Chau-chau-fu, 140.
Cheang-mai, 281.
Chefoo, 144, 145, 148, 151, 203, 210, 211, 219, 236.
Che-kiang, 148, 156, 157, 158, 160, 161 217.
Che-nan-fu, 210.
Cheops, 248, 433.
Chicago, 38, 40.
Chi-kee, 243.
Children of missionaries, 203, 206, 341, 342, 343, 523, 524.
Chili, 495, 497, 501, 502, et seq.
China, 74, 91, 137, 138, 139 et seq., 153 et seq., 168 et seq., 185 et seq., 221, et seq., 248, 250, 199, 265, 266, 274, 284, 287, 300, 301, 304, 305, 312, 324, 326, 410, 421, 426, 427, 464, 476, 481, 512.
China Inland Mission, 95, 97, 201, 220, 221, 222, 223, 224, 225, 226, 227, 228, 232, 491.
C. M. S. N. Co., 64, 155.
"China's millions," 226.
China's population, No., 139, 140.
Chinese, 60, 90, 139 et seq., 153 et seq., 168 et seq., 185 et seq., 199 et seq., 221 et seq., 251, 266, 267, 269, 274, 275, 279, 280, 281, 282, 284, 425, 480, 506.
Chinese estimate of foreigners, 146.
Chinese Government, 156, 157.
Chinese graves, 178, 179, 182, 241.
Chinese Question, 59, 60, 61, 62.

Chinese Religions, 168, et seq.
Chinese spoken dialects, 163.
Chinese written language, 163, 213, 234, 235.
Ching-kiang, 122, 144, 148, 149, 219.
Ch'ing-ming, 183.
Chinyanja, 457.
Chitimbo, 444.
Choaspes, 380.
Chochin, 319.
Chota Nagpore, 327, 330.
Chow dynasty, 143.
Christ, 79, 80, 84, 141, 161, 186, 195, 199, 201, 227, 229, 259, 262, 279, 319, 336, 347, 371, 390, 391, 409, 424, 431, 433, 434, 459, 460, 461, 462, 466, 467, 468, 486, 488, 500, 516, 518, 526, 527, 535.
Christendom, 40, 186, 272, 287, 307, 319, 321, 333, 340, 390, 407, 410, 412, 413, 420, 457, 462, 465, 479, 487.
Christian, 235, 413, 414.
Christiana, 93.
Christian Church, 14, 32, 41, 68, 80, 95, 185, 199, 209, 223, 227, 228, 232, 239, 243, 279, 339, 385, 390, 410, 412, 413, 416, 426, 434, 442, 444, 460, 467, 517.
Christian Commission, 430.
Christianity, 35, 40, 56, 57, 80, 84, 101, 119, 156, 186, 195, 204, 237, 242, 243, 251, 253, 258, 276, 280, 289, 303, 310, 311, 313, 314, 317, 318, 319, 336, 340, 346, 347, 350, 385, 403, 421, 426, 428, 431, 444, 459, 464, 468, 490, 493, 496, 500, 503, 504, 508, 509, 513, 517, 518, 527.
Christianity in acceptable quantities, 278, 279.
Christian love, 516.
Christian missions, 63, 65, 68, 94, 95, 111, 161, 198, 242, 252, 277, 278, 308, 314, 321 et seq., 367, 370, 371, 374, 375, 380, 401, 405, 411, 412 et seq., 432 et seq., 467, 468, 470, 473, 475, 476, 479, 480, 498, 503, 504, 505, 510, 515, 516, 529, 536, 540.
"Christian Researches," 414.
Christians, 318.
Christians, debtors, 532.
"Christians of St. Thomas," 319, 329.
Christlieb, 16, 56, 83, 84, 101, 208, 253, 320, 347, 349, 450, 453, 457, 489.
Christ's second coming, 237, 516, 517.
Chunder Sen, 319, 368.
Chung-king, 232.
Church and State, 464, 465, 466, 486.
Church history, 79, 80, 228, 489, 517.
Church of England, 219, 460, 476, 486.
Circassians, 425.
"City of Berlin," S. S., 510.
Civilization, 68, 156, 232, 253, 354, 375, 386, 433, 435, 441, 444, 452, 461, 464, 465, 483, 502, 504, 505.
Civil Service, 475.
Civil Service (China), 147, 165.

Clark, 421.
Clarkson, 500.
Classics (Chinese), 109, 147, 163, 165, 181, 213, 220, 245.
Clay Ashland, 449.
Clement, 434.
Cleopatra, 434.
Cleveland, 29.
Cliffs, 59.
Climate, 522.
Climate on character, 342, 344.
Climate on missionary temper, 121.
Clive, 306.
Clough, 333, 334, 351.
Clustered mission families, 238.

Coanza, 435, 451.
Cochin, 500.
Cochin China, 142, 264.
Coconada, 334, 346, 355.
Coleman, 293.
Colombia, 507.
Colonial, 248, 260, 282, 481, 482.
Colonies (So. America), 496, 500.
Colonists, 497, 498.
Colonizing, 53, 189, 251, 358, 435, 493, 494.
Colorado, 47.
Columbo, 303.
Columbus, 494.
Commerce, 26.
Commission, 212.
Common schools, 36, 38, 468.
Communism, 475.
Comparative religions, science, 317, 536.
Compromise, 315.
Comte, 351.
Concentration, 526.
Concordat, 465.
Conferences, 209, 220, 244, 255, 258, 343, 344, 350.
Confessional, 470.
Confucian, 174, 182, 183, 192.
Confucianism, 109, 143, 184, 185, 187, 188, 192, 197, 198, 265.
Confucianists, 100, 174, 177, 192, 196, 197, 464.
Confucius, 143, 147, 166, 180, 181, 182, 185, 213, 312.
Congo, 435, 450, 451, 452, 458.
Congregationalist Missions (American Board, A. B. C. F.), 54, 57, 91, 92, 120, 124, 128, 216, 238, 269, 337, 343, 361, 389, 399, 408, 412, 414, 417, 418, 421, 422, 423, 429, 431, 451, 454, 462, 477, 507, 513, 523, 530, 534.

Congress, 51, 444, 499, 501.
Conjurers, 177.
Connecticut, 499.
Conscience, 191, 194, 196, 198, 349, 473.
Consecration, 260, 515, 516.
Constantine, 464, 487.
Constantinople, 360, 365, 376, 392, 393, 398, 400, 401, 403, 405, 407, 408, 417, 422, 423, 424, 426, 429, 463, 465.
Contemplation (Buddhist), 189, 315.
Contributions, 261, 520.
Converts under discipline, 217.
Cook, 489, 510.
Copernicus, 312.
Copts, 100, 427, 445.
Coptic, 378, 412, 435.
Corbett, 211.
Corea, 142, 190, 232.
Corfu, 518.
Corinthians, 227.
Corisco Bay, 450.
Cortez, 495.

Crawford, 213.
Crescent, 306, 329, 369, 393, et seq.
Crimea, -n, 287, 399, 401, 474.
Crischona, 419.
Crischona Brethren, 456.
Criticism of missionaries, 528.
Criticism of Mission Society Admin., 528.
Cross, 278, 279, 329, 369, 393, 413, 427, 460.
Crowther, 450.

Ctesias, 388.
Ctesiphon, 376, 381.

Cuba, 246, 494, 497, 501, 506.
Cuddapah, 327.
Cue, 222.
Culinary Art, 535.
Culture of Unbelief, 312, 319.
Cunarder, 510.
"Cup of blessing," 171.
Customs Service (Chinese), 165, 411.

Cyril, 409.
Cyrus, 357, 365.

Czar, 464, 469, 474.

D.

Dahabeeah, 378, 391.
Dahomey, 384, 438.
Dai, 103.
Dai Butsu, 106,
Daimiyos, 104, 105.
Damascus, 407, 411, 419, 426.
Damietta, 445.
Dana, 539.
Danes, 306.
Daniel, the lion's den, 383, 384, 386.
Danish, 324.
Danish Missions, 332, 509.
Danish West Indies, 506.
Danube, 394.
Daoudee, 360, 368.
Dardanelles, 360, 400.
Darius, 383, 384.
Darkness of Asia, 192.
Darwin, 351.
David, 142, 171, 360.
Davis, 125.
Dawning century, 540, 541.

Dean, 269.
Debt of obligation, 536.
Deccan, 306.
Deists, 338, 467.
Delegations to Missions, 17, 19.
Delhi, 306, 307, 310, 355, 539.
Delagoa Bay, 451.
Delphi, 248.
Deluge tablets, 388.
Democratic, 50.
Denationalizing heathen, 298, 354.
Denderah, 391.
Denmark, 98, 99, 254, 490.
Denominational comity, 271.
Denominationalism, 31, 32, 269, 270, 271, 272, 471.
Depok, 258.
Deshima, 106.
Détours for missionaries, 122.
Deus, 91, 172.
Development theory, 351.
Devil worshippers, 191, 303.
DeWitt, 440.

Dhuleep Sing (Maharajah), 446.
Dhunjeebhoy Nourojee, 332.

Dido, 432.
Dien, 183.
Difficulties of missionaries, 173, 243, 254, 276, 286, 292, 515, 516.
Difficulties to civilization in China, 179.
Dijizireh, 389.
Dilawur Khan, 372, 373.
Diodorus, 388.
Diplomacy, 236.
Discipline, 217, 233.
Discovery, 494.
Disestablishment, 465, 466, 473, 486, 487, 492.
Dispensary, 207.
Dissent, 465, 470, 471, 480, 485, 486.
District secretaries, 531.
Divine Wisdom in Missions, 511, 512.
Division of labor, 269, 270, 271, 272.
Divorce, 318.

Dog, cat, and rat meat, 162.
Domestic slavery, 241, 242.

Dominicans, 172, 451.
Dorner, 489.
Downie, 355.

Drāvidian, 305, 310.
Dresden, 478.

Duff, 73, 322, 331, 332, 347.
Duffer, 440.
Duncan, 508.
Durfur, 435.
Durga, 316.
Dutch, 98, 106, 246 et seq., 264, 266, 305, 306, 435, 480, 501.
Dutch Guiana, 506.
Dutch Missions, 95, 333, 453.

Dyu, or Dyaus, 171, 172.

E.

Eads, 526.
Eastern Church, fragments of, 407, 408, 409, 410, 417.
Eastern Orthodox Church Con., 465.
Eastern Question., 400, 401, 403, 407.
East India Co., 306, 322, 359, 515.
East Indies (Dutch), 246 et seq., 427.
East London Society, 450.
Easton, 418.
Eating of flesh, 189.

Ebenezer, 252.

Ecbatana, 380, 383.
Echigo, 105.
Echmiazin, 408.
Ecumenical Council, 201, 470, 471.

Edessa, 410.
Edinburgh, 93, 478.
Edkins, 191.
Education, 16, 49, 50, 51, 211, 213, 247, 271, 295, 307, 315, 320, 324, 331, 332, 334, 347, 348, 351, 356, 405, 420, 421, 422, 466, 502, 504, 505, 506, 508, 515.
Education together of races, 298.
Edwards (Elder), 68.

Egypt, 142, 171, 248, 356, 357, 358, 365, 375, 385, 391, 393, 394, 396, 414, 418, 419, 432, 433, 434, 445, 480, 481.
Egyptian, -s, 174, 406, 425, 432, 434, 435, 442, 445, 498.

Elburz, 365.
Elgin, 107.
Elizabeth, Queen, 443.
El-Kab, 432.
Ellice, 259.
Ellinwood, 73, 89, 468, 537, 539.
Elliott, 68, 70, 402.
Ellis, 252.
Ellore, 329.
El Obeid, 442.
Elohim, 172.

Emancipation, 442, 498, 499, 500, 501, 503, 504, 505.
Embroidery Mission, 241.
Emerson, 351.
Emigration, 244, 473, 481, 483.
Empress Regent, 154.

England, 95, 144, 207, 248, 249, 321, 332, 349, 358, 359, 399, 400, 401, 443, 444, 446, 456, 473, 478, 481, 482, 483, 500.
England, Church of, 263, 330, 484, 485, 487, 506.
English, 199, 216, 217, 247, 248, 260, 262, 282, 287, 288, 295, 305, 331, 342, 354, 364, 377, 398, 399, 407, 411, 413, 418, 420, 428, 435, 445, 454, 456, 480, 484, 494, 496, 497, 498, 503, 510, 515, 519.
English Christianity, 482, 483, 484, 485, 486, 487, 489.
English C. M. S., 95, 98, 105, 180, 217, 233, 256, 257, 327, 329, 330, 347, 361, 365, 372, 412, 414, 419, 420, 431, 445, 447, 449, 450, 456, 458, 459, 460, 461, 492, 508, 513, 539.
English Constitution, 473.
English Language, desire for overestimated, 133.
English Language, extent of, 303, 319, 447.
English Language in Mission Schools, 131, 132, 133, 422.
English Language, its Need in Evangelization, 131, 133.
English Non-conformists, 96, 97, 484, 485.
"Envelope System," 535.

Episcopal Missions, 55, 137, 218, 219, 270, 327, 449, 506.
Episcopal Theological Seminary, Mexico, 506.

Eromangau, 256.
Ervil, 386.
Erythræan, 358.

Esar-haddon, 388.
Esoteric, 189.
Esquimaux, 103, 253, 509.
Es Salt, 420.
Essence, Chinese idea, 180.
Established Churches, Europe, 470, 486, 492.
Established Churches, Gt. Britain, 97, 271, 453, 484, 486, 492.
Esthland Islands, 452.

Ethiopia, 358, 379.
Ethnology, 310, 351, 374, 536.

Euphrates, 142, 364, 379, 381, 385, 398, 406, 409.
Eurasians, 281, 284, 335.
Europe, 18, 34, 35, 97, 99, 100, 149, 185, 203, 248, 305, 358, 377, 393, 395, 399, 400, 401, 403, 404, 405, 412, 414, 422, 446, 463, 467 et seq., 494, 496, 527.
European, 208, 236, 351.
European Turkey, 375, 400.
Euxine, 358.

Evangelical, 466, 467, 472, 473.
Evangelical Alliance, 477, 489.
Evangelical Cont. Society, 472.
Evangelization, 84, 95, 202, 211, 228, 229, 237, 240, 243, 251, 257, 259, 270, 277, 278, 286, 289, 290, 295, 298, 307, 308, 315, 317, 319, 321, 322, 323, 326, 331, 335, 345, 346, 347, 349, 352, 354, 363, 365, 385, 390, 391, 401, 403, 406, 407, 410, 415, 416, 420, 426, 428, 432 et seq., 486, 487, 489, 509, 515, 516, 526.

Examinations (Chinese), 166.
Exarch, 408.
Excursion Tickets for Missionaries, 519, 521.
Executive Officers, 416, 417.
Executive Officers' Salaries, 530, 531.
Exegesis, 221, 222.
Expectations, 127.
Expenses compared, 361, 362, 363.
Expenses of World Tour, 529, 530.
Experiences, peculiar, 221, 222.
Exploration, 440, 441, 442, 456, 459.
Express, Foreign, 510.
Extent of training in Mission Schools, 527.
Extremity, Opportunity, 500.

Ezbekieh, 446.
Ezekiel, 386.

F.

Fairfield, 506.
Fairs for Missions, 27.
Faith, 26, 214, 215, 221, 226, 227, 228, 241, 320, 374, 383, 384, 513, 515, 516, 536.
Faith, Paralysis of, 245.
"Faith support," 222, 223, 224, 225, 226, 241, 271, 275, 276, 492.
Fakirs, 316.
Falkland Islands, 507.
Family, 203, 204, 205, 207, 315, 494.
Famine, 165, 236, 237, 358, 389, 428.
Famine Relief, 165, 236, 332, 333, 348, 351, 368, 369, 428.
Fanaticism, 518.
"Fan-qui-tsu," 148, 168.
Farnham, 201, 210, 233.

Farrar, 237.

Feeling, as a limit to God, 225, **271.**
Ferdinand VII., 499.
Fergusson, 310.
Feruzabad, 359.
Fetishism, -ists, 100, 180, 436, 437, 446, 503.
Feudalism, 496.

Field, 249, 250.
Fielde, 212.
Field forces, 209, 321, 506, 507, 508. See Statistics and Appendix.
Fiji, 95, 262.
"Filial piety," 182.
Filioque, 464.
Final Triumph of Gospel, **517.**
Fingoes, 455.
Finland, 98, 99, 452.
Fisk University, 449.

Florida, 93.
"Flowery Kingdom," 60.

Foo, or Fo, 157, 174, 179.
"Foolishness of God," 215.
Foot-binding, 239, 240.
Formalism, 385, 410, 413, 428, 475, 489, 490, 491, 518.
Formosa, 103, 140, 219, 252.

France, 38, 98, 99, 189, 265, 303, 399, 400, 444, 465, 466, 472, 474, 477, 479.
Fraternal emulation, 269, 270, 271, 272.
Fraternization of missionaries, 330, 343.
Frederick IV. of Denmark, 99.
Frederick, Gt., 478.
Frederick of Watteville, 254.
Free Church (Italy), 472.
Free Church of Scotland, 171, 303, 487.
Free Church Scotch Missions, 95, 97, 263, 332, 350, 445, 454, 457, 458, 462, 492.
Freedmen's Miss. Aid Soc., 449.
Freedmen's Schools, 51.
Freedom, religious, 317, 401, 402, 403, 408.
Free trade and protective tariff, 473.
French, 199, 201, 207, 248, 250, 262, 264, 265, 266, 267, 303, 305, 306, 308, 365, 399, 435, 450, 454, 460, 465, 483, 494, 496, 497, 498, 500, 501, 508, 510.
French Protestantism, 477.
French Republic, 474.
Frere, 65, 455.
Friend's Missions, 338, 419, 460.
Frontiersmen, 69.

Fu, 157, 166.

Fu-chow, 144, 146, 152, 156, 164, 179, 214, 215, 235, 240, 344.
Fuh-kien, 152, 156, 157, 214, 217, 244.
Fuhs, 194.
Fujiyama, 114, 116.
Fulahs, 435, 436.
Fuller, 537.
Fung-shway, 14, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 188, 192, 229, 230.
Furlough, civil and military, 519.
Furrakhabad, 338.

G.

Gaboon, 435, 450.
Gaelic, 72.
Gage, 510.
Galilee, 378, 394.
Gallas, 435, 439, 456.
Galle, 303.
Gallicans, 465.
Gambetta, 154, 474.
Gambia, 435, 446, 450.
Gambling, 274.
Ganges, 141, 174, 185, 186, 257, 316, 349.
Garden of Eden, 379, 380.
Garfield, 49.
Garos, 300, 301.
Gass, 488.
Gaudama, 286.
Gaza, 420.

Geddis, 263.
General Miss. Treasury, 525, 526.
Genesis, 379.
Geneva, 472.
Genii, 191.
Gennesaret, 374.
Genoa, 305.
Geographical Society, 65, 457.
Geography, 536.
Geology, 536.
George III., 499.
Georgia, 34, 52.
German, 172, 308, 354, 420, 453, 456, 476, 480, 488.
German Missions, 98, 199, 219, 257, 258, 327, 330, 449, 453, 454, 456.
German Protestantism, 488, 489.
German United Evangelical Church, 98.
Germany, 98, 99, 204, 207, 221, 321, 400, 473, 474, 478, 479, 480, 482, 484, 487, 488, 489, 492, 510, 518.

Ghauts, 316.
Ghonds, 338.
Ghor, 372.

Gibbon, 410.
"Gibraltar of Heathenism," 245.
Gideon, 390.
Gihon, 379.
Gilbert, 92.
Gilsey House, 529.
Gippsland, 252.
Gizeh, 391.

Glasgow, 93, 481.
Gleason, 70.

Gnadenhutten, 70.

Gobat, 420, 456.
God, 290, 311, 318, 320, 335, 501, 516, 518.
God, aspirations after, 170.
God, existence of, 194.
God in history, 457.
God, term for, 172.
Goethe, 478.
Gold and Slave Coasts, 449, 450.
Golden Gate, 47, 59, 73.
Golden Temple (Benares), 315, 316, 470.
Gondwani, 308.
Gongen Sama, 106.
Gonzales, 495.
Good, 372.
Goodell, 423.
Gordon, 263.
Gospel, 99, 141, 212, 243, 253, 262, 278, 279, 280, 295, 296, 323, 329, 330, 336, 346, 349, 350, 351, 368, 427, 447, 476, 504, 509, 512, 517.
Gossner, 98, 330, 332.
Gottingen, 488.
Government Schools, 320, 346, 349, 350, 420, 477, 502, 505.
Gowahati, 301.

Grant, 49, 52, 145, 441, 495.
"Grants-in-aid," 300, 348, 349.
Gratitude, 195, 229, 326, 490.
Graves, 213.
Great Britain, 99, 149, 160, 185, 204, 221, 246, 284, 287, 303, 321, 359, 364, 394, 400, 401, 407, 429, 432, 442, 451, 465, 473, 479, 480, 482, 484, 487, 488, 489, 493, 503.
Great Eastern, S. S., 510.
Great Wall, China, 143, 151, 376, 381.
Greco-Turkish, 423.
Greece, 171, 172, 312, 357, 393, 400, 402, 403, 414, 434, 466, 477.
Greek Catholic Church, 407, 412.
Greek Church, 93, 94, 100, 361, 407, 408, 410, 412, 420, 464, 466, 467, 476.
Greek Church Missions, 138.
Greek Classics, 213.
Greek Europe, 463 et seq., 479, 486.
Greek Language, 26, 131, 172, 173, 222, 423.
Greeks, 186, 395, 406, 427, 432, 440.
Green, 128, 261.

Greenland, 255, 509.
Gregory XIII., 106.
Griffis, 75.

Guiana, 506.
Guinea, 438.
Gujerat, 332.
Gujerati, 309.
Gujranwala, 338.
Gulick, 92, 137, 138, 343.
Guntur, 327.
Gurdaspur, 338.
Gutzloff, 279.

Gypsies, 265.

H.

Hadis, 318.
Hague, 249.
Hakkas, 219.
Hakodate, or i, 103.
Hakoni, 116.
Hall, 489.
Halle, 254, 488.
Halle-Danish Society, 98.
Hamadan, 370.
Hamites, 435.
Hamitic, 253.
Hamlin, 422.
Han dynasty, 143.
Hang-chow, 142, 148, 149, 150, 156, 157, 158, 210, 237.
Hanging Gardens, 382.
Han-kow, 64, 144, 151, 158, 199, 216, 217, 218, 231, 270.
Hannibal, 432.
Han river, 151.
Han-yan, 151.
Harems, 336, 430.
"Harmony" (ship), 255.
Haroun-al-Raschid, 375, 376, 426.
Harper, 171.
Harpoot, 399, 404, 405, 422, 429.
Harris, 227, 261.
Haswell, 292.
Hatti Humayun, 402.
Hatti Sheriff of Gulhané, 401.
"Hau-hau," 256.
Havileh, 379.
Hawaiian Association, 92.
Hayes, 49.
Hayti, 506.

Heathen, 200, 212, 289, 290, 295, 326, 349, 350, 453, 469, 470, 515.
Heathenism, 170, 296, 319, 332, 346, 527.
Health of missionaries, 522, 523.
Heaven, Altar to, 108, 169, 170, 173.
Heber, 542.
Hebrew, 172, 434.
Hebrews, 385.
Hebron, 390.
Hegel, 351.
Hegira, 318.
Heidelberg, 488.
Heliopolis, 433.
Hell (Buddhist), 276.
Hellenic, 305.
Hellespont, 392.
Hengstenberg, 489.
Henry VIII., 202, 487.
Henry-Martini, 146.
Henthada, 292.
Hepburn, 128.
Herat, 372.
Hereroland, 452.
Hermannsburg Mission, 98, 257, 332, 454.
Hermon, 390.
Herod, 433.
Herodotus, 388.
Herrick, 423.
Herrnhut, 254, 255.
Hervey Islands, 252, 259.

Hia dynasty, 143.
Hiding of power, 516.
Hien, 157.
Hieroglyphics, 433.
High Church, 492.
"Higher Life," 222, 227, 237, 491, 492.
Higher Spiritual Life, 541.
Hilaire, 186, 497.
Hillah, 381, 384.
Himalayas, 186, 191, 318, 338, 355.
Hindi, 308, 309.
Hindu, 306, 308, 312, 313, 314, 320, 328, 336, 351, 430.
Hindu-Aryans, 187, 305, 310.
Hinduism, 108, 173, 180, 186, 189, 190, 192, 197, 314, 316, 319, 320, 322, 328, 347, 350.
Hindus, 39, 87, 100, 171, 174, 197, 284, 311, 313, 315, 328, 331, 336, 350, 427.
Hindustan, 304.
Hindustani, 308, 309, 456.
Hindu symbolism, 316.
Hiring attendance, 233, 234.
Hislop, 332.
Hitzig, 488.

Hoary antiquity, 142.
Holland, 97, 98, 99, 246, 248, 249, 444, 484, 488.
Holly, 506.
Holt, 210.
Holub, 437, 439.
Holy Land, 375, 377, 390.
Holy Spirit, 200, 214, 356, 410, 467, 517.
Holy Synod of the North, 466, 469.
Home ministers, 326.
Home missionaries, 326.

Home Missions, 20, 41, 42, 51, 77, 341, 390, 391, 487, 532, 540.
Home Miss. Soc. American Baptist, 507.
Homer, 433.
Homes, Christian, 203, 204, 205, 342, 343, 346, 490, 491.
Honan, 232.
Honduras, 506.
Hong-Kong, 144, 152, 216, 218, 219.
Honolulu, 92.
Hooghly, 323.
Hook, 336.
Hopkins, 518.
Hore, 458.
Horrible, 542.
Hosea, 433.
Hoshangobat, 338.
Hospital opportunities, 231.
Hottentots, 253, 435, 436, 452, 455.
Hough, 286.
House of Lords, 473,
How-qua, 178.

"H-tee," 288.

Huc, 203.
Hu-chau, 158.
Hudson, 508.
Hué, 264, 266.
Hughes, 403.
Huguenots, 189, 465, 479.
Huluku Kan, 376.
Human rights, 506.
Hume, 337.
Humphrey, 531.
Hunan, 158, 232.
Hungary, 474.
Huntingdon (Lady) Connection Missions, 448.
Hupeh, 148, 232, 243.
Hurl Gate, 514.
Hurst, 488.
Hussain, 360.
Hussites, 254.
Huttsburg, 254.
Huxley, 351.

Hyacinthe, 319, 477.
Hyde, 92.
Hyde Park, 478.
Hypocrisy, 191, 196, 198, 413.

I.

Ibadan, 449.
Iberian, 469.
Ibiu, 450.

Ichang, 144, 232.
Iconium, 392.
Icons, 468, 469, 471.

Idaho, 47.
Idolaters, 401.
Idolatrous paper, 240.
Idolatry, 171, 174, 175, 181, 182, 188, 193, 279, 311, 315, 317, 318, 327, 336, 345, 350, 404, 413, 467, 469, 470, 518.
Idols, 182, 188, 193, 265, 288, 292, 315, 328, 333, 413, 467, 469, 470, 539.

"Ilala," 457.

Images, 193, 202.
Imam, 456.
Immorality, 196, 236, 237, 259, 274, 285, 343, 395, 413, 444.
Imoshagh, 435.
Impatience for Lord's Advent, 516, 517.
Imperialism, 474.
Imperial University, Peking, 151, 166, 168.
Impressive, holy living, 345.

Incarnation, 278.
Incas, 494.
Independent missions, 122, 123, 124.
Independents (English), 281.
India, 34, 65, 98, 99, 140, 143, 149, 160, 165, 173, 174, 188, 189, 190, 191, 192, 227, 248, 249, 265, 271, 284, 285, 287, 297, 301, 302 et seq., 321 et seq., 339 et seq., 361, 364, 372, 409, 425, 426, 432, 436, 468, 476, 480, 481, 513, 515, 519, 539.
India architecture, 310.
India, Farther, 283.
India mutiny, 307, 308.
Indian (N. America) evangelization, 69, 70, 93, 255.
Indian Ocean, 376, 460.
Indians (from India), 456, 506.
Indians (Modocs), 67.
Indians (N. American), 68, 69, 249, 252, 508, 509.
Indian (S. American), 498, 501, 506.
Indian Territory, 255.
Indo-German, 186.
Indulgences, 470.
Indus, 304, 356, 357, 372.
Industrial schools, 455.
Industries, 352.
Industry, 164, 251, 299, 351, 455.
Infallibility, 38, 199, 313, 470.
Infanticide, 259, 262, 318.
Infidelity, 190, 308, 346, 350, 471, 472, 475, 489, 491, 518.
Inglis, 331.
Inman Line, 510.
Inquisition, 475, 479, 496,497.
Inspiration, 311, 403, 431.
Insubordination, 123.
Intellectual ferment, 328, 502, 503.
Intemperance, 161, 341, 444, 482, 500, 508, 529, 539.
Intolerance, 502.
Intrigue, 370, 475, 480.

Iparé, 263.
Iparése, 252.

Ireland, 468, 481, 482.
Irish, 165.
Irrawaddy, 283, 284, 289, 292.
Irrigation, 359, 380.

Isaiah, 388.
Isangila, 450.
Isis, 433.
Islam, 185, 193, 248, 317, 318, 319, 328, 364, 367, 373, 393 et seq., 413 et seq., 436, 442, 444, 446, 451, 467, 480, 541.
Ismailites, 360.
Ispahan, 358, 361.
Israel, 142, 143, 335, 391, 433.
Israelites, 432, 498.
Issus, 357.

Italian, 36, 199, 365, 483.
Italic, 305.
Italy, 38, 394, 400, 465, 466, 471, 474, 477, 479.
Itinerating, 201, 203, 212, 217, 293, 294, 295, 341.

Iyemitsu, 112.
Iyeyusu, 112.

J.

Jacobites, 409, 423.
Jacobus Baradæus, 409.
Jacoby, 490.
Jahāngīr, 306.
Jains, or Jainas, 100, 303.
Jainteea, 287.
Jamaica, 251, 504, 505, 506.
Japan, 74, 76, 101, 102 et seq., 118 et seq., 140, 186, 189, 190, 191, 192, 211, 235, 244, 248, 258, 267, 268, 270, 278, 346, 421, 435, 464, 468, 476, 481, 512.
Japanese, 102 et seq., 118 et seq., 147, 167, 190, 244, 278.
Japanese Diplomacy, 107.
Japanese faith, unsettlement of, 109.
Japanese History, 105.
Japanese Hotels, 115, 116.
Japanese Literary Styles, 108, 128.
Japanese Temples, 109.
Japan Evangelization difficulties, 118, 119.
Japan, Foreign Teachers, 110, 111.
Japan, Mission Union, 120.
Japan Scholasticism, 109.
Japan's Government Education, 109.
Java, 246, 248, 249, 250, 257.

Jefferson, 499.
Jellallabad, 370.
Jenkins, 328.
Jeremiah, 356, 383, 433.
Jerusalem, 84, 173, 227, 358, 374, 382, 384, 388, 390, 394, 407, 410, 417, 420, 426, 465.
Jessup, 409, 413, 424.
Jesuits, 105, 160, 172, 182, 200, 202, 266, 279, 450, 451, 460, 496.
Jesus, 243, 517.
Jewett, 333.
Jewish, 384.
Jewish Ritual, 170.
Jews, 100, 318, 360, 370, 371, 372, 412, 419, 423, 436, 445, 446, 492, 497.
Jezio, 172.

Jhelum, 338.

Jimmu, 105.
Jin-riki-sha, 112, 115.
Jiziyah, 401.

Joab, 380.
Job, 389.
John, 216.
Johnson, 350, 490.
Joloffs, 436, 446.
Jonah, 378, 388, 389.
Jookja, 249.
Joppa, 390, 420.
Jordan, 420.
Joruk, 380.
Josaphat, 193.
Joseph, 202, 378, 432, 433.
Josiah, 143.
"Jossman," 90.

Judea, 375.
Judson, 65, 270, 287, 288, 290, 293, 297, 307, 348, 456.
Jugglery, 229.
Julfa, 361.
Jumna, 356.
Jumna Musjid, 310.
Jungle, 293, 294.
Junk, 144.
Jupiter, 172, 180.
Jurganot, 316.
Justinian, 393.

K.

Kaaba, 317.
Kaffirs, 435, 436, 437, 454, 455, 457, 461.
Kagei, 459.
Kagōshima, 105.
Kai-Sai-Gaku, 109, 110.
Kaiserswerth, 231.
Kaiserswerth Deaconesses, 419.
Ka-Khyens, 297.
Kalgan, 216.
Kali, 541.
Kali Ghat, 347, 541.
Kamakura, 106.
Kansas, 255.
Kansu, 232.

Kapila, 190.
Kapilavastu, 187, 190.
Karbela, 360.
Karens, 267, 271, 284, 288, 295.
Karens (Pwo), 292.
Karens (Sgau), 271, 284, 292, 293, 295, 296, 297, 298.
Karin, 359.
Karmeles, 386, 387.
Karnac, 310.
Kashmir, or Cashmere, 191, 304, 357.
Kashmiri, 309.
Kathimain, 376.
Kazan, 469.
Kaziluzun, 359.

Ke-Cho, 266.
Keltic (Celtic), 305.
Kennedy, 510.
Kerkha, 379, 380.
Kermanshah, 371,
Kerr, 210.
Ketchawayo, 455.

Khedive, 446.
Khorasan, 392.
Khorsabad, 386, 387.
Khuzistan, 380.

Kia-long, 266.
Kiang-si, 148, 151, 232.
Kiang-su, 148.
Kidley, 72.
Kidnapping, 437, 443.
Kigalla, 456.
Kikamba, 456.
Kikiau, 456.
Kikuafi, 456.
Kincaid, 292.
"King movement," 256.
Kinika, 456.
Kinyassa, 456.
Kipokomo, 456.
Kirkland, 68, 70.
Kishuahili, 456.
Kistna, 327.
Kiu-kiang, 144, 151, 232.
Kiushiu, 105.
Kiyoto, 104, 115, 346.
Kiyoto Training School, 124, 125.

Kleinert, 489.

Knox, 331.

Kobe, 115, 120, 138, 147, 323.
Koh-i-noor, 356.
Kolapoor, 338.
Kolhs, 327, 330.
Kongoni, 457.
Koong-foo-tsze, 181, 182, 265.
Koong-tuh, 183.
Kootub Minar, 310, 355.
Koran, 317, 318, 328, 367, 402, 403, 425, 427, 428, 431.
Kordofan, 442.

Ko Thah-byu, 295.
Kow-tow, 150.

Krapf, 456.
Krishna, 290.

Kshattriyas, 187, 312, 313, 314.

Kublai, 143.
Kumasi, 438.
Kung, Prince, 148, 155.
Kurdistan, 191, 376, 389, 394, 409.
Kurds, 360, 377, 410, 425.
Kurnah, 380.
Kurrachee, 149, 316, 356.
Kuruman, 453.
Kuyunjek, 386, 388, 389.

Kwang-si, 232, 266.
Kwang-tung, 140, 152, 156, 219, 243.
Kwanon, 193, 200, 468.
Kwei-chau, 232.

L.

Labrador, 255, 509.
Lahore, 329, 354.
Lake, 394.
La Loubère, 277, 278.
Lamas, 191.
Language, Chinese, 173, 235.
Language examinations, 356.
Language, India, 309.
Lao, 272.
Laos, 267, 268, 281.
Laou-tsze, 180, 181, 185.
La Place, 201.
Lapland, 452.
La Plata, 495.
Latakia, 418, 429.
Lathrop, 336.
Latin, 172, 200, 213, 381, 463, 465, 473.
Latins, 409.
Lawrence, 307, 539.
Layard, 383, 388, 410.
Lawyer's bills, 531.
Lazarus, 342.

Learning language, 224, 356, 456.
Leavitt, 136.
Lebanon, 390, 408.
"Lebanon Schools," 418, 419.
Lee, 49.
Leeds, 458.
Legend, 186, 190, 193, 267.
Legge, 140, 209.
Lehmann, 490.
Leiden, 186.
Leighton, 486.
Leipzig (Leipsic), 314, 488.
Leipzig Mission, 98, 332.
Leo XIII., 466.
Levant, 412, 414, 415, 417 et seq.

Liberalism, 83, 84.
Liberia, 53, 448, 449, 450.

Liberty, 260, 268, 317, 367, 408.
Licentiousness, 470, 500.
Life enriched, 540.
Life Insurance for missionaries, 537.
Light, "The Light of Asia," 185, 189, 192, 193, 194, 196, 197, 242, 265, 276, 277, 278, 285, 302.
Li Hung Chang, 64, 65, 154, 155, 231.
Limit to missionary responsibility, 139.
Linga, 315, 316.
Lingah, 443.
Lion of Lahore, 446.
Lisbon, 451.
Litchfield, 322.
Literary style (Chinese), 213, 219, 235.
Literature (Buddhistic), 198.
Literature, India, 309, 351.
Literature of Missions, 89, 95, 96, 173, 234, 235, 274, 309, 333, 350, 415, 416, 423, 424, 456.
Little Wanderers' Home, 27.
Liverpool, 93, 478, 510, 529.
Livingstone, 53, 441, 444, 450, 457, 535.
Livingstone Inland Mission, 222.
Livingstonia, 455.
Livingstonia Exp., 457.

Llorente, 496.

Lodiana, 338.
London, 56, 65, 209, 255, 359, 371, 385, 386, 457, 474, 478, 480, 481, 482, 483, 485, 510, 518, 521.
London (East) Institute, 222.
London Jewish Mission, 456.
London Mission (Congregational), 95, 97, 98, 216, 231, 258, 259, 261, 270, 322, 327, 329, 331, 347, 353, 457, 460, 506.
London So. American Soc., 507.
London Workingmen's College, 484.
Long, 442.
Long Island, 33.
Loo-choo Islands, 103.
Lord's Day, 85, 233, 352, 508.
Lord's Prayer, 486.
Lost, 89.
Louis XIV., 164, 279, 479.
Lovedale, 455, 457.

Lualaba, 458.
Lucerne, 478.
Lucknow, 149, 307, 338, 342, 346, 347, 355, 426.
Lukuga, 458.
Luristan, 380.
Lut-d'hau, 285.
Luther, 94, 185, 478, 517, 531.
Lutheran Evangelical, 55, 454.
Lutherans, 452, 487.
Lutherans, American, 454.
Lutheran Societies, 98, 327, 332, 452, 460.
Luxor, 391.

Lybian, 434.
Lydia, 394.
Lyons, 303.

M.

Macao, 200.
Macedonia, 394, 424.
Madagascar, 95, 252, 253, 459, 460, 461, 476.
Madonna, 469.
Madras, 141, 271, 288, 303, 308, 332, 333, 334, 347.
Madura, 337, 513.
Magadha, 186, 187.
Magicians, 177.
Magila, 458.
Mahā-bhārata, 309, 315.
Mahomet, 185, 193, 257, 311, 317, 318, 357, 360, 372, 403, 404, 413, 414, 425, 427, 430, 436, 467.
Mahometan, 306, 308, 318, 320, 365, 393 et seq., 412 et seq., 443.
Mahometanism, 14, 173, 193, 247, 248, 310, 317, 318, 367, 467.
Mahometans, 100, 247, 284, 305, 317, 328, 360, 366, 367, 394 et seq., 414, et seq., 445, 447.
Mahrathi, 308, 309.
Mahratta, 191, 337.
Majico Islands, 103.
Makalakas, 437.
Malabar Hill, 319, 355.
Malacca, 248.
Malagasy, 252, 253.
Malay, 272, 282.
Malayālim, 305, 308, 309, 329.
Malayan, 249, 251, 258, 282, 425.
Malayo-Polynesians, 92.
Malta, 414.
Mamelukes, 433.
Manasseh, 143.
Manchester, 481.
Manchu Court, 155, 156.
Manchuria, 220.
Manchus, 142, 155, 158.
Mandalay, 283, 297, 300.
Mandarin, 163, 168, 219, 244.
Mandingoes, 425, 446.
Mangaila, 261.
Manisa, 429.
Manitous, 508.
Manufactories, 34.
Ma-oo-ben, 292.
Maori, 256.
Maps, 461.
Marash, 404, 422, 429.
Marco Polo, 157.
Mardin, 406, 409, 422, 429.
Marenga, 457.

Margary, 203.
Mark, 434.
Marmora, 463.
Maronites, 408, 412, 427.
Marquette, 496.
Marriage, 240.
Mars, 180.
Marshall, 92.
Marshman, 79, 289, 307, 322, 324, 331, 515.
Marsingpore, 338.
Marsovan, 422, 429.
Martaban, 287.
Martel, 393.
Martin, 151, 168, 254.
Martyn, H., 329, 361.
Martyrs, 105, 106, 201, 243, 256, 258, 263, 460, 517, 536.
Masasi, 458.
Mason, 292.
Masquerade of Virtues, 194, 196, 197.
Mass, 200, 202.
Massachusetts, 499.
Massacres, 419.
Masulipatam, 327, 330.
Matabele, 437.
Materialism, 14, 110, 111, 119, 169, 175, 180, 188, 190, 192, 351, 516.
Matoka, 450.
Matsumai, 103.
Maulmain, 286, 292, 296, 297, 302, 323.
Mault, 322.
Mauritius, 461.
Mawbey, 231.
Mâyâ, 190.
Mazdeism, see Parsism or Parseeism.

Mbw, 450.

McAll, 477.
McCosh, 489.
McFarland, 268.

Mecca, 173, 317, 372, 393, 403.
Mediæval, 193.
Medina, 173.
Mediterranean, 131, 197, 401, 432, 436, 463.
Medo-Persian, 382.
Medrisehs, 414.
Méla, 316.
Melanesia, 246, 252, 262, 263.
Melbourne, 247, 251.
Memnon, 542.
Memories, remarkable, 163.
Memphis, 391, 433.
Menam, 267, 273, 274.
Mencius, 143, 147, 166, 182.
Menu, 312, 313, 314.
Mercator, 440.
Mercury, 180.
Mergui, 287.
Merit, 195, 196, 197, 200.
Mernephthah, 432.
Merodach, or Maruduk, 172, 248.
Mesopotamia, 344, 357, 359, 364, 375 et seq., 393, 409.
Metempsychosis, 187, 196.
Methodist (English) Missions, 97, 216.
Methodist Free Church Missions, 448.
Methodist (American) Missions, 54, 55, 56, 64, 95, 128, 214, 215, 217, 227, 240, 270, 337, 338, 347, 419, 449, 477, 488, 490, 506, 507.
Methodist (South) Missions, 55, 215.
Metlakahtla, 508.
Metropolitan, 469.
Mexicans, 498.
Mexico, 94, 96, 171, 283, 476, 494 et seq.
Mexico, Gulf, 495, 502.

Micronesia, 92, 93, 246, 263, 421, 538.
"Middle Kingdom," 167, 174, 209, 245.
Mikado, 75, 103, 104, 105, 106, 107, 268.
Milan, 320.
Mildmay, 56, 96, 209, 258, 322, 327, 350, 500.
Mill, 351.
Millennium, 541.
Mills, 211.
Milne, 162.
Milwaukee, 518.
Minahassa, 257, 258.
Mineralogy, 536.
Ming dynasty, 144, 155.
Ming-te, 188.
Mining, 93.
Mining Stock Exchange, 54.
Ministerial Education, Paris, 477.
Mirambo, 458.
Mirage, 517.
Missionaries' Children. See Children of Missionaries.
Missionaries, New, 137, 356, 522, 527.
Missionaries, Old, 527.
Missionary addresses, 524, 525.
Missionary Concert, 532.
Missionary correspondence, 525.
Missionary difficulties, 527.
Missionary Evangelist, 532.
Missionary food, 129.
Missionary heroism, 448, 458.
Missionary idea, 532.
"Missionary interests as such," 348.
Missionary invalids, 521, 522, 523.
Missionary jewellery, 131.
Missionary laymen, 323.
Missionary literature, 532.
Missionary marriage question, 203, 204, 205, 339.
Missionary "mine," 118.
Missionary obligation to Home Societies, 124, 525.
Missionary physicians, 217, 228, 229, 231, 431, 535.

Missionary salary, 201, 227, 324, 325, 326.
Missionary social life, 272.
Missionary tact, 462.
Missionary vacations, 217, 518, 519, 520, 521, 522, 523, 524.
Mission boats, 219.
Mission buildings, 128, 129, 292, 352, 353, 354.
Mission lectureships, 527.
Mission professorships, College, 527.
Mission Results, 99, 101, 209, 215, 223, 247, 259, 262, 278, 284, 289, 307, 309, 326, 327, 328, 329, 332, 333, 334, 335, 435, 452, 460, 503, 504, 508, 509, 514, 539, 540.
Mission schools, 101, 211, 212, 213, 218, 239, 240, 244, 254, 272, 296, 299, 300, 320, 334, 335, 346, 347, 348, 354, 368, 405, 419, 420, 421, 422, 430, 446, 466, 505, 513.
Missions in diplomacy, 65. 231.
Mission Societies, 58, 123, 208, 226, 321, 417, 419, 452, 453, 454.
Mission Societies numbered, 99, 208, 445 et seq.
Mission Soc. periodicals, 530, 531, 533, 537.
Missions, suppression of, 348.
Mission success, rapid, 513, 514.
Mississippi, 33, 35, 495, 526.
Missouri, 47.
Mitsu Bishi, 144.

Moderation theory, 161.
Moeris, 433.
Moffat Inst., 453.
Mogul, 306, 310, 355, 376.
Mohammed II., 392, 393.
Mollah, 366.
Molokáni, 471.
Moluccas, 246, 252.
Mombasa, 456.
Monasticism, 434.
Mongolians, 145, 381.
Mongols, 91, 142, 143, 157.
Monkey temple, Benares, 316.
Monophysites, 409.
Monopoly of missionaries, 526.
Monrovia, 448, 449.
Mont Blanc, 479.
Montenegro, 395.
Monotheism, 193, 311, 319, 467.
Moody and Sankey, 71, 354, 489, 532.
Moors, 425, 434, 497.
Morality, morals, 187, 188, 189, 193, 194, 195, 196, 251, 328, 491, 503, 517.
Moral obligation, 193, 196, 276, 316.
Moravians, 55, 97, 98, 252, 253, 254, 255, 256, 338, 360, 454, 506, 509.
"Morning Star," 93.
Morocco, 446.
Morrison, 216.
Mortlock, 92.
Moscow, 469.
Moses, 142, 171, 350, 378, 379, 433.
Moslem, 319, 328, 360, 364, 368, 371, 373, 392 et seq., 414 et seq., 435, 436, 444, 446, 513.
Moslem Evangelization, 95, 257, 373, 403.
Moslems, 39, 198, 369, 414 et seq., 436, 445.
Mosquito, 255, 506.
Mosul, 387, 389, 406, 409, 426, 428, 431.
Motive, 195.
Motives to co-operation, 533.
Motive supreme in giving, 535.
Mozambique, 451, 460.

Mpwapwa, 459.

Mtesa, 441, 442, 459.

Muang T'hai, 267.
Muhlenberg, 454.
Muir, 318.
Mullens, 56, 458.
Muller, 226, 227, 228.
Müller, J., 488.
Mummies, 391.
Munich, 478, 488.
Munnipoor, 287.
Murchison, 457.
Muscat, 456.
Mussulman, 330, 366, 425.

Mysore, 331, 332, 343.
Myth, 190.
Mythology, 186, 278, 286, 434.

N.

Nablous, 420.
Nabu, 248.
Nachtigal, 442.
Nagas, 300.
Nagasaki, 105, 106.
Nagoya, 105.
Nagpore, 332, 354.
Nahum, 388.
Nakandau, 285.
Nakhon What, 265.
Namaqualand, 452.
Naneka, 338.
Nanking (Nankin), 202, 210, 232.
Naples, 463.
Napoleon Great, and III., 248, 376, 433, 474.
Narayan Sheshadri, 332.
Narragansett, 47, 529.
Narragansetts, 495.
Nassr-ud-din, 357.
Natal, 440, 454, 455.
Native dress, 222.

Native ministry, 125, 214, 294, 322, 329, 338, 506.
Native preachers' salaries, 244.
Native support, 213.
Natural gifts, 216.
Nature deified, 170, 171.
Nature Worship, 169, 170, 173, 188, 192, 311, 317.
Navigators' Islands, 252.
Nazareth, 419, 420.

Nebraska, 47.
Nebuchadnezzar, 142, 381, 382, 383, 386.
Neederlandsch Z. G., 97.
Neesima, 125, 346.
Negril, Negrillo, 252.
Negro, -es, 435, 436, 437, 438, 456, 498, 499, 501, 503, 505, 506, 509.
Negro franchise, 541.
Negro suffrage, 50.
Nehemiah, 358.
Nellore, 327, 333, 355.
Nelson, 218.
Nepauli, 309.
Nesibis, 389, 409.
Nestorian, -s, 360, 361, 369, 409, 410, 412, 427.
Nestorius, 409.
Neutrality, 320, 350.
Nevada, 47, 59, 495.
Nevius, 162, 211, 236.
New Caledonia, 247, 252, 262.
New-chwang, 144.
New England, 33.
Newfoundland, 93, 371, 508.
New Guinea, 247, 252, 258, 260.
New Hampshire, 499.
New Hebrides, 262.
New Jersey, 499.
Newport, 59.
New South Wales, 247.
Newton, 514.
Newton Centre, 206.
New York, 25, 31, 38, 42, 241, 422, 483, 497, 514, 529.
New York State, 499.
New Zealand, 246, 247, 251, 252, 256, 257, 481.

Ngan-hwei, 148, 232.
Ngan-king, 232.

Niagara, 273.
Nias, 258.
Nicaragua, 506.
Nice, Council of, 320.
Nichi-Nichi-Shinbun, 153.
Nicholas, 474.
Nicomedia, 417.
Niger, 435, 439, 450, 452, 459.
Nihilist, -ism, 474, 475.
Niigata, 105.
Nikko, 112.
Nile, 174, 374, 378, 391, 394, 400, 433, 434, 435, 440, 441, 442, 445, 452, 460.
Nimroud, 385, 386, 388.
Nineveh, 142, 356, 374, et seq., 398, 407, 409.
Ningpo, 143, 144, 148, 158, 164, 207, 210, 213, 216, 217, 231, 233, 237.
Niphates, 387.
Nippôn, 103.
Nirvana, 187, 188, 191, 195, 197.
Nitschman, 254.

Noah, 170.
No-Ammon, 433.
Noble, 330.
Non-Conformity, 486. See Dissent.
North German Soc., 449.
Norway, 98, 490.
Norwegian Society, 454, 460.
Nourdenburg, 258.
Novelty gone, 149, 527.
Nowgong, 301.
Noyes, 210.

Nubian, 378.

Nyassa, 441, 451, 455, 457.

O.

Obelisk, 383, 433.
Ober-Ammergau, 478.
Obligation to Missions, 289.
Observer (N. Y.), 540.
Obstacle to Missions, the great one, 537.
Obstructions, 515.

Occult Science, 174.
Ocean Reading. 89.
Octavius, 434.

Odessa, 476.

Officers of Ships, 88.

Ogawa, 103.
Ogilby, 440.

Ohio, 28, 29.

Ojibways, 496.

Okas, 508.

Old men, 523.
Olivet, 390.
Olympiad, 143.

Omaha, 47.
Oman, 456.
Omar, Caliph (Kalif), 305, 360, 426.

Oncken, 490.
Oneidas, 68.
Oneroa, 261.

Ongole, 313, 333, 334, 351, 354.
On the other side, 528.

Opium, 139, 148, 159, 160, 161, 213, 236, 286, 287, 306, 320, 541.
Optimism of missionaries, 279, 280.

Oral Tradition, 193.
Orange River, 453.
Order of G. M. S., 254.
Orfah, 395, 426.
Organizing churches, 369, 370.
Orient, 185, 248, 259, 274, 358, 538.
Oriental, 389.
O. & O. S. S. Co., 72.
Oriental Christian Churches, 95.
Oriental Churches, 396, 404, 407, 408, 409, 410, 412, 413, 418, 426, 428, 468, 476.
Origen, 434.
Orissa, 338.
Oriya, 309.
Ormazd, 319.
Ormuz, 359.
Oroomiah, 358, 361, 366, 369, 371.
Orthodox Greeks, 408, 465, 476.

Osaka, 104, 110, 136, 137, 147, 224.
Osiout, 445.
Osiris, 248, 433, 434.
Osmanlis, 392, 393 et seq.
Osmanli Turkish, 423.

Otgiheroro, 452.
Othman (Osman), Caliph, 317, 360, 367, 392 et seq.
Otis Legacy, 54, 66, 531.
Otsu, 116.
Ottoman, 392, 394 et seq., 412 et seq., 513.

Oude, 95, 187.
Oung-pen-la, 291, 293, 298.
Out of self into Christ, 538.
Outside of Station Work, 293, 294.

Ovahereros, 452.
Ovamboland, 452.
Over-crowding Mission Schools, 299, 300.

Oxford, 457.
Oxus, 358.

P.

Pachomius, 434.
Pacific Mail, 72.
Pacific Ocean, 72, 378, 410, 479, 495, 508.
Pagan, -ism, 257, 368, 444, 469, 472, 496.
Pagans, 100, 247, 253, 349, 447, 467, 469, 470, 479.
Pagoda, 179, 268, 329.
Paine, 351.
Pak-hoi, 144.
Palestine, 189, 358, 359, 372, 375, 377, 378, 412, 420, 423.
Paley's Evidences, 309.
Pali, 274, 276, 303.
Palisades, 59.
Palmas, Cape, 449.
Palmyra, 305.
"Pampas," 495.
Pantaenus, 320.
Pantheism, 187, 311, 313.
Pao-ting-fu, 155, 216.
Papacy, 472, 476, 496, et seq.
Papaver, 160.
Papuans, 252, 253, 254, 260.
Papyrus, 432, 433.
Paraguay, 496, 502.
Pariah, 330, 334.
Paris, 54, 265, 376, 469, 474, 528.
Paris Missionary Society, 446, 454.
Park, 337.
Parker, 478.
Parliament, 161, 307, 322, 443, 444, 500, 501, 515.
Parsee, 88, 174, 305, 319, 332, 360.
Parseeism, 185.
Parthenon, 310, 463.
Parvati, 316.
Passion Play, 478.
Passport, 113.
Pastorate, 16, 529.
Pathos, 390.
Patience, 462.
Patmos, 379.
Patna, 141.
Patriarch, 407, 408, 409, 465, 466.
Patterson, 263.
Paul, 79, 80, 227, 243, 279, 378, 390, 462.
Paupers, 483.

"Peaceful Land," 188.
"Peace Policy," 70.
Peacock throne, 355.
Pearl Mosque, 355.
Pegu, 287.
Peh-Chili, 155, 162, 219.
Peiho, 64, 146.
Peking, 64, 108, 139, 142, 144, 151, 166, 168, 173, 191, 199, 200, 201, 207, 210, 215, 216, 218, 311, 425, 426, 470, 480.
Penance, 200, 475.
Penang, 281, 282.
Pennsylvania, 499.
Penom-peng, 266.
Pentateuch, 386.
Pequots, 495.
"Periplus" (Arrian), 436.
Perkins, 361.
Perry, 107.
Persecution, 266, 279, 460, 480, 503, 504.

Persia, 305, 312, 317, 356, 357 et seq., 375, 380, 410, 443, 468, 480.
Persian, 174, 304, 305, 357 et seq., 386, 394, 401, 425, 456.
Persians, 306, 360 et seq., 410, 425.
Personal magnetism, 133.
Personal work, 200, 356.
Peru, 494, 495, 502.
Peshawur, 403.
Peshereths, 253.
Pessimism, 191, 197.
Pessimism of missionaries, 280.
Petchaburi, 268.
Peter, 82.
Petra, 390.

Pharaoh, 432, 433, 498.
Philanthropy, 332, 368, 428, 466, 483, 484, 500, 501.
Philippines, 246, 247.
Philology, 374, 536.
Phœnice, or ia, -an, 358, 375, 432.
Phra, or Pra, 275.

Pigafetta, 440.
Pilgrim Fathers, 249.
Pillars of Hercules, 376.
Pinto, 440, 451.
Pioneer missionaries, 289, 290.
Pisgah, 390.
Pison, 379.
Pius IX., 466, 470.
Pizarro, 495.

Plassy, 306.
Plato, 434.
Plevna, 411.
Plutscho, 99.
Plymouth Brethren, 222, 281, 491, 492.
Plymouth Rock, 249.

Pniel, 453.

Point Macleay, 256.
Poland, 94.
Politeness, 462, 527.
Political Rest and Unrest, 473, 474, 475.
Polyandrian, 189.
Polydæmonism, 192.
Polygamy, 267, 318, 436, 437.
Polynesia, 100, 246, 247, 251, 257, 258, 259, 261, 262, 263, 480.
Polynesian Language, 251, 252.
Polytheism, 180, 191, 311, 468.
Pondos, 455.
Pongas, 447.
Poona, 331.
Poosas, 194.
Pope, 202, 313, 451, 466, 470, 471.
Porte, 376, 395 et seq.
Portugal, 443, 444, 451, 477, 499 et seq.
Portuguese, 253, 266, 279, 305, 306, 359, 435, 447, 451, 494 et seq.
Positivism, 351.

Post, 231.
Power, Spiritual, 341, 344.

Pra Chaum Klow, 268.
Prague, 477.
Präkrit, 305.
Pratt, 423.
Prayer, 44, 45, 46, 289, 315, 333, 334, 431, 515.
Prayer Book, 219, 256.
Prayer Meetings, 44, 45, 46, 344.
Preaching, 200, 211, 212, 216.
Preaching with sealed lips, 126.
Preempting territory, 270, 271.
Preexistence, 196.
Preparation for Missionary Labor, 533.
Preparations for Touring, 377, 378, 379.
Presbyterian (American) Missions, 54, 56, 91, 93, 95, 127, 128, 151, 162, 210, 211, 233, 236, 268, 269, 270, 272, 281, 338, 361, 365, 417, 418, 422, 523, 424, 426, 429, 431, 449, 450, 468, 506, 507, 513.
Presbyterian (Canadian) Missions, 219.
Presbyterian (Cumberland) Missions, 55.
Presbyterian (English) Missions, 97, 219, 281.
Presbyterian (Irish) Missions, 97, 219, 332, 419.
Presbyterian (Scotch) Missions, 97, 256, 446, 477.
Presbyterian, United (American), Missions, 55, 338, 418, 429, 445.
Presbyterian, United (Scotch), Missions, 220, 332, 450, 454, 457, 458, 506.
Present Dispensation, 517.
Press, 35, 153, 201, 210, 308, 338, 351, 405, 412, 413, 424, 426, 463, 465, 466, 468, 471, 477, 487, 514, 533.
Primary Object, 347.
Prime, 540.
Prison Mission Work, 282.
Prohibition, 509.
Prome (Pri), 286, 297.
Promises of God, 223.
Propaganda, 99, 199, 412.
Prophecy, 12, 374, 386, 388, 389, 514, 516, 517.
Proselytism, 188, 189, 198, 402.
Protestant,-ism, 109, 246, 356, 413, 414, 418, 452, 465, 466, 467, 468, 470, 471, 472, 475, 476, 478 et seq., 494, 495, 497, 500, 502, 503, 541.
Protestant Episcopal Church, 330.
Protestant Europe, 431, 478 et seq.
Protestant Missions,-aries, 99, 199, 203, 253, 278, 279, 330, 342, 408, 446, 460, 580, 510.

Protestants, 36, 38, 39, 40, 42, 92, 94, 95, 98, 99, 100, 201, 202, 209, 247, 289, 321, 322, 327, 358, 431, 450, 451.
"Protestants of the East," 410.
Protoplasm, 351.
Providence, 16, 222, 298, 318, 335, 343, 404, 405, 443, 447, 452, 454, 457, 459, 462, 489, 495. 500, 503, 516, 525, 529.
Providence, Mistaken Views, 225, 227.
Ptolemaic, 434.
Ptolemies, 34.
Ptolemy, 440.
Publication Societies, 210.
Punjab, or Punjaub, 329, 338, 357, 446.
Punjabi, 308, 309.
Purgatory, 470.
Puritans, 495.
Pushtu, 372.
Pyramid, 248, 391.
Pyrenees, 318.
Pythagoras, 312, 434.

Q.

Quackery, 229.
Quakers' Missions. See Friends.
"Quakers of the East," 408.
Qualifications for Missionaries, 21, 533, 534.
Quality of Converts, 334.
Quebec, 508.
Queensland, 247.
Question for Christian Homes, 533.
Question for Christian Teachers, 533.

R.

Rachel, 389.
Railway, 115, 315.
Râjagriha, 187.
Rajpootana, 332.
Rale, 496.
Ramahyuk, 252, 253.
Ramapatam, 334.
Rāmayāna, 315.
Rameses II., 391, 432.
Ramoth Gilead, 420.
Ran Chunder Bose, 347.
Rangoon, 271, 284, 285, 286, 288, 290, 291, 292, 293, 295, 296, 297, 299, 470.
Rapa, 261.
Rassam, 388.
Rationalism, 320, 351, 360, 486, 488, 490, 491.
Rāvanas, 305.
Rawlinson, 358.
Rebekah, 389.
Rebmann, 439, 456.
Reciprocity of Prot. Nations, 489.
Reckless piety, 225.
Red Sea, 356.
Reflex of Foreign Missions, 488.
Reformation, 185.
Reformed Church Missions, 55, 127, 128, 219.
Reformed Churches, Germany, 487.
Reichstag, 501.
Reinforcement of Missions, 281.
Relief funds, 236.
Religions of China, 168 et seq.
Religious Liberty, 477, 506.
Renan, 351.
Republican, 50.
Rescht, 365.
Reserved talent, 415, 416.
Reserves for advance, 300.
Residency at Baghdad, 376.
Resources for Missions, 340.
Responsibility of ministers, 511, 520, 525, 532.
Restorationism, 237.
Retrenchment, 296, 352, 353.
Retribution, 278.
Revelation, 186.
Revival, 222.
Revival Religious life, Europe, 487.
Revivals, how to secure, 537.
Rhei, 365.
Rheinish Mission, 97, 220, 258, 452.
Rhenius, 322.
Rhode Island, 499, 529.
"Rice christians," 333.
Rice planting, 127.
Riggs, 70, 423.
Rig-Veda, 186, 311.
Rio Grande, 496.
Ritual, 200, 486.
Robert College, 405, 422.
Rocky Mountains, 47.
Rohilkhund, 95.
Roman, -s, 186, 357, 406 434.
Roman Catholic, 260, 265, 277, 409, 412, 417, 446, 451, 466, 467, 468, 470, 471, 476, 491, 494, 495 et seq.
Roman Catholic Church, 14, 36, 39, 40, 56, 99, 100, 172, 193, 200, 201, 247, 267, 279, 319, 408, 410, 450, 464, 465, 466, 472, 473, 495, et seq.
Roman Catholic missionaries, 193, 199, 200, 201, 202, 233, 244, 341, 342, 495 et seq.
Roman Catholic Missions, 106, 138, 199, 201, 207, 279, 314, 356, 370, 407, 476, 495 et seq.
Roman Catholic trial in New World, 495.
"Romance of Missions," 293, 295, 326.

Romanized letters, 235.
Roman power, 26, 432.
Rome, 143, 173, 313, 385, 407, 431, 463, 466, 469.
Rosary, 193.
Rose, 297.
Rotterdam, 97, 98, 249.
Rouches, 254.
Roumania, 395.
Roumelia (Eastern), 424.
"Round the World Letters," 73, 145.
Rouse, 331.

Rubaga, 459.
Rumelians, 425.
Runjeet Sing, 446.
Rurutu, 260.
Russell, 217, 387.
Russia, 93, 94, 287, 358, 359, 399, 400, 401, 403, 407, 442, 465, 466, 468, 469, 470, 471, 472, 474, 476, 479, 481, 501.
Russian, 308, 361, 364, 393.

S.

Sabbath, 35, 40.
Sacrifice, 289, 290, 291, 404, 497.
Sacrifice, human, 262, 359, 438, 439, 539.
Sacrifices, 535.
Sadowa, 465.
Sæbænan, 317.
Sagar, 338.
Saharah, 435.
Said, 456.
Said Burgash, 456.
Saigon, 265, 266.
Sailors, 29, 30, 216, 323.
Saint of Rome, 193.
Saints, 471.

St. Denis, 469.
St. Helena, 461.
St. Nicholas, 473.
St. Paul (Africa), 451.
St. Paul's, 385.
St. Peter's, 173, 385, 469, 470.
St. Petersburg, 93, 359, 463.
St. Philip de B., 451.
St. Sophia, 392, 393, 429.
St. Stephen's, 469.
St. Vincent, 506.
Saktas, 316.
Sakya, 190, 193.
Saladin, 426.
Salonica, 401.
"Salvas," 495.
Salwin, 283.
Samaguting, 301.
Samarang, 249, 250.
Samaria, 143.
Samaritanism, 428.
Samoa, 259.
Samokov, 429.
Samurai, 104, 105.
Sanctification, 221, 228.
Sanda, 450.
Sandhlwana, 436.
Sandwich Islands, 87, 88, 91, 138, 252, 257, 343, 538, 539.
San Francisco, 36, 47, 54, 59, 66, 378, 483.
Sanitary Commission, 430.
Sān-Khya-Kārika, 312.
Sankyaism, 190.
San Salvador, 450, 451, 494.
Sanskrit (Sanscrit), 186, 305, 311.
Sanskrit literature, 315.
Santa Cruz, 263.
Santal, 331.
Saracen, 436.
Sara-dau-gyee, 285.
Sardanapalus (see **Asshur-bani-pal**), 388, 389.
Sargon, 143.
Satsuma, 105.
Saturn, 180.
Saxony, 254.
Scandal, 205, 206.
Scandinavia, -n, 99, 476, 484, 488, 439.
Scarabæi, 434.
Scepticism, 320, 350, 351.
Schaff, 319, 404, 434, 489.
Schauffler, 423.
Schenkel, 488.
Schereschewsky, 218.
Schiller, 478.
Schmidt, 254.
Schools, high and elementary, 356.
Schou, 490.
Science, 320, 328, 346, 347, 420, 479, 516.
Science, Medical, 230, 231.
Science of Missions, 16, 516, 536.
Scotch, 199, 285, 331, 333, 478, 481, 486.
Scotch Reformed Church, 457.
Scotch U. P. Ch., 97. See **Presbyterian.**
Scotland, 331, 428, 458, 488, 489.
Scott, 219, 338.
Scottish Kirk, 96, 271, 331, 487.
Scottish Kirk Missions, 331, 457, 458, 506.
Scott, W., 478.
Scutari, 429.
Scythia, 171.
Sealkote, 338.
Sebastopol, 357.
Second Advent, 516.
Secretary of Mission Society, 530, 531.
Sects, 471.
Secundra, 355.
Sedan, 474.

Seena, 366.
Seir, 361.
Seleucia, 376, 381.
Selfishness, 191, 194, 195, 196, 197, 275, 285, 332, 385, 386, 500.
Self-reliance, 524.
Self-sacrifice, 448.
Self-support, 78, 136, 241, 244, 299, 300, 331, 404, 420, 421, 455, 506.
Selim, 393.
Seljuk, 392.
Semiramis, 439.
Sénart, 190.
Senegal, 446.
Sennacherib, 142, 386, 387, 388, 389.
Sepoy, 306.
Septuagint, 434.
Serampore, 65, 79, 95, 307, 322, 323, 324, 329, 348, 351, 361.
Serapenum, 391.
Serapis, 433.
Serfage, 498.
Serfdom, 251.
Serfs, liberation of, 442, 474.
Serf (So. America), 499, 501.
Servia, 395.
Sesnah, 371.
Sesostris, 391, 432.
Seu-kia-wei, 202.
Seu-kwang-ke, 200.
Seward, G. H., 63, 151.
Seychelles, 461.

Shadrach, M. and A., 386.
Shah, 365, 266.
Shah Jehān, 306, 310.
Shakespeare, 478.
Shakyamuni, 188, 194.
Shalmaneser, 143, 388.
Shang Dynasty, 143.
Shanghai, 73, 142, 144, 145, 146, 158, 164, 183, 199, 202, 210, 213, 215, 216, 218, 233 241, 244, 344.
Shang-ti, 169, 171, 172, 173, 181, 188, 192.
Shans, 271, 284, 288, 295, 300.
Shan-si, 160, 232.
Shan-tung, 151, 211, 216, 219.
Sharp, 500.
Shastres, 350.
Shat-el-Arab, 379.
Sheba, 378.
Shedd, 366.
Sheikhees, 367.
Shelden, 292.
Shemitic, Semitic, 171, 252, 372, 381.
Sheng Ling, 219.
Shen-si, 160, 232.
Sherman, 68.
Sherring, 322, 327.
Shia, 360, 367, 368.
Shikoko, 105.
Shimabara, 105, 111.
Shimonoseki, 112.
Shin, 172, 173.
Shinar, 344.
Shing-king, 220.
Shintooism, 108, 119, 189, 190, 192.
Shintoos, 100, 464.
Shiraz, 358, 361.
Shiré, 457.
Shiro, 103.
Shoenbrun, 70.
Shogûn, 106, 107, 156.
Shushan, 380.
Shway-Dagon, 288, 470.

Siam, 140, 189, 192.
Siamese, 267, 269, 272, 273, 274, 275, 276.
Siberia, 87, 94.
Sibsagor, 301.
Siddhārtha, 186, 187, 188, 189, 190, 193, 265, 302.
Sidney, 247, 251.
Sidon, 378, 429.
Sierra Leone, 439, 447.
Sierra Nevadas, 47.
Sikhs, 249, 338.
Sima Islands, 103.
Simpson, 508.
Sinai, 374, 390.
Sin (Buddhistic idea), 196.
Sindhi, 308.
Singapore, 244, 258, 264, 272, 273, 281, 282, 376.
Singhalese, 303, 308, 309.
Sinim, 208.
Sinoris, 445.
Sisters of Mercy, 201, 207.
Siva, 315, 316.

Slanders, concerning missionaries, 74, 75, 76, 130, 258.
Slavery, 241, 242, 267, 318, 436, 437, 441, 442, 443, 444, 499, 500, 501, 505, 513.
Slavonic, 305, 360, 463.

Smith, 292, 388, 423, 425, 427, 497, 515.
Smyrna, 410, 518.

Snow, 92.

Sobieski, 393.
Société Evangelique, 472.
S. P. G. Missions, 96, 98, 219, 257, 258, 270, 271, 281, 296, 329, 330, 419, 453, 460, 461, 485, 506, 508.
Society Islands, 252.
Sodo, 105.
Soliciting Agency, 226, 227, 275.
Soliman, 393.
Solo, 249.
Solomon, 171, 263.
Somali, 456.
Somdetya Chowfa, 267, 268.

Somniferum, 160.
Song, 219, 354, 355, 457.
Song-Ka, 266.
Sorcery, 188, 229.
Soudan, 435, 437, 452, 458.
Sourabaya, 250.
Sources of Mission Information, 533.
So. Australia, 247.
So. Carolina, 449.
Southern Sentiment, 48, 52, 53.
So. Pacific, 251, 252, 253, 257.

Spain, 38, 343, 427, 434, 443, 465, 472, 475, 477, 479, 496, 497 et seq.
Spaniards, 496, 498.
Spanish, 246, 447, 477, 483, 494 et seq.
Spanish American, 499, 501.
Spaulding, 70.
Specific Donations, 525.
Speculation, 54, 66, 67.
Speke, 441.
Spencer, 351.
Spirit, 172.
Spirit Money, 241.
Spiritual Power, 45, 46.
Spurgeon, 478.

S 'ruti Anusravika, 312.

Stage, 487.
Stamboul, 424.
Stanhope, 500.
Stanley, 53, 439, 441, 442, 450, 459.
Stanley Pool, 450.
Stanton, 510.
Statesmanship, 50, 63, 65, 308, 401, 453, 481, 500.
Statesmen, 349, 465, 502.
Statistics, 208, 238, 255, 304, 329, 330, 331, 388, 418, 424, 453, 454, 492, 493, 506, 507, 508, 519.
Steere, 458, 459.
Steinmeyer, 489.
Stevens, 297.
Stewart, 455.
Stockholm, 93.
Storm, severe, 529.
Strasburg Cathedral, 385.
Strategy in Missions, 363.
Strauss, 351.
Stundisti, 471.
Sturgess, 92.
Styx, 434.

"Suahil," 456, 459.
Subsidies, 34.
Substitution, 113.
Su-chow, 148, 150, 158, 210, 215.
Suddhodhana, 187, 190.
Sudras, 312, 313, 330, 334.
Suffrage, 50.
Sufis, 360, 367.
Suicide, 522.
Sultan, 317, 328, 365, 398, 402, 403, 424, 429.
Sumatra, 246, 248, 249, 250, 257, 258, 264.
Sunday, 85, 202, 232, 233, 458, 508, 532, 535.
Sunday School, 40, 212, 222, 233, 234, 289, 472, 517, 532.
Sunday School Union, 56.
Sung Dynasty, 143, 157.
Sun-god (Vedic), 187, 190, 193.
"Sunna," 318.
Sunnī, 360, 367.
Sunstroke, 522.
Superstition, 174, 175, 183, 188, 190, 192, 193, 229, 230, 240, 241, 251, 256, 295, 317, 327, 345, 350, 496, 503, 515, 518.
Support of Returned Missionaries, 523, 524.
Sura, 1st of Koran, 319.
Surinam, 255, 506.
"Survival of the Fittest," 40.
Susiana, 380, 387.
Sustentation Fund, 537.

Swatow, 140, 144, 152, 211, 212, 219, 243.
Sweden, 98, 488, 490.
Swedish Fosterland Inst., 338, 456.
Swiss Protestants, 98.
Switzerland, 221, 439, 463, 510.

Sympathy, 195, 272, 275, 289, 462.
Synodal Zendingscom, Z.–A., 453.
Syracuse, 143.
Syria, 368, 375, 376, 377, 393, 394, 414, 418, 419, 423, 425.
Syriac, 361, 408.
Syriac Bible, 320.
Syrian, 231, 356, 357, 358, 407.
Syrian Catholics, 408, 412.
"Syrian Ch. of Malabar," 319, 329, 409.
Syrian Missions (British), 272, 418, 420.
Syrian Protestant College, 405, 418, 422, 423.
Syrians, 409, 445.
Syro-Arabians, 435.
System in giving, 331, 535.

Szchuen, 232.

T.

Tablet, ancestral, 182.
Tabriz, 358, 361, 366, 368.
Tahiti, 252, 259, 260, 261, 290, 515, 539.
Tai-hu, 159.
Taiko-Sama, 106.
Taiping rebellion, 64, 139, 145, 150, 155.
Taiwan, 144.
Taj, 310, 311, 356.

Takao, 144.
Taku, 146.
Talings, 300.
Tamerlane, 306, 376.
Tamil, 305, 308, 309, 329.
Tanganyika, 439, 441, 451, 457, 458.
T'ang Dynasty, 143.
Tantras, 316.
Taou, 180.
Taouism, 180, 181, 182, 185, 188.
Taouist, 170, 174.
Taouists, 100, 174, 177, 183.
Tartar Manchus, 64, 155, 239, 240, 243.
Tartars, 158, 376, 425, 469.
Tartary, 142, 201, 203,
Tasmania, 247.
Tavoy, 287.
Taylor, 222, 227, 228, 486, 489.

Tea, 151.
Tears, 390, 391.
Teheran, 358, 361, 364, 365, 366, 371.
Telugu, 305, 308, 309, 313, 329, 333, 334, 355, 513.
Temperance reform, 28, 318, 454, 509.
Temple Church, 478, 484.
Temple of Heaven, 108, 169, 170, 173.
Temples, 288, 303.
Temptations of missionaries, 237, 293, 345.
Tenasserim, 287, 300, 355.
Tennessee, 449.
Ten Tribes, 372.
Terra del Fuego, 253, 496.
Testimony of Travellers, 538.
Teutonic, 305, 381, 452, 463, 489.

Theban, 433.
Thebes, 391.
Theism, 187, 188, 191, 328.
Theos, 172, 173.
Tholuck, 488.
Thomas, 290, 292, 338, 409.
Thomas à Kempis, 309.
Thomas, Apostle, 319.
Thompson, 218, 418.
Thurston, 91.

Tibet, 142, 191, 192, 203, 232, 255, 267, 300, 338.
Tiele, 186, 190.
Tien-chu, 172, 173, 219.
Tien-chu-kan, 172.
Tientsin, 64, 65, 144, 155, 202, 215, 216, 231.
Tiflis, 476.
Tiglathpileser, 388.
Tigris, 344, 360, 376, 379, 387, 406, 407, 409, 431.
Tinnevelly, 95, 322, 329, 330, 513.

Tokaido, 105, 115.
Tokelav, 259.
Tokio, 103, 104, 110, 115, 120, 128, 137, 138, 147, 153, 470, 480.
Tokogawa, 112.
Toleration, religious, 266, 268, 366, 402, 460, 479.
Toltecs, 494.
Tongan Islands, 252, 260.
Tonquin, 264, 266.
Topography, 374.
Total abstinence, 28, 429, **509.**
Tourists, 510.
Tours, 393.
Towers of Silence, 319.

Tract Societies, 210, 351.
Trade, balance of, 25.
Tradition, 186, 187, 295.
Training schools, 51.
Trajan, 357.
Transkei, 455.
Translation, 127, 202, 234, 235, 294, 297, 405, 422, 456, 514.
Transmigration, 187, 189, 197.
Transvaal, 445, 452.
Travancore, 319, 322, 329, 331, 409.
Travel, liberty of, 203.
Travelling expenses, 523.
Travel, modes of, 117, 149.
Travesty on Faith, 226.
Treasurer of Miss. Soc., 530, 531.
Treaty with China, 63.
Trebizond, 417.
Trials of missionaries, 11, 14, 111, 126, 127, 325, 515, 516.
Tribe system, 456.
Trichotomy, 180.
Trieste, 518.
Trinidad, 506.
Trinity, 180.
Tripoli, 418, 429, 442, **446.**
Trollope, 455.
Tropics, 273.
Trust funds, 349, **421.**

Tsien-tang, 158.
Tsimsheans, 508.
Tsin Dynasty, 143.
Ts'ing Dynasty, 144.
Tskiji, 114.
Tsugaru, 103.

Tūng-chow (Tung-cho), 216, 217.
Tung-chow-fu (Tung-chau), 151, 210, 211, 213.
Tunis, 446, 474.
Tunisians, 425.
Tura, 301.
Turanian, 305.
Turcomans, 358, 360, 364.
Turiano, 260.
Turkestan, 357.
Turkey, 229, 317, 328, 384, 392 et seq., 412 et seq., 468, 475, 480.
Turkish, 230, 368, 376, 392 et seq.

Turks, 306, 358, 365, 377, 392, et seq., 481.
Turon, 266.
Tycoon (Taikûn), **107**.
Tyndall, 351.
Tyre, 305, 378, 432.
Tyrol, 463.

U.

Uganda, 439, 441, **442**, **459**.
Ugogo, 457.
Uguha, 458.
Ujiji, 458.
Ukerewe, 441, 459.
Ultramontanism, **465**.
Ulunda, 451.
Umzila, 454.
Unappreciated work, 515, **516**.
Undenominational, 209.
Underhill, 500.
Unemployed Reserves, 41.
Uniformity, 56.
Unitarian, 83, 84, 114.
"Unitas Fratrum," 256.
United Meth. F. Ch. Missions, 458, 506.
United States, 32, 49, 51, 68, 93, 246, 304, 443, 468, 482, 495, 501, 505.
United States Constitution, 499.
United States (So.), 498.
Unity, 31, 43, 53, 120, 137, 210, 218, 244, 269, 289, 344, 461, 471, 489, 526.
Universal Church, 32, 106, 290, 296, 301, 345, 390, 459, 508.
Universal Missions, 24, 509.
University Missions, 96, 457, 458.
University of Cairo (Moslem), 436.
Unlooked-for fruit, 90.
Unmarried female missionaries, 206, 207, 208, 339.
Unmarried male missionaries, 205, 206.
Unoccupied Mission Fields, 265, 267.
Unrest (So. America), 502.
Unselfishness, 194, 196.
Unwritten Language, 463.
Unwritten Law, 62.
Unyanyembe, 458
Urambo, 458.
Urdu, 425.
Uruguay, 502, 507.
Usefulness of missionary invalids, 373.
Usertesen II., 432.
Usugara, 459.
Usukunia, 439.
Utah, 47.
Utrecht, 496.
Utrechtsche, **97**.

V.

Vaal river, 453.
Vacations for missionaries, **122**, **518**, 524.
Vaisyas, 187, 312, 313, 314.
Valuable Testimony, 539.
Van Dyck, 423, 425.
Vansomeren, 282.
Vâranâsi, 194.
Vasco di Gama, 305.
Vatican, 450, 464, 466, 473, 474, 496, et seq.
Veda, 189, 311, 312.
Vedic, 186, 187, 189, 192; **193**, **311**, 328.
Vellama, 330.
Vendidad Sadé, 319.
Venice, 305.
"Venice of East," **267**.
Venn, 450, 486.
Venus, 180.
Veran Sheraz, 389.
Vernacular, 320.
Vesuvius, 463.
Veterans, 137.
Vibhīshanas, 305.
Victoria, 247.
Victoria (N. A.), 508, 509.
Victoria Nyanza, 439, 441, **442**, **458**, 459.
Vienna, 254, 393, 469, 488.
Village churches, 31, 32.
Village work, 356.
Vindhya, 306.
Vinton, 292, 293.
Virginia, 449.
Virgin Mary, 56, 193, **200**, **202**, **433**, 470.
Vischer, 440.
Vishnu, 189, 315, 468.
Vizagapatam, 327.
Vladimir, 469.
Volkner, 256.
Von Zinzendorf, 254, **255**.

W.

Wade, 292.
Wade, Sir Thomas, **148**.
Waldenses, 465, 472.
Wallace, 469, 471.
Wan-chow, 144.
Ward, 79, 289, 307, 322, 324, **331**.
War, a justifiable, 287, 288.
Washington Capitol, 385.
Waswahili, 458.
Waterloo Plain, 249.
Week of Prayer, 536.

Welcome home, chilled, 521.
Wellesley Province, 282.
Wen-li, 219, 235.
Wesley, 185, 517.
Wesleyans, 95, 97, 138, 217, 247, 256, 257, 260, 262, 270, 328, 331, 446, 448, 449, 454, 477, 506, 508.
West, 33.
West Australia, 247.
"Western Heaven," 188.
West Indies, 160, 246, 255, 437, 480, 494 et seq.
West Indies (British), 443, 447.
West Griqualand, 454.
Westminster Abbey, 478, 484.

Whately, 429.
"White Clergy," 465.
White elephants, Siam, 275.
Whitman, 70.

Widows of missionaries, 523.
Wilberforce, 447, 500, 515.
Wilkes, 539.
Williams, 137, 263.
Williams (Oxford), 186, 311, 314, 320.
Williamson, 70, 219.
Wilson, 190, 322, 331, 332, 438.
Wimmeria, 252.
Windsor, 478.
Witchcraft, 176.

Woman's Indus. Refuge (Beirut), 419.
Woman's Societies, 56, 299, 429, 430.
Women missionaries, 535.
Women missionaries, single, 56, 57, 58, 206, 207, 208, 429, 430.
Women physicians, 231.
Woon-douk, 285.
Woon-gyees, 285.
Worcester, 70.
Work of Holy Spirit, 126, 517.
"Work season," 520.
World a neighborhood, 102.
World Conquest, 13, 22, 23, 56, 516, 517.
World Field, 99, 100, 517.
World Religions, 517, 518.
Worship of evil spirits, 191, 295.

Wright, 70.

Wu-chang, 151, 218, 226, 270.
Wu-hu, 144.

Wyberg, 490.
Wyoming, 47, 68.

X.

Xavier, Francis, 105, 106, **278, 279.**

Xerxes, 357, 386.

Y.

Yakub Khan, 370.
Yama, 197.
Yang-chow, 232.
Yang-tse, 64, 142, **144, 148, 151, 152,** 158, 216.
Yates, 183, 213.

Yedo, 103, 106.
Yeh, 287.
Yellow Sea, 162.
Yen, 218.
Yen-lo-wang, **197.**
Yezbeks, 425.
Yezo, 103.

Yokohama, 76, 122, 128, **137, 270, 323,** 344.
Yoni, 315, 316.
Yoritomo, 106.
Yoruba, 440, 449, 461.
Young Men's Christian Associations, 42, 43, 44, 56.

Yu, 143.
Yung-kan, 183.
Yun-nan, 232, 266.

Z.

Zambezi, 435, 437, 439, 451, 452, 454, 457.
Zanzibar, 435, 442, 443, 444, 456, 457, 458, 459, 460, 480.
Zanzibarians, 425.
Zao-hying, or Shau-hing, 143, 148, 158, 213.

Zeisburger, 254.
Zenana Missions, 336, 430.
Zend, 305.
Zendingsvereeniging (N.), **97.**
Zephaniah, 388.
Zeus, 172.

Ziegenbalg, 99.

Zobeida, 376.
Zornitza (weekly), 424.
Zoroaster, 174, 185, 306, 312, **357.**

Zulus, 435, 436, 445, 454, 455.

"There remaineth yet very much land to be possessed."
JOSH. xiii, 1.

3

THE MASTER'S COLLEGE
266.023 B16a MAIN
Bainbridge, William/Around the world tou
3 3540 00114 0090